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## ON THE WATCH-TOWER

THE article on "The Master" which appeared in our last number may perhaps have served to remind some of our readers

The Trikâya of  
the Buddha

of the nature of one of the fundamental conceptions of the "christology" of Buddhism according to the Great Vehicle or Mahâyâna School. Those who are interested in the subject of the Trikâya, or Three Modes of Activity, generally called the Three Bodies, of the Buddha—and what real student of Theosophy can fail to be interested?—will be glad to learn that an excellent *résumé* of the manifold views of the Buddhist doctors, and of the labours of Occidental scholars on this mysterious tenet has just appeared in *The Journal* of the Royal Asiatic Society, from the pen of M. Louis de la Vallée Poussin, entitled: "Studies in Buddhist Dogma: The Three Bodies of a Buddha (Tri-kâya)." This sympathetic scholar of Buddhism,—who has done so much to restore the balance of Buddhistic studies, by insisting on the importance of the Mahâyâna tradition in face of the one-sidedness of the Pâlistists who would find the orthodoxy of Buddhism in the

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Hīnayāna, or School of the Little Vehicle, alone,—says that the Trikāya teaching was at first a “buddhology,” or speculative doctrine of the Buddhahood alone, which was subsequently made to cover the whole field of dogmatics and ontology. This may very well be so if we insist on regarding the subject solely from the standpoint of the history of the evolution of dogma; but since, as M. de la Vallé Poussin himself admits, it is almost impossible to treat the matter historically in our present ignorance of precise dates, we may very well be content to leave this side of the question to a future historic scholasticism and concern ourselves rather with the nature of the ideas that are brought to birth by this marvellous conception of Buddhist christology.

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THE article before us is exceedingly technical and beyond the comprehension of any but the most determined lay reader; it

A General View of  
the Tradition

raises innumerable problems which no unaided scholarship, no matter how admirably equipped philologically, can ever hope to solve, for the mystery requires the intuition at least of an Arhat to understand its true nature. Nevertheless it affords us a wealth of most valuable material on which to exercise our meditative faculties, and we heartily commend it to those of our colleagues who are at all versed in Buddhist studies. M. de la Vallée Poussin sets forth his general view of the subject from two standpoints: (i.) the doctrine as buddhology, after its completion, but as yet free from ontologic and cosmogonic considerations; (ii.) as an ontologic and cosmologic system. We ourselves cannot so complacently divorce these self-complementary ideas when we think of what the ideal of a Buddha really means, but we can understand that for the self-respecting formal mind an unbridgeable gulf must be insisted on between them, and that the one set of notions must be made to follow the other in time. Our author sets forth his halved or one-eyed view as follows:

I. (a) The very nature of a Buddha is the Bodhi (Enlightenment), or Prajñāpāramitā (Perfect Wisdom), or Knowledge of the Law (Dharma), *i.e.*, of the Absolute Truth. By acquiring this Knowledge, Nirvāṇa is realised *in potentia* or *in actu*. The Dharmakāya, Body of Law, of a Buddha is the Buddha in Nirvāṇa or in nirvāṇa-like rapture (Samādhikāya = Dharmakāya).

(b) A Buddha, as long as he is not yet merged into Nirvāṇa, possesses and enjoys, for his own sake and for others' welfare, the fruit of his charitable behaviour as a Bodhisattva. The second body is the Body of Enjoyment or Beatific Body (Sāmbhogakāya).

(c) Human beings known as Buddhas are magical contrivances (Nirmāṇakāya) created at random [?] by real Buddhas, *i.e.*, by Buddhas possessed of beatific bodies, sovereigns of celestial worlds, Tuṣhita-heavens or "paradises" (Sukhāvātis [Dvechans]).

II. (a) By Body of Law one has to understand the void and permanent Reality that underlies every phenomenon (Dharma), or the store of the "Dharmas," or more exactly the uncharacterised Intellect (Vijñāna).

(b) Body of Enjoyment is the Dharmakāya evolved as Being, Bliss, Charity, Radiance, or the Intellect as far as it is individualised as Buddha or Bodhisattva.

(c) Magical or rather Transformation's Body is the same intellect when defiled, when individualised as "common people" (prthagjana), infernal being, etc.

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(a) THE root meaning that underlies the conception of Bodhi is evidently the consummation of highest Gnosis or Self-realisation, or identification of the individual with the universe. The phrase "void and permanent Reality" seems on the surface to be a contradiction in terms; but all attempts at defining the indefinable must end in paradox. The doctrine of the Void (Nairātmya or Shūnyatā) has given rise to much misunderstanding on the part of many schools of Buddhist exegesis. The school that seems to have come nearest to a proper realisation of this mystery is that of the Vijñānāvadins or the supporters of the reality of the one and only Intellect or Mind. They maintain that the Void is a term chosen to emphasise the "absence of characteristics," but it really denotes a "something," that is, a transcendent reality. Thus they argue: "For Vacuity to be a justifiable position we must have, firstly, existence of that which is empty (the receptacle), and then non-existence of that in virtue of which it is empty (the contents)." That is to say, the ultimate contradictions existence and non-existence in union connote Reality.

(b) The "fruit of charitable behaviour" is an individual view—the converse of the universal truth, that the self-emanation of Reality constitutes Being, Bliss, Love, Radiance, as seen in

those who are in the state of the *unity* of Christhood or Buddhahood.

(c) This is the state of power to emanate all forms in which to appear ; from the standpoint of such a Buddha all men and all beings form part of his Great Body.

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WE may add a few notes based on the material gathered by M. de la Vallée Poussin under the three categories of the triple mode of being of a Buddha. The nature of the Dharmakâya may be further apprehended by its synonyms. Thus it is called Svabhâvakâya, that is the mode of own-being or self-being, or essentiality or the source of essence. It is also called Shuddhakâya, that is pure mode ; in other words, that which transcends contraries, and rests in its self. Again it is called Samâdhikâya, that is the state of ecstasis, or completion. Dharmakâya = Bodhi = Nirvâṇa. It is Understanding of the True (Tattvajñâna) or Gnosis of Reality, or Realisation of Gnosis, that constitutes Buddhahood. This True Knowledge or Gnosis is called Dharma or Prajñâparâmitâ or Perfect Prajñâ or Wisdom. Dharma, the Law, is the Father of the Buddha (or the Son) and Prajñâ, Wisdom, is called "the Mother of the Tathâgatas."

Thus a commentator on the *Bodhicharyâvatâra* writes : " The Bodhi or Buddhahood is the Absolute Reality (Paramartha-satya) ; empty of any essence, be it unique or multiple ; neither born nor extinct ; neither perishing nor permanent ; free from any cogitable contingency. . . . From the point of view of practical truth (Samvṛittisatya) it is styled Prajñâpâramitâ, Void, Suchness, Actual (or Real) Apex, Element of Existence, etc."

Dharmakâya is called Tathatâ, or better Bhûtatathatâ, "Suchness" or "True Nature," or better still Absolute Being ; and again Tathâgatagarba or "Tathâgata's Womb," that is the Womb from which the Buddhas are born, the Virgin Womb, which is their Mother, Prajñâ, Wisdom, and finally their Spouse or Syzygy, as the Complement of their Selfhood.

Dharmakâya is also called Dharmadhātu or Dharmarâshi, the Treasury of Dharmas, or Modifications of Vijñâna or Dharma or Mind, the intelligible elements and the rest.

Finally the Dharmakāya is hymned in a stanza (known to us from a Chinese transcription of Fa-t'ien, but possibly by Nāgārjuna) as follows :

Homage to the incomparable Law-Body of the Conquerors, which is neither one nor multiple, which supports the great blessing of salvation for oneself and for one's neighbour, which neither exists nor exists not, which like the æther is homogeneous, whose own nature is unmanifested, undefiled, unchanging, blessed, unique in its kind, diffused, transcendent, and to be known by every one in himself.

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SAMBHOGA is translated in Tibetan as "enjoyment, abundance, wealth." It may also be rendered Beatitude or Bliss, and perhaps corresponds to the idea of Completion or Fulness (Plērōma). The Saṃbhogakāya is also the Glorious Body, or Robe of Glory, or Vesture of the Powers. Looked at mythologically it may be considered as the Buddha, in his Divine, or worshipful state, King of all paradises, or Buddha-fields (Buddhakṣhetra's), worshipped by the hosts of Bodhisattvas or holy beings. Again the Saṃbhogakāya may be compared with the "Sovran Form" of Hari in the *Gītā*, "supreme, framed of radiance, universal, bondless." The Buddha is Brahman and Brahmā. The Fa-t'ien stanza thus celebrates it :

Homage to the Bliss-Body, which develops in the midst of the (holy) assembly [the true Saṅgha or Communion of Saints], his vast, manifold, supramundane, uncogitable manifestation, acquired by numberless good actions, which shines into all the Buddha-worlds, which uninterruptedly emits the sublime sound of the Good Law, which is enthroned in the Great Kingship of the Law.

The Saṃbhogakāya is "made of mind" or "spiritual," and so is to be known only spiritually. Its manifestation transcends the three worlds of desire, form and non-form ; it is inconceivable or surpassing all thought, and is the source of joy for contemplatives, that is for Bodhisattvas, "who alone can behold it in rapture." It is the Vāch Vehicle of the Buddha, for it is called Rutarāshi or Harmony of Sounds, the Harmony of the Spheres. It is the Body of the King of the Law, the Dharmarāja. Though it transcends the Rūpa worlds, or cosmos of form, and the Arūpa worlds, or formless states, nevertheless it is

in a certain sense Rûpa, for it can take on all forms at will, it is the root or source from which they all come forth, for it is the Body of Power, the Æonic Plērōma, "the abode from which all things take their origin by emanation."

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THE etymological meaning of Nirmāṇakāya is the "Created or Transformed Body." The Tibetan translation suggests the idea of "a magical, fictitious, or metamorphic phantom." The Chinese may be rendered "Body of Transformation," or "Suitable Transformation." The conception at the root of this mystery has led to theories of Docetism, namely that the body of the Buddha on earth was an appearance only, just as we find was also the case in early Christianity. M. de la Vallée Poussin writes:

As soon as a Bodhisattva—we mean a future Buddha of the old human type—becomes a Buddha, he is immediately promoted to the high state of radiance above described as Beatific Body; in the same way, it happens that Arhats directly sink into [?] Nirvāṇa, and that their mortal frame is consumed by a mystic fire. But, "out of pity for the world," the new Buddha causes his human body to survive: the men and the gods see it, hear the lessons it gives, admire the wheel it moves, become pious witnesses of its Nirvāṇa, and preserve its bones in the Stûpas. One scarcely needs to remark, but texts expressly state it, that a Buddha's bones are no bones; that after Enlightenment nothing earthy, human, heavenly, or mundane remains in a Tathāgata. Therefore his visible appearance is but a contrived or magical body. Thus we obtain the definition, Nirmāṇakāya = "Human Buddha," or more explicitly—Unsubstantial body which remains of a Bodhisattva after he has reached Buddhahood.

M. de la Vallée Poussin has naturally some difficulty in writing in a foreign language, and so he may not in the above express himself as clearly as he could in French; he does not, however, seem to grasp the mystic fact that underlies many a tradition of the Gnosis besides that of the Buddhists. It concerns the "Body of the Resurrection," when the man in his physical consciousness rises from the Dead and enters into Life. His gross body is "consumed by a mystic fire," by the fire of Âtman, the Great Breath, or Holy Spirit, and though it outwardly, and, as far as any scalpel can discover, inwardly,

remains the same, it becomes really transformed in its *substance*; it is an "atomic" or æonic change, whereby the physical body is transfigured, and from the carcase of a personality becomes the vehicle of a Person, it becomes "cosmic," or ordered rightly, so that it corresponds with the "universe," and in very deed the bodies of all creatures have their counterparts or fellow-atoms in this new Body of the Resurrection. This, we believe, is the mystery of the Nirmaṇākaya that has so puzzled all the commentators.

"To comply with the world," the Buddhas, "out of compassion for the world"—"cause to appear as made of flesh and blood a body that is 'made of mind'." Quite so, only in the sense that the "mind-made" body is just as real as the natural physical, but made by a superior nature to that which energises in Prithagjanas, or Ordinary People.

He who has such a body can use all bodies, for his little body has now the power of linking him up consciously with all bodies. And so the Fa-t'ien stanza declares :

Homage to the greatly beneficent Magical [or Transformation] Body of the Munis, which, in order to promote the ripening of beings, sometimes blazes and glows like fire; sometimes, on the contrary, at the Illumination or in moving the Wheel of the Law, appears in full appeasement; which evolves under numerous aspects, gives security to the triple world by its various contrivances, and visits the ten regions.

For "without moving is the travelling on that path," as says the *Jñāneshvarī*, that mystical commentary on the *Bhagavad Gītā* in old Mahrattī, in describing this same "Body of the Resurrection."

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THE following paragraph, taken from *The Morning Post* of November 10th, will be read with profound interest by all who

are convinced of the genuineness of psychic  
phenomena and of the vast importance of their  
study in any attempt to formulate a really  
satisfactory science of psychology. Saul is also now among the  
prophets!

An important declaration on the subject of spiritualism by Professor Cesare Lombroso is creating considerable interest in scientific circles. Until

recently he has consistently maintained that the doctrines of spiritualism were opposed to his beliefs. The statement which is attracting such attention is nothing more nor less than a frank recantation of his anti-spiritualistic theories, and is contained in an article contributed by him to the review *La Lettura*.

In the course of the article he states that in collaboration with Dr. Pallidino [?] he has inquired exhaustively into the whole subject of spiritualistic phenomena. "As the result of our researches," he writes, "I have been bound to admit the conviction that these phenomena are of colossal importance, and that it is the plain duty of science to direct attention towards them without delay."

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In the September "On the Watch-Tower" we referred to the too confident assertion of the President of the last gathering of the British Association at York, that the recent discoveries in physics had altered nothing in the traditional beliefs of Physical Science. Professor Ray Lankester may be crustacæan on the subject, not so some of his more sensitive colleagues. In referring to the death by his own hand of Dr. Ludwig Boltzmann, Professor of Theoretical Physics at the University of Vienna, *The Athenæum* of September 15th adds the very remarkable sentence :

The Stoics of  
Science

His death at the age of sixty-two, following upon the suicide some two months ago of Prof. Drude, of Berlin, is perhaps evidence of the confusion that the late discoveries in physics have brought about in the ideas of scholars educated in the earlier theories.

The doctrines of the Stoa and of Bushido permit of suicide as an honourable exit when fate shuts every other door ; and so may they pass on with many another noble soul in the same boat ! Our entire sympathy is with these martyrs to what has been intellectually a more pitiless dogmatism than the irrational creeds of the Churches. We hardly think they will fare to the heaven where Büchner is doubtless still promulgating his gospel of *Kraft und Stoff*, as the most exalted of materialistic arch-angels—happy doubtless and content with the inebriating odour of intellectual self-flattery . . . till he be waked again.



## THE MYSTIC SHIP

(CONCLUDED FROM p. 269)

### II.

I NOW pass to the consideration of some less popular and more recondite uses of the symbol as shewn forth in the Egyptian mysteries. And first in order we may take the ship in its relation to the very ancient symbol of the mystical tomb, whether of man or Deity, the Coffin of OSIRIS, the Sepulchre of the Slain Word. The lviith Chapter affords perhaps some of the most direct evidence of this connection. It is entitled :

“ Chapter of Breathing the Air, and Prevailing in the Water, in the ‘ Possession of Divinity ’ (Kher-NeTeR).”

When reading this Chapter we must imagine a candidate desirous of admission into a very high grade of the mysteries. He stands before a closed door upon which he knocks, saying : “ Open unto me ! ”—and is answered from within : “ Who art thou that passest ? Let thy name be manifested ! ”

*Candidate* : “ I am one of you.”

*Voice Within* : “ Who is with thee ? ”

*Candidate* : “ The Dual Desire.”

*Voice Within* : “ Separate<sup>1</sup> thou, therefore, head from head or thou enterest not the Chamber of Re-birth.”

The door is then opened, and the aspirant asks :

“ May my embarkation be granted for the Temple of the Finding of Identity, [for] ‘ Gatherer together of Souls ’ is the name of my homeward-bound [Ship] ; ‘ Strain and Effort ’ is the name of the oars ; ‘ Root<sup>2</sup> [of being] ’ is the name of the keel ; ‘ Keeper of the middle line exact ’ is the name of the rudder.”

The aspirant is then told that : “ The symbol figures forth thy burial in the ‘ Waters of Creation ’ (S-UNU).”

<sup>1</sup> Or take away.

<sup>2</sup> SeReT.

The term "Gatherer together of Souls," summed together with ideas gathered from many passages, seems to point to a parallel with another mystic Vessel described with much detail in the *Book of Genesis*, where Noah is commanded to bring into the Ark "of every living thing of all flesh," thus showing that the Ark was a "gatherer of souls." It is a remarkable peculiarity of the Ark of Noah that its proportions are those of a man lying on his back, with his hands stretched out above his head, the measurements being from the tips of the fingers to the heels in length, in width across the arm-pits, and in depth through the chest,—this peculiar attitude being, except for the recumbent position, the attitude of Noah when he raised his hands to set free and readmit the Dove from that opening mystically said to "finish" the Ark "above."

Returning to the *Book of the Dead*. In Chapter cxxxvi. B.<sup>1</sup> we read:

"Come ye! bear witness to him, even to his Father, the Lord of them that dwell in [the Ship],<sup>2</sup> that I have weighed the humiliated one who is in<sup>3</sup> [the Ship] justly, and I have brought to him the Eye of God (TeFNUT) that he may live."

The "humiliated one" is the dead OSIRIS, whence it is evident that he is entombed in the Ship.

Again in Chapter cxxxiii.: "The limbs of RĀ sing to OSIRIS in the Barque of the primeval waters."

But OSIRIS though dead is also living, therefore the ship which was his tomb becomes his throne. Thus Chapter cxxx.:

"OSIRIS embarks upon thy Ship, O RĀ! He takes thy throne, he receives thy dignity. OSIRIS directs the courses of RĀ."

In the resurrection OSIRIS and RĀ are one. The tomb of OSIRIS has become his throne, the stormy sea has become the "Pool of Peace."

"Thy beauties are a lake at rest, even like unto [still] water" (Chapter clxxii.).

Thus, when the consummation is attained there is still the

<sup>1</sup> Chapter of Riding in the Great Ship of RĀ.

<sup>2</sup> Lit. "therein" but the reference is to the Ship.

<sup>3</sup> Lit. "in it," *i.e.*, the Ship again.

sea, still manifestation ; but the stormy wind and the waves have passed away and peace remains.

In the fullness of time the Ship may be forgotten, yet always we see OSIRIS enthroned above the water.

“ Who is he whose canopy is flame, his cornice living uræi, while the floor of his house is a pool<sup>1</sup> of water ? That is OSIRIS ” (Chapter cxxv.).

“ Come unto him who is above his flowing stream ” (Chapter lxiv.).

“ He bringeth into being the water that supports his throne ” (Chapter cxvii.).

“ Hymned are the mysteries of thy throne encircled by the dwellers in the barque of the evening ; the spirits of the east make invocation, they burn in the presence of thy majesty when thine entry into peace is at hand ” (Chapter xv.).

What a marvellous parallel do these passages taken from among earth's most ancient written documents form to those far later descriptions given in the *Apocalypse of St. John* :

“ And behold, a throne was set in heaven, and [one] sat on the throne. . . . And there was a rainbow round about the throne. . . . And round about the throne were . . . four and twenty elders sitting . . . and out of the throne proceeded lightnings and thunderings and voices : and there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal ” (*Rev.*, iv. 2).

“ And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb ” (*Rev.*, xxi. 22).

Here also does the Mystic Ship become the scene of the consummation of the mystic life. And so in the *Book of the Dead*, Chap. lxviii.<sup>2</sup> :

“ Open the caverns of the dwellers in their waters, unbind the steps of them that dwell in glory !

“ Open the cavern of the Divine light that it may manifest, that I may come forth by evolution, that I may come to my estate, that I may receive my award, that I may grasp the

Or stream, river.      <sup>1</sup> First version, Budge's text.

tribute in the house of him that ruleth within his harbours, that I may mount the throne that is in the Barque of RĀ, nevermore to suffer shipwreck, for my throne is in the Barque of the great RĀ. Hail! to the splendour rising cloudless from the waters!"

Or, in the words of the *Apocalypse*: "Unto him that overcometh will I give to sit upon my throne, even as I also overcame and am sat down with my Father on his throne."

Seeing then that the throne of God is in the Mystic Ship, it is evident that the cabin of the Ship is that coronation chamber spoken of in the lxivth Chapter, wherein we read:

"I have come to see RĀ in his coronation chamber, face to face, and eye to eye."

This cabin is also the "Birth Chamber" of the holy City:

"I, even I, rise, I, even I, rise as a mighty golden hawk manifesting from his egg. . . . I have come forth from the shrine of the barque of the evening, I have brought my heart from the mountain of the east that I may alight in the barque of the dawn" (Chapter lxxvii.).

The word here used for "shrine" is ĀFeDeT, literally a "chest" or "box"; and this, little enough in itself, may here serve to link the symbol of the Ship to another symbol which there is little doubt actually took its origin from the model ship, surmounted with the shrine and divine symbols, that was sometimes carried in procession by the Egyptian priests. I refer to the ark of the Covenant, which rested in the holy of holies of the tabernacle and temple of the Jews; it will be remembered that this ark was a box wherein certain sacred objects were concealed, namely: the sacred law, angelic food and priestly wand. And the box was surmounted by certain representations of the powers of nature adoring the hidden light, which latter was visible only to the high priest at the autumnal equinox. It is fairly evident that this Shekinah is originally the emblem of RĀ, the brightness of the sun, shining in the darkness of the hidden place.

We have now seen in the symbol of the Ship the vehicle of manifested activity, the divine place of burial, the birth-chamber of Deity, the coronation chamber of the adept, the shrine and throne of God; yet the significance of this great symbol is by no means exhausted, for it may truly be said that to the Egyptian

initiate the Mystic Ship summed up and contained the all. Passage after passage might be quoted, each one indicating a different phase of significance for this great symbol. To give but one only as an example. This Ship is that crucible of the Alchemist wherein the Great Work must be accomplished, wherein we must fix the Volatile and volatilise the Fixed ; or, as the Egyptian has it :

“ I loose my girdle, and bind it again in the heavenly Ship ”  
(Chapter liii.).

A portion of this Alchemic process is cryptically indicated in Chapter cxxxiv. :

“ They that make ruin are cast out of the Ship. HORUS flings their heads to heaven as birds and their loins to the deep as fishes.”

“ That which makes trouble ” may be said to indicate the dross which the Alchemist must skim off and cast out of the crucible. Yet sometimes the work was aided by the snaring of the birds ; in later times also the catching of fish was used in a similar way, though to the Egyptian the fish was not a good symbol, witness a stanza in an old Alchemic riddle :

Within the lake of crystal,  
Roseate as Sol's first ray.  
With eyes of diamond lustre  
A thousand fishes play.  
A net within that water,  
A net with web of gold,  
If cast where air-bells glitter,  
One shining fish shall hold.

In returning to the consideration of the Ship as tomb, shrine and throne, we find indications that show some differentiation of the various parts of the Ship to these particular phases of the symbol.

Among the more generally agreed upon technical terms is the name of the “ lower deck,” which in itself shows the connection of that part with Anubis, guardian of the tomb, and thus indicates that the hold of the vessel or that space beneath the lower deck was considered as more particularly symbolic of the tomb ; the principal cabin has correspondence with the shrine, and the deck

is the place of the throne. Of necessity these distinctions must only be considered as roughly correct, for there is a divine fluidity about Egyptian symbolism that refuses, as all true symbolism must refuse, to be cut and pressed. After all, the language of symbol is but a language of futile endeavour, a language which, though going far beyond words, must ever finally acknowledge itself incapable of the realisation of the Divine unrealisable.

Nevertheless these three parts of the Mystic Ship may serve very fairly to express the body, the soul and the spirit of man—the body as the tomb of the slain Word, the soul as the chamber of his coronation, and the perfected spirit the throne of his manifestation.

The realisation by man of himself as the symbol, himself as the tomb, himself as the shrine and the throne, is the final object of all initiation, of all true spiritual teaching. Man also is the cross, the altar upon which and for which the Word is slain.

In the catacombs of Rome the tombs of the martyrs were the altars of the churches, in the churches of their successors to-day the altar is still the repository of the relics of the saint; and still above the altar tomb is enshrined and enthroned the symbol of the slain and risen God.

In Egypt the coronation and enthronement were symbolised by the rising of the sun on the horizon in a cloudless sky. This horizon is the threshold of Divine manifestation, this threshold is that mercy-seat of the ark of the covenant above which shines the visible presence of God—not visible to all men but to the high priest alone, and then only upon the great Day of Atonement.

The high priest is the man who has overcome, the holy of holies is within his soul, his own heart the mercy-seat, and above that mercy-seat is RĀ in his cloudless rising.

#### HYMN TO RĀ

“ Homage to thee [who art] RĀ in his cloudless rising,<sup>1</sup>

“ Adept ! HORUS of East and West,

“ Adored by mine eyes are thy beauties.

“ [Thy] splendour shines upon [my] breast.

<sup>1</sup> UBeN,—to rise and shine at once, *i.e.*, without clouds.

“ Thou dost pass to thy rest in the barque of evening,  
 “ Thou art glad with the true sailing breeze in the barque of  
 the dawn,

“ O heart made sweet, peacefully reaching the height !

“ Thine opponents are all overthrown.

“ The never-resting planets [sing] to thee songs of joy,

“ The motionless stars [give] thee worship,

“ At rest in the horizon of the tomb.

“ O beautiful one of each day,

“ Living one of the pillars,<sup>1</sup> my Lord !

“ Homage to thee, RĀ, in thy cloudless rising,

“ Adept, in thy peace !

“ Beautiful is thy cloudless rising,

“ Thy radiance makes thy mother radiant,

“ O [thou who art] crowned as king of gods !

“ The sky bows down before thy face,

“ Whom truth has embraced at dawn and eve.

“ Thou hast reached the zenith, thy heart is glad,

“ [For] the waves of the sea sink to rest.

“ [Thy] foe is cast down, his hands are enchained,

“ The sword has severed his limbs ;

“ But RĀ is with fair sailing breezes,

“ The barque of the evening moves on,

“ Attaining [her end], keeping [her] course.

“ [The Powers] of the South, the North, the West and the  
 East

“ Give thee worship, O essence of forms !

“ Earth utters a voice overflowed with silence [saying] :

“ O ONE who became within heaven

“ Ere plains or mountains were formed,

“ Protector, lord of unity, maker of [the] things that are,

“ Whose tongue hath moulded the essence of gods,

“ Drawing out what was in the waters whence thou hast  
 come

“ To the shore of the pool of HORUS ! ” (Chapter xv.).

M. W. BLACKDEN.

<sup>1</sup> *I.e.*, between the pillars. This is equivalent to “ Thou that dwellest between the Cherubim ” (*Is.*, xxxvii. 16).

## THE ROSY CROSS IN RUSSIA

(CONCLUDED FROM p. 211)

### V.

#### EPILOGUE

THE light shone again for some time when with Labzine and Mme. de Krüdener, on her return, Mysticism came to its rights on Slav soil. Around Juliane de Krüdener were grouped all the broken links of the mystic chain,—the pupils of Labzine, the young generation of Masonry, even some leaders of the Doukhobors coming to the St. Petersburg drawing-rooms. It is thus certain that Masonry survived all the changes of attitude of the Government towards it. On the final suppression of the Lodges, when the "Decembrist" revolt broke out in 1825 against Nicolai I., its apparent death (when Novikoff's name and Masonic work again became prohibited) seems to have been followed by a reformation and renaissance of the Inner Degrees.

Pypine quotes a document of 1827 (Moscow Museum, No. 92) which gives some of the details we have used for the Theoretical Degree in this study. As the writer of that document says: "The inner force remained unconquered." There are traces of Masonic studies, of groups, of teachers so far as the forties of the 19th century. And we cannot help thinking that the wonderful intellectual atmosphere of the two chief Universities which gave to Russia such noble leaders in the mental world (while the spiritual leaders rested "under snow" as it were) as Granovsky, Dobroluboff, Kareline, and others not less dear to "young Russia" of to-day, was the blossoming of the thoughts sown in these walls by Schwarz and by Novikoff.

Art, especially sacred art, had also been touched by the far-reaching subtle influence of their intense spirituality. Many a church of old Moscow shows signs of Masonic symbols or of deeper spiritual comprehension in its pictures and in its whole atmosphere. By itself the ancient mode of painting which came



from Byzantium, with the bright clear ground of gold reflecting so faithfully the pure disk of a saint's aura, is nearer to truth than modern art, as are also the fixed serious gaze of the angels in these old churches, and their hieratic pose.

But it is on coming into the sanctuary of that most splendid Cathedral of Christ the Liberator in Moscow (built as a thanksgiving for 1812 and for Russia's salvation), when one stops at the threshold in the *chiaro-oscuro*, and the eye falls on the life-size figure of the Master, standing out in white garments on the darker ground of the picture which surrounds rather than contains His form, so that it seems to step out from it—in the silence and freshness of that holy place, as yet so virginal; it is then one realises that from of yore the city which produced that simple grand temple is old occult ground and that to it and from it could and must flow all the spiritual forces of the land.

And one realises also that the race which but a short century ago gave as first fruits the circle of the Moscow Rosicrucians, has not only not run its course or failed to fulfil its destiny, but that its destiny is even now in the mists of becoming, yet so far off that it is as a planet in its phase of flaming air and clouds of luminous vapour.

The "lotus buds" of the Rosicrucian circle, the children of Novikoff, were all dead already in 1829, and the son of Schwarz, Paul, was the only green branch left. But about a year after Novikoff's line was ended, from the princely stem of Dolgorouki, was born—in Eastern Russia—little Helen de Hahn, to become seventeen years after H. P. Blavatsky.

#### NOTES AND BIBLIOGRAPHY

Among the books edited by Novikoff and specially prohibited from open sale in Russia were the following: *The Ancient Mysteries*; *Des Erreurs et de la Verité* (S. Martin); *Apology of Free-masonry*; *Chrisomander*; *Chemical Psalm-book of Paracelsus*; *Life of Enoch*; *The Messiah*, a poem; Arndt on *True Christianity*. The list gives a total of no fewer than 5,569 forbidden works. Of Novikoff's library, 2,000 volumes were given at his death to the Academy, 5,000 to the University, and over 18,000 were burnt.

Among the works sold openly, with or without special per-

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mission, but not explicitly forbidden, were the following: *The Mirror of Light*; *The Golden Book*; *Contemplation of the Cosmos*; *Chinese Philosophy*; *On Electric Matter*; *Birth of Metals*; *Transmigration of Animals*; *The Nazarean*; *The Miracles of Nature*; *Life of Confucius*; *The Temple of Eternal Glory*; *The Sage in Solitude*; *Liberation*; *Golden Traditions of Olden Times*; *The Book of Sibyls*; *Labyrinth of Magic*; *The Mystery of Creation*; *The Magical Jewel*; *Biblical and Symbolical Dictionary*; *The Book of Nature in its Seven Greatest Leaves*.

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The MSS. Collection of the Museum Roumianzeff, Moscow. Secret Papers of the Rosy Cross (not accessible to the public).

A RUSSIAN.

## THE MYSTERY OF TRUTH

TRUTH is something legibly inscribed in the book of the universe ; and he who sees reads what is there set down.

Truth is blazoned forth in the heavens. The hand writes by day, innumerable words utter it by night ; yet if the lines be hidden, and the voices not heard, Truth is not silenced, for it is she who ever speaketh.

Truth is written in a big hand across hemispheres and in the outline of continents.

The little winds whisper Truth ; of this it is that the strong gale is eloquent ; the tornado shouts the word. Through rock and cavern it reverberates incessantly.

Truth crowns the peak and lies deep hidden in pits. Gentle voices of Nature converse of Truth one to another.

Man, thou art fashioned of Truth ; there is no other stuff in the universe of which thou couldst be made.

The liar cunningly weaves that which he shall speak, and labours to create the word out of what never was, and is not. Truth never speaks louder than by the mouth of the liar.

### THE QUESTION

What then is Truth ? We do not know Truth and cannot find it. The gold we thought we held has meanwhile slipped through our fingers. We have wandered far into the darkness. We have slept, and awakened in a strange land. Doubly lost are we, and filled with woe.

Tell us, then, what is Truth ? For it is our meat, our drink, clothing and warmth.

Neither can the spirit of man be filled by aught save Truth.

### THE ANSWER

For what, then, have you desired Truth ? For with many desires is she desired, who hearkens only unto one voice.

Behold the Kings of earth seeking Truth, that they may overcome the mighty; the proud, that they may be the more richly adorned. Eager are the merchants, and they who would buy and sell the very Truth.

And you, O seeker! what would you with the Truth?

Do you love Truth? Have you sought her as a spouse, a helpmate, to cleave to and honour above all other?

Have you prayed for Truth, and yearned and striven, casting all phantom shapes behind?

Have you waited many years?

Has one never taken you aside, and showed you Truth?

#### THE FINDING OF TRUTH

Happy thou when Truth has come, as a loved one lost, who at last returns.

Truth is fair and of one colour, changeless, immovable, faithful in adversity.

Now thou beholdest her everywhere.

O fairest Truth—happy soul. Thou art Truth—the Truth thou.

To the Truth now be thou true.

#### THE SERVICE OF TRUTH

##### I.

Will you offer the gold in the market-place?

Take care, they do not value it; it has not the stamp.

You may only offer yourself.

Strew the precious stones o'er the earth. They flame and glow, setting ablaze the dust. . . . Now the Seekers pass and repass, turning the mould, ardent for treasure. . . . After many years your jewels remain.

Give them your heart's blood. They only know the value of a Man.

This is the truth of Truth. Without it even the Truth itself shall perish.

##### II.

We saw Truth and cried out with joy. We saw her and shook in bitter agony.

Truth smiled not nor frowned; neither added nor took away.

Blinded by the light we were, and burned by fire. Pierced were we with many swords. Shall the very light darken, and that which is cool consume? Shall she who is peace make war?

Hush! For when the light of all eyes is come, the white fire burns no more, and every wound is healed. At the last, Truth comes in Her Own Shape, and the waves of all waters have sunk into rest. ;

FRANK J. MERRY.

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## THE LITTLE SOUL

### A REINCARNATION PHANTASY

DELICATE, fine and transparent it floated onwards—a soft silvery shimmer, yet of gleaming brightness. Luminous æther of a million colours, and yet colourless, surrounded it, enfolded it, the gentle, delicate, transparent child soul, in everlasting light.

It had existed thus for a long, long time. How long it did not know, for, in the condition in which it found itself, time and space had disappeared; a day was as a thousand years and a thousand years as a day.

But it had been happy, tranquil, in perfect peace,—this it knew. Now it was suddenly conscious of thought, thought as once in the past. Once? No, as often, often before, and just as often again not. But with conscious thought, the happy state of perfect peace departed; restlessness and desire entered the little soul, as yet without definite object, and unformed.

It thought, looking around, What would it wish for first? Many of its own species floated and glided round about, all in different shades of light of more or less transparency.

The young soul felt one with them all,—but as thought became more intense, this feeling of unity began to diminish and the small soul began to individualise itself. It knew intuitively that

which the others felt and desired, and knew also that its own desires were different from theirs. Yet a little while, and it understood the meaning of its condition. It was yearning anew for the earth-life, for new sorrows, for new joys. The desire for life and individuality was awakening slowly in the little soul. Sensitive and tender as it was, it shuddered. For ah! it now remembered that the earth-life brought with it much roughness and brutality. And the more it thought, the more clearly all this arose in its memory. How often in the course of æons it had stood upon the threshold of reincarnation, and had sought the beloved ones of past lives! These had often been united in whole families and had greeted the advent of the little one with joy. On various occasions all had gone well for a long or short time,—but—but—the young soul proved itself too tender, too sensitive,—the others were too deep in the material form,—after a time they could not understand the little one, it grew sad and lonely, and sought love and friendship outside the family circle, approached souls more akin to its own, and became more and more remote from its so-called “nearest.”

Such kindred souls it now wished to seek. What had become of them during the long interval of time (for it reckoned again with space and time)? Where had they been while the little soul had dreamed of peace, rest, and perfection in heaven?

Its seeing eyes were now opened,—the strange soul-world was visible to its gaze and the spirits of Nature, the small and great powers of the world, which one cannot behold on earth. The little one knew no fear; it came from happier realms, and was yet endowed with much courage and heavenly comprehension.

It floated on, among ever-changing, rushing, gliding, hastening forms, of every imaginable shape, and without even brushing against them; the little soul began to search.

Most of its kindred souls had returned to earth, for their time had come. But suddenly it perceived a group of luminous and lovely forms; these were surely friends—beloved ones; and as suddenly it joined them. All were busily employed, for they too were on the brink of reincarnation into earthly form. Sounds of joy arose as the little one appeared.

“Ah, you frail and tender one, will you join us? We are just gathering our friends around us, and our qualities within us. You art beloved and welcome here, as later you will be on earth.”

“Whither are you going, and what must you become? Where is your fate sending you?”—the little soul began eagerly. Various were the replies. They would have preferred to remain together, in one country, one nation, one family, but this could not be. They had sown various seed during past existences; this had awaited the ripening, and must be harvested. According to the given causes the results must be lived and suffered. They all approached the earth-life with courage because they understood. All had chosen, and had arrived at the wonderful moment of their present development, when they could read in æther, the great picture book of the world, the stories of their past lives clearly and correctly, where every deed and thought was printed, as it were, upon a giant mind, and where they could read, just as distinctly recorded, the future events of their coming earth-life, all of which they would be compelled to experience, having created and woven them themselves. They stood within the one great hour which is placed between two incarnations, when all can be beheld, comprehended and known. And here they found the strength to embrace their coming earthly life, in the present knowledge that it would lead them to higher power, to more glorious development.

The little soul had not yet advanced so far. The others glided away, into many different countries, where birth was awaiting them.

Then the little one beheld another group of beings in consultation; these were aiders,—great and noble souls, already incarnated on earth, yet whose higher selves performed here, on more sensitive planes of being, their higher duties, in order to give greater help to mankind.

The little soul approached them, listened awhile to the relation of their doings, then timidly volunteered the request:

“You help so many,—will you not also help me?”

“Of course, but what can we do for you?”

“You who are incarnated in human form yonder on the

physical plane, can ye show me, good people, among whom it would be well to be a child?"

"Yes, dearest. What were you in the past, so frail, so tender?"

"Last time I was a prince's child. I have passed through so many incarnations, so many, and known all the sorrow of the world. Last time I arrived at noble birth, but I would not desire this again. I should prefer to be freer and more knowing, and not again be kept in ignorance of the world's misery. Within me I bear the Great Compassion,—and I should like to dwell among the poor and suffering."

"You tender frail thing, how can you wish to return to the dreadful conditions of poverty?"

"Yes, yes, I do wish it," said the little soul, and believed what it said.

"Well, then, come with me," and a strong and noble spirit beckoned to it. "I live yonder where you wish to go,—I can shew you good people." These were among the poor, the suffering, and the toiling ones.

It was a long, long time since the little soul had witnessed such things. In many incarnations, now lying in the remote past, it had already passed through the experiences that were to be thus gained. It did not now feel called upon to help and lead where only strong souls can. It realised that now its mission was to work spiritually; it had grown away from sheer material wretchedness. The memory of having already suffered all this misery of the flesh was now vague and shadowy within itself, and hardly even made it shrink. No, it had nothing to do here!

But whither should it turn?

It floated on, undecidedly, when suddenly it was conscious of being in a fair park, in which a young couple was wandering. The man handsome, strong and lissom, with large brown gleaming eyes, the woman sweet and blonde in her tender youth. The little soul was filled with joy.

The gentle voice of the young woman spoke: "You see, Ewald, if only we had a child, a sweet little girl. . . ."

He laughed. "Yes. If!—But could it not be a boy?"

"Well," she replied, laughing also, "I would even accept a



boy, although I should prefer a girl. She would be more to me, and I should never feel lonely when you are painting."

He put his arm round her caressingly, and with laughter they wandered on through the park towards the castle.

These were the two whom the little soul chose for its parents. Here in the midst of this idyll of love and beauty it wished to become human once again. It felt itself akin to this young couple, and wished to become their child.

An exciting time now began for the little soul. It had to collect its properties, all the qualities and all the knowledge gained in past lives, in order to form the character for its coming existence. It had also to guard its body in the mother's womb, and help to form it. Yes, it had work to do, this gentle, tender soul. But its chief efforts went towards uniting itself spiritually with its young mother, and this seemed to be the most difficult task. Although it understood all its parents' conversations, knew all they did and prepared for its birth, the dividing wall between the psychic and physical possibilities was too opaque and impenetrable, at least for the present. The young human couple did not yet feel the spirit of their child. When they lay in sleep, and their souls rose to higher regions, the little soul came often quite near them, but they had not the power of becoming conscious in their psychic life,—a dreamy condition, in which their thoughts were more occupied with earthly interests. A brief recognition, a feeling that a spirit near them was struggling to reach them, then a rapid sinking back into the material world seemed all that was possible.

The little soul grew quite discouraged. Had it after all made a mistake in its choice? Were these two charming beings too deeply embodied in earthly matter? It was now too late to alter it all. It must endure the fate of this new existence and work out its karma.

The moment of birth drew near. The young mother was alone, a little timorous of the approaching time. She toyed smilingly with the tiny garments of the future darling. Then the little soul floated quite near the chosen one, and, wishing to give her courage, whispered into her ear: "Mother, do you not feel me? I love you."

Yes, the mother heard, but in horror she dropped the little cap she was fondling, gave a piercing cry, and fell in a deep faint.

The little soul fled in terror, on seeing such a result.

When the young mother recovered consciousness, and saw her husband bending over her, she threw her arms in anguish round his neck and whispered : " Send everyone away, I must tell you something dreadful."

When the maids, and the doctor, who now was always on the premises, had left them, and they were alone, she clung in terror to the young count, whispering fearfully : " I have heard the voice of our child. Its spirit spoke to me quite distinctly, I heard it and am terribly frightened."

He looked at her in fear, fancying her reason was in danger, but she clung the more closely to him and said : " You think my mind is wandering,—but no, what I told you is quite true. I heard the voice, a sweet tender voice, as distinctly as I hear yours, but it was so terrible. Never leave me alone again, I am too frightened." And from this time the countess would not remain a moment alone. Either she stayed with the count in his studio, where hitherto the strong smell of turpentine had prevented her remaining, or he, when the presence of his nervous little wife and her engrossing tenderness prevented him from working, joined her in her apartments, sat with her, held her hands, and tried to talk her out of her " hallucination of hearing," as the doctor termed the phenomenon.

The little soul was deeply grieved at this state of things. Was it possible that its new mother had felt merely *fear* at the sound of its voice ? It hardly dared approach her now, and the work of collecting beautiful qualities, with which to endow a higher being, was now performed in a listless manner. Some of the good aiders, earthly and spiritual, tried to encourage the little soul, but without much avail.

The great, the difficult, moment of earthly birth approached ; the little soul must abandon its free incorporeal condition, and must enter the small, helpless body of the new-born child, as if it were a dungeon.

A moment of time was yet its own, the moment of know-

ledge, of the vision of the future and the past. Swiftly, as in a panorama, scene after scene passed by. It saw that this coming existence would not be a happy one, not a long one.

But, seeing clearly, the child soul understood that in the last privileged prince-incarnation, it had done nothing to weave a particularly happy karma ; but the many good deeds it had performed then, gave it the present privilege of high birth and luxury. The good deeds had been done without inward elevation, all had been so easy, no sacrifices were made, the refinement of surroundings and education had fostered talents, but not strength of character, and it was badly equipped for its present existence and must reap the consequences of its choice.

The anguish of birth, of entering the tiny child's body, now began. The little soul had passed through the ordeal a thousand times before, and knew there was no escape from it. This was far more painful than the death later on, the parting anew from human form. Death was release, this birth merely imprisonment.

The young mother suffered terribly, and the husband was tormented with self-accusation. Had he but known all this, he would never have wished for a child, or exposed his darling to this deadly peril. But with the first cry of little Eva—as the young parents named the new inmate of their earthly paradise—all pain was forgotten.

They rejoiced in the child, caressed it, played with it.

A long time passed, during which the little soul knew nothing about itself. The twilight of its newly formed brain was only lit by a few outward impressions, the learning to live. The first year on earth passed in half slumber, and in vague remembrance.

On little Eva's first birthday the father remarked : " Strange ! little Eva has not yet begun to learn to speak. I myself began at nine months, and you, wife, at a year, as your mother says."

She shuddered. "*Speak !* Yes, my child spoke long ago,—you remember when."

" But, wife of my heart, you surely think no more of that nonsense ? Listen how lustily Evie cries ; no ghost-voice speaks like that."

Then the mother put away her still quivering fear. But the

child's soul was conscious of the traces of it in the beloved mother, whom it adored with the animal love of early years. Speech seemed then a dreadful thing, and to be avoided.

Another year passed away, and still Evie did not speak. Not even the slightest utterances passed across the baby lips. She knew quite well how to make herself understood by those around her. The large eyes and tiny hands were wonderfully expressive, but no articulated sound gave evidence of intellectual development. The doctor found no reason for this curious dumbness, and the young parents still hoped. The countess lavished upon her darling twofold love and caresses.

There came a warm, clear, summer day. Evie's tiny feet tripped across the well-kept lawns, on the very spot where the countess had first spoken of her child. The mother sat on a bench, her soft hands throwing flowers and grasses to her child, her gentle voice humming one of those sweet children's songs, which have come from the heart of mankind to mother's hearts, to gladden and elevate children's souls.

Evie listened attentively. The dark blue eyes grew larger and more serious. An expression, not of this world, came into them; the little feet ran towards the mother; the tiny arms were thrown around the flower-strewing hands, and words, human words, not childlike stammering, issued from the rosy mouth: "Mother, I love you," said the clear sweet voice.

With a cry of horror the countess pushed the little one away. "Oh, God, it is the ghost-voice again!"

She strove to rise, to fly, but, as once before, unconsciousness enfolded her, and she fell heavily on to the grass.

The little one was terrified. Deep into her heart pierced the fear; it overmastered the child so that she could neither scream nor cry. She stood trembling, her teeth chattering; then, like a wounded animal, fell wailing upon her mother.

And thus they were both found. The nurse put the child to bed immediately. The countess was taken to her room.

She hid her face in terror on her husband's breast, and whispered: "The ghost has spoken again. Oh! I am afraid, afraid!"

More than this they could not get out of her. Her husband

tried to convince her that it was only that at last her child was beginning to speak. The doctor assured her that when a child begins to talk so late, it often overleaps the time of baby effort, and speaks at once in a sensible and complete manner. But all this was of no avail, and the mother persisted in her assertion. At length, when it was proved that no one else had ever heard the child utter a word, when she now lay silent in her cot, looking around with great sad eyes, doubts arose as to the sanity of the young mother, who refused even to see her little daughter.

Day by day passed, and the child remained dumb, and all believed that some unknown cause had terrified mother and child, and had brought about a return of the old hallucination.

Sad days fell upon the castle. The young count tried to replace to the child her mother's lost tenderness, but the little one looked at him with such serious hopeless gaze, that he began to understand his wife's fear of this dumb, unnatural child. He left her more and more to the charge of nurses, and devoted himself entirely to the "healing" of his wife.

But the "healing" came not. The countess seemed normal in most things, her gaiety returned, she clung with unchanged love and tenderness to her husband, but remained obstinate on the one point.

She persisted in her curious assertion, her "fixed-idea," as it was now called, and in the whole neighbourhood she was named the "mad countess." People did not wonder so very much about it, for the misfortune of having a dumb child could well account for it. But the doctors were astonished, not so much at the mother's indifference, as at the child's dumbness, about which there could be no doubt. The reason of their surprise was based on the fact that, as a rule, a child is dumb because it cannot hear, but the little countess was not deaf. Of this they had a hundred proofs. The little thing shewed wonderful appreciation of music; one could always conjure a smile upon the serious little face by a song, either sung or played upon the violin, which the count had mastered to perfection. Little Eva would come dancing through many rooms in her graceful elfin way as soon as she heard the sounds. Why then was she dumb? Masters and mistresses from the best deaf and dumb

institutes in Switzerland were engaged ; all methods were tried to induce the child to speak, but at every effort the little face darkened in a peculiar expression, so that one of the chief teachers said : " It seems often like a sort of defiance,—as if the soul suddenly withdrew into itself, and closed itself against all efforts, so cold and devoid of expression is the child's gaze." When this look came into the child's eyes only the father's music or his caressing voice could soften her, and soothe the weeping into which she broke at such moments.

The efforts to teach her to talk were abandoned, and by music alone they tried to educate her.

When she was five years old the mother began again to take notice of her. Evie was declared to be quite dumb, and the countess herself began to consider as hallucination the former utterances of the child. But no perfect union existed between them, so long as they were alone together without the count.

The parents were together in the countess' boudoir, talking of the misfortune of their child's dumbness, the little one playing meanwhile in the adjoining conservatory. Suddenly there floated in upon them a weird sound of singing. It was a song sung with human sounds, but more like the song of a bird. No words accompanied the melody, which reached their ears in tender sound.

They both held their breath. The father wished to spring up to hurry joyfully to their little daughter, but imploringly the countess held him back. She paled visibly, and whispered terrified into his ear : " In Heaven's name, no ! Stay, she would never sing again, just as she never spoke again."

The young father listened in delight to the child's twittering. When it ceased he entered the conservatory on tiptoe, and found little Evie slumbering peacefully. He lifted her up, placed her on a divan, took his violin, and softly played the melody which the child had just given forth in such a strange manner.

A smile of joy spread over the little face. The eyes of the young parents met in wonder and gladness.

This curious behaviour continued. When the child was alone, and fancied herself unobserved, then her sweet and flexible

voice rung out trilling, rejoicing,—only to be compared to a bird's song,—the song of the nightingale. When among others, the little mouth closed, as if never a tone had issued from the lips.

Doctors and nurses shook their heads; no one understood the strange child. Only an old woman in the castle, who had all sorts of animals under her care, and who was looked upon as a sort of wonder-doctor, said: "The little countess will never grow older than seven years. Such children never live longer." And when asked: "And why just seven years?" the old woman replied: "Because at seven years the soul decides whether it will remain here on earth, or not,—and such children have souls that do not belong to this world, and so they go back again."

No one paid any attention to the old crone's talk, but it proved nevertheless to be true.

The nearer the child approached her seventh year, the stranger, the more tenderly elf-like she seemed to grow. No especial malady was to be found; the malady of life was enough, and proved too heavy a burden for her tender being.

Misunderstood as it had ever been by the companions it had chosen for this earth-life, so, misunderstood in body and soul, the tender spirit slipped away from the little body.

One tiny hand upon its heart, the great blue eyes wide open,—as if lifted in questioning to the sky,—"Fairy Evie," so her father called her, was found by him one afternoon in the winter garden asleep.

But the little soul, in that last vision granted to each earthly life, saw that it had made a mistake this time again, and had chosen wrongly. In the first place influenced by the charming exterior only,—then in seeking to approach the spiritually unripe mother,—and in allowing the earthly body to break the soul's self-imposed limits of silence and alienate through fear the mother's heart.

Now it was free once more, the gentle, tender little soul. It floated again in eternal gleaming light; it strove upwards, onwards.

The earthly longing was stilled; its longings turned towards other stars. There, too, would be sorrow to endure and live

through, but yonder, perhaps, other more comprehending beings would come to meet it.

It longed for this most deeply. For hope, faith, and love trembled and pulsed still through the little soul.

HÉLÈNE VON SCHEWITSCH-RACOWITZA.

(*Englished by CLARE MOREL-BEY.*)

## HERESY

AFTER the way which they call heresy, so worship I the God of my fathers.  
PAUL in *Acts*, xxiv. 14.

PAUL was a heretic, Jesus was a heretic, Socrates was a heretic, the Buddha was a heretic. Indeed we might continue the list with many of the greatest names in history and certainly with the names of all the founders of the greatest religions and philosophies and sciences.

It is an amazing spectacle to see how every effort to make men think and to render them more self-conscious has been resisted with outcry, contumely and bitterness. And yet the resistance to the new impulse is invariably begotten of devotion to the old, which in its day was new, for the heresy of to-day becomes the orthodoxy of to-morrow.

The Theosophists of the world have invariably been considered heretics, for they are those who seek to shake themselves free from the inertia of the established order of things; they labour in the pains of a new birth, striving to free themselves from the womb of convention, to come forth regenerate into the sunlight of self-conscious realisation.

The Theosophist is thus a natural heretic for the orthodox of the moment, and his views and beliefs must naturally be considered by the lovers of things as they seem to be as disruptive of their most cherished convictions.

But is the Theosophist in reality a heretic when judged by an experience that looks beyond the conventional standards of the moment, or is he not rather more orthodox than the orthodox,



in that he looks beyond orthodoxy and heresy towards a reconciliation of contraries in the state of understanding that can appreciate all views at their just value ?

This would seem to be at any rate the ideal of the Theosophist ; though undoubtedly many who call themselves by that name are still content to remain in the inertia of a new convention after they have freed themselves from the inertia of the generally accepted conventions of their day.

It is of course heretical in the Western world of to-day to believe in the doctrines of karma and reincarnation ; equally so is it considered heretical by many new believers in these doctrines to hold to the dogmas of vicarious atonement and the immediate creation of the soul at birth.

And yet the doctrine of vicarious atonement cannot be altogether foreign to the root-idea that lies at the back of the Mahâyâna Buddhist faith, for example, which teaches the renunciation of Nirvâna and the staying on earth to save humanity. There is indubitably a measure of vicariousness in this doctrine, otherwise, if men have entirely to save themselves, there would be no meaning in preaching such an ideal.

Again, the doctrine of Southern Buddhism with regard to the unreality of the soul is practically the same in some of its forms as the belief in the creation of a new soul at birth.

We are not asserting the truth or falsity of any of these doctrines, but only endeavouring to point out that these apparent contraries are not so utterly incompatible and mutually exclusive as they may seem to be at first sight ; on the contrary, the evidence afforded by a study of the existing developments of these doctrines and by a deeper acquaintance with the results of a more searching analysis into their fundamental nature seems to point to another side of the question, where the contraries seem to begin to take on the nature of each other and their irreconcilability appears but an outward show of hostility veiling the mystery of an intimate friendship.

For if the true Path of Wisdom lies precisely in the midst of all contraries, and the traveller on this Way is he who delights in the sport of magical transformation, whereby " the right becomes the left, and the left the right, the above the below, and the

below the above, and the male with the female neither male nor female," then surely he will find even in the most contradictory doctrines some common element that can become, as it were, the solvent which shall eventually transmute the two into a living unity.

To me it has been one of the greatest joys of Theosophical study that the more I have learned of the nature of the Gnosis, or by whatever other name we may choose to call the Wisdom that transcends discrete knowledge, the more I have realised that no doctrine that has ever held the minds and hearts of men is without some measure of ensouling truth. I have found that many a doctrine which at first I rejected as manifestly absurd, was seemingly so only because I had not learned to look at it with the right focus ; I had paid more attention to what foolish people had said about it than to what the wise had said, and had not let the doctrine speak for itself in the court of uncommon pleas. For example, the dogma of creation out of nothing used to distress me, until I came across a pleader in that court of universal justice—old Basilides, who spoke wisely about the creation of the things that are from the things that are not, so that I could link up the idea with the Sat and Asat of Vedântism, and find contentment in the thought.

Of course I do not for one moment pretend that anyone else must be satisfied with what Basilides says ; it was he, however, who showed me the way out, although the orthodox call him a desperate heretic and overwhelm him with abuse, and so perhaps he may help some others who prefer even a one-eyed Gnosis to a blind Faith, and who believe it is not a sin to use their intellects as far at any rate as they will go, for fear of becoming unpopular with a noisy crowd who in their pride of not-knowing shout *Credo quia absurdum* on all occasions.

Many of my readers must be familiar with the tyranny of a Church whose stereotyped answer to every questioning of its authority is : This is the pride of the intellect, my son, the most subtle of all sins ; the virtue of humility is what you lack, the greatest of the virtues ; it is in vain you protest your humility, when it is just this pride of intellect which makes you refuse now at this moment to submit yourself to the Church's authority.

What this type of mind can never see is that there is a right and wrong use of pride and a right and wrong use of humility ; that pride and humility are one of another, and that the pride of humility is as much pride as any other form of that passion ; whereas the humble use of pride in God's great gift of reason is more truly worship of God than a debasing humbling of oneself before the tyranny of self-interest that arrogates to itself the dominion over the souls of men.

It is this jealous spirit of monopoly in God's good things that has given birth to all the horrors of religious persecution. Men are not ashamed to pray to their God : " From all Jews, infidels and heretics — Good Lord deliver us ! " And times without number they have taken care to make this prayer come true by fire and sword and rack. And the irony of it all is that those nearest to them in faith are invariably regarded as the most damnable.

It is, indeed, a remarkable thing that when differences arise among those who have previously been most closely united in religious faith and aspiration, then is the hostility most bitter and relentless. We see it on all sides. What is the reason of this great bitterness ? May it not be in some measure that those who have been so closely associated in religious things, who have so intensely and blindly believed that theirs was the only way, theirs the one means of salvation for men, who are convinced that there should be one Church, and that their own, are enraged beyond measure at the shattering of their hopes by the dissent of their brethren, and believe that it is their late comrades who are solely responsible for the outrage they have suffered, instead of recognising that they have throughout been living in a fool's paradise, and that their late associates deserve their deepest thanks for bringing them to their senses ?

There can never be uniformity of belief so long as man remains as he is ; and God forbid that humanity should ever become a mechanical will-less organism ! The end of man is not that he should be made in one mould ; the destiny of the nations is not that the ideal of a grim industrial age should be realised, and so an engine be evolved which shall turn out a host of like products of monotonous similarity.

The end of man is knowledge of man preparatory to union with God. God is not only one but many, single and manifold ; and the knowledge of this manifoldness is as necessary to true Gnosis as is the knowledge of unity. Gnosis is the knowing of these two as the necessary complements each of the other, and the proper gnostic meditation is the holding of both in mind at once, in a balanced contemplation which will afford the right conditions for the truth to come to birth in a fruitful conception of practical wisdom that can find expression in all moods and modes of thought and action.

It is of course impossible to prevent the believers in one set of exclusive doctrines regarding the lover of this wisdom as a heretic, but it should be possible for Theosophists to be on their guard against falling into this naïve duality, and selecting a set of dogmas as orthodox Theosophy, when the sole heresy for those in Gnosis should be the ceasing from the effort to reconcile even the most appalling contradictions. For surely one of our most cherished hopes is that one day we may be initiated into the final mystery and learn that God and Devil are one,—two sides of one ineffable Mystery which even now in our ignorance we are forced to believe, in spite of our inability to raise the veil, and in spite of the danger we all recognise in preaching such a doctrine to those unprepared morally and spiritually.

How many of us there are who regret that the present Theosophical Movement was not founded on some formal body of doctrine which was free from all contradiction, and set forth in clear propositions about which there could be no dispute! But supposing it had been so, and that a new revelation had been given to the world on which a new religion could have been founded,—how much further should we have been advanced in real understanding of the nature of religion, when we should have indubitably followed the tendency of all professors of a form of faith, and have spent our time in defending that form against the claims of the already existing forms of faith ?

If I am not entirely mistaken, it is precisely because the stereotyping of one particular form of faith is considered no longer to be desirable, that the spirit of the new age has from the beginning endeavoured above all things to bring us face to

face with contradiction on contradiction, to give us no pause and no peace, so that when we have thought at last we were safe in one position, established for ever in some great idea, we are suddenly shaken out of our inertia by the potent energy of some new idea that is forced upon our notice.

It is only thus that our little minds can be stretched into the all-embracing nature of the Great Mind that holds all opposites in steady poise within it. It is the Titanic forces of expansion, the true Stretchers or Expanders of sympathy and consciousness and knowledge, that make our little minds elastic so that they may be able to extend in true ecstatic understanding of the most mind-shattering contradictions, antitheses and paradoxes.

What then can heresy and orthodoxy in their ordinary connotations mean to us, when it should be our joy to embrace them both and transcend them? It will of course be objected by the many that a plain man wants a plain doctrine and that this reconciliation of contraries is a juggler's business. Well, we are not objecting to plain doctrines for plain folk; they are laid down with admirable precision in all the great religions, and we would no more think of doing away with them than of abolishing the police regulations. They are the bye-laws of the ethical code of the higher polity and teach men to be good citizens of the world; but there is a still higher code of fundamental laws of wisdom, and one of them is precisely this reconciliation of the contraries. It is not a juggler's business, but Divine Magic, the Great Art of Wisdom, that transmutes evil into good, and transforms the impossible into the Great Potency wherewith the Divine perpetually energises.

In the freer intellectual life of Theosophy we are for ever outbreathing some old heresy and inbreathing some new orthodoxy and outbreathing some old orthodoxy and inbreathing some new heresy; it is the greater life of the mind, whereby we grow in wisdom. But if we would practise the true science of breath, the *prāṇayāma* of Gnosis, we must hold our mental breath in balance, so that the great change of gnostic tendency may be effected, and from life we may pass to light, from the vitalisation of the mind to its illumination.

Our minds are at present for the most part fixed; they are

crystallised and formalised, and most rigidly so in the forms of our religious and scientific and philosophic beliefs; these masculine forms must be dissolved by the heat of the love of the feminine formless mind; concentration must merge into contemplation, before the true reformation and enformation according to Gnosis can be effected, and the jewels of the formal intellect be transmuted into the living essences of pure intelligence.

How often have I paused amazed at the spectacle of abject terror of heresy displayed by the orthodox of this or that persuasion. Again and again I have asked myself: Why are they so terrified; why do they hate so bitterly? All the more so when I found the things they so detested proved on acquaintance most excellent food for thought, far more palatable indeed than the rigid formularies of their particular orthodoxy. I cannot even now understand it, unless it is that the spirit which animates them is the same as the commercial instinct that finds expression in Trusts. They fear for their monopoly, their trade-prospects, their combine. For naturally one would be foolish to fear for the Truth—that, at any rate, may be trusted to look after itself.

But it may be said that they fear for the souls of their fellows, lest they be led into error and so perish everlastingly. Sweet things, to have so damnable an idea of God! That is the trouble with them; they have created a Moloch of their own imagination and would make all but their fellow slaves pass through the fire of their inhuman passions in sacrifice to the Black Shadow of themselves which they worship as their God.

But are we in the present Theosophical Movement, which opens the gates of freedom in every one of the directions of space and for every epoch of time, entirely free from this spirit of persecution for heresy? I doubt it; indeed not a few of my readers must know of crises in the Society when foolish members have declared of recalcitrant brethren whom they have been unable to persuade to their own opinion, that they risked “to lose incarnations!”

Who has not seen the pained tension on the faces of believers when what they consider to be some heterodox view has been put forward; who has not heard fears expressed by the timorous lest criticisms should be made in public?

Have we then an orthodoxy of opinion of like nature with the rest of the orthodoxies of the world, that so easily there should arise the fear of heresy among us? I hope not; for why should we fear if we really love Truth only?

For the Theosophist there is no fear, but only joy in the unshakable belief that every questioning of opinion can end eventually only in the clearer shining forth of the Sun of Truth. His orthodoxy is to rejoice in heresy, and his heresy is to substitute any of the orthodoxies of the world for the Living Truth.

G. R. S. MEAD.

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## THE PHYSIOLOGY OF THE NERVOUS SYSTEM ACCORDING TO THE HINDUS

### i.—WHAT IS PRĀṆA?

EUROPEAN physiology, notwithstanding its wonderfully rapid development in the nineteenth century, has not been able to make up its mind about the nature of a nervous impulse. How the vibrations of ether and of air that produce the sensations of light and heat and sound, how the solutions of molecules producing taste in the mouth, the gases that cause smell in the nostrils, affect the nerves, and how that effect is transmitted along them, are questions about which nothing has been discovered.

Says Mr. McDougall (in his *Physiological Psychology*, published in 1905): "As to the essential nature of this ' [nervous] impulse ' we are still ignorant. . . . It is still, and probably for a long time to come will be, impossible to define the nature of the 'nervous impulse' in physical or chemical terms; . . . it is possible that it involves a form or forms of energy with which we have no nearer acquaintance. . . . Every part of each neurone is irritable, *i.e.*, capable of responding to a stimulus with a katabolic change which initiates a 'nervous impulse.' This katabolic change results in the conversion of chemical potential

energy into free nervous energy. . . . But the process of liberation of energy in the neurone differs from processes of a similar kind that occur outside living tissues in one very important respect, namely, the quantity of energy liberated in the neurone varies with the intensity of the stimulus."

Hindu writers think that this "nervous impulse" is a wave of a subtle fluid, called Prâṇa, in the "subtle body." Prâṇa flows in minute tubes, called Nâḍis. This flow is conceived as the conduction of a "fluid-wave of pressure in a pipe," exactly as some European physiologists understand a "nervous impulse" to be. A few of these Nâḍis are visible in the "gross body," *e.g.*, the central canal of the spinal cord and the medulla oblongata, and the ventricles of the brain; but the rest, those that correspond to the nerves, are invisible. This Prâṇa has been generally mistranslated as the "life-principle" of the Vitalists of European biology; but this mistake is due to the fact that, so long as the Prâṇa is flowing in the Nâḍis, *i.e.*, "nervous impulses" flow along the nerves, an animal lives, and when the Prâṇa stops, the animal dies.

European biology makes the flow of "nervous impulses" depend upon the flow of blood in the blood-vessels, and assumes that the circulation of blood is a condition precedent to nervous action. This is an unprovable assumption, since without nervous action the heart cannot act; the assigning of priority to the flow of blood is a pure assumption, and the Hindu conception of the priority of nervous action is equally valid.

Prâṇa is not a life-principle, but a "nervous impulse," conceived as a flow of subtle matter in nerve tubes, for the Prâṇas are always located in the Nâḍis. Prâṇa is also frequently confounded with breath, especially by Hindu scholars. This is again a case of erroneous translation; for breath is air going into and out of the lungs, and Prâṇa is never spoken of as flowing into the lungs but always as flowing in the nerve tubes. The mistake is due to the fact that the breath, in normal conditions, flows at any time through one nostril; and this is attributed by the Hindus to some cause traceable to some fact in the nervous system.

The flow of breath through one nostril at a time is taken as



indicating a corresponding flow of Prâṇa in the nerves on which depend the life-processes of the animal; hence the breath in the nostrils (and not in the lungs) is sometimes loosely spoken of as Prâṇa. Moreover, the flow in the Nâḍis being the conduction of a pressure wave as in a gaseous medium, Prâṇa, the substratum of this wave, is conceived as a gas and spoken of as Vâyu.

There are two kinds of Vâyu : (1) Pañchîkṛita-vâyu, "molecular air," or compound gas, like the air of the atmosphere; and (2) Vâyu-tanmâtra, "atomic air," elementary gas, the substrate of the sensation of touch. Prâṇa is similar in nature to Vâyu of the latter kind.

As the *Sâṅkhya Pravâchana Bhâshya* says: "Though the Prâṇa is a transmutation of the internal instruments [*i.e.*, of Buddhi, Ahaṅkāra and Manas], it is justifiable to speak of it as Vâyu, because its motion is similar to that of Vâyu, and it is under the control of the Deva Vâyu."

The *Brahma-Sûtras* (ii. 4, 8) also say: "It is neither air nor a function [of air]"; for in the *Muṇḍaka Upaniṣhad* (ii. 3, 1) it is said: "From it is produced the Prâṇa, the mind, and all organs of sense, ether, air, light, water, and earth, the supporter of all."

In explaining this Sûtra, Shaṅkara and Râmânûja both point out that Prâṇa is frequently called air, because the substance of Prâṇa is a special, or Adhyâtma (noumenal), condition of air. Its essence is not water or fire, but air, though it is not identical with the air (in our lungs or that blowing round us).

I will close this discussion with two quotations which show, without a possibility of doubt, that Prâṇa is nothing but what we call nerve-action.

*Bṛihad. Up.* (i. 3, 19) says: "From whatever limb Prâṇa goes away, that limb withers." Again, Shaṅkara says in *Sûtra Bhâshya* (ii. 4, 9): "Prâṇa is the oldest, because it begins its unction from the moment when the child is conceived."

This can refer only to the nervous action that presides over the vital processes of the foetus, and not to breath.

The above quotation from Sâṅkhya Shâstra indicates that Prâṇa is "subtle" matter of the grade of Buddhi and Manas. Physical matter, that which can be observed by our senses, is

believed by Hindu philosophers to be Pañchî-krita, compounded of five ultimate elements called Tanmâtras, the objective bases of sensations. Buddhi and Manas are a grade of matter subtler than these and Prâṇa is of this grade.

Vâchaspati Mishra says: "The five Prâṇas, or life, are the function of the three instruments (Buddhi, Ahaṁkāra, Manas), from being present where they are, and absent where they are not."

The Vedânta would make Prâṇa superior to these. Says *Shat. Brâh.* (vi. 1, 1, 1):

"Non-being (Asat) indeed was this in the beginning, they say. What was that Asat (Non-being)? Those Ṛishis indeed were the Non-being in the beginning. They say: Who are those Ṛishis? The Prâṇas indeed are the Ṛishis."

*Bṛihad. Up.* (ii. 1, 20) says: "As the spider comes out with its thread, as small sparks come forth from fire, so from that Âtmâ, all Prâṇas, all worlds, all senses (Devas), all beings come forth. Its [the Âtmâ's] secret name is the 'Truth of truths.' The Prâṇas are truth. Of them, It (the Âtmâ) is the Truth."

Thus, according to the Vedânta conception, Prâṇa is the highest grade of matter, and the first objective basis of Âtmâ.

#### ii.—THE DIFFERENT KINDS OF PRÂṆA

Prâṇa is a generalised conception. In the body, it is specialised into various kinds of Prâṇas. They are of three classes: (1) the Mukhya Prâṇa; (2) the five Prâṇas of physical life; (3) the eleven Prâṇas of psychical life.

(1) The Mukhya Prâṇa is the chief Prâṇa. It is the first objective manifestation of Âtmâ (the spirit). This latter can be reached only by introspection (Pratyag-dṛishti). It reveals itself to objective contemplation as Mukhya Prâṇa, the power which underlies the life of each Bhûta, or concrete object of the mineral, animal or vegetable kingdoms. It builds the crystal, and enables vegetables and animals to carry on their life-functions.

It is called in the Vedas Jyeshṭha, Shreshṭha, Vasishṭha, Pratisṭha—the oldest, the best, the richest, the best placed, and so on. The great Ṛishis of the *Ṛig-veda* are identified with it by ingenious etymologies invented for their names (*vide Aitareya Âranyaka*, ii. 1).

It is identified with Brahman, with Indra, and with Prajñâ in the *Kaushîtaki Upaniṣhad*. It is the highest order of material being conceived by the Vaidic teachers. It is called Asat (lit. Non-being, impermanent being, or more properly phenomenon), and as such is the first manifested being, the oldest of the phenomenal manifestations of the universe. It is the presiding life, the binding unity that makes any collocation of atoms into an object.

When the Self-begotten, Svayambhû, thought: "May I become many,"—Mukhya Prâṇa was the objectivation of that Will to become many. It is the life of the universe.

In this cosmic aspect, this Mukhya Prâṇa is called Hiranya-garbha, and described as being "equal to a grub, equal to a gnat, equal to an elephant, equal to these three worlds, equal to this universe." (*Bṛihad. Up.*, I. iii. 22.)

In the individual man, Mukhya Prâṇa is the objective representative of his Âtmâ.

As Shaṅkara says, in the *Brahma-Sûtra Bhâshya* (II. iv. 16): "And only with the embodied soul the Prâṇas are permanently connected, as it is seen that when the soul passes out, etc., the Prâṇas follow it."

This we see from passages such as the following: "When he thus departs, the [Mukhya] Prâṇa passes out after him, and when the Prâṇa thus passes out, all the other Prâṇas pass after it." (*Bṛihad. Up.*, IV. iv. 2.)

Thus this Mukhya Prâṇa corresponds to the life-principle of European Vitalists, but is different from it, in that Buddhi, Ahaṅkâra, Manas (which European philosophy treats as faculties of the subject, of the ego), are, with us, aspects of this Prâṇa. It is the highest order of discrete being, the material aspect of Sat, the objective concomitant of Prajñâ.

Says the *Kaushîtaki Upaniṣhad* (iii.): "Indra said: 'I am Prâṇa, meditate on me as the conscious self (Prajñâtmâ).' What is Prâṇa, that is Prajñâ (consciousness); what is Prajñâ, that is Prâṇa; for together they (Prajñâ and Prâṇa) live in this body and together they go out of it. . . . And that Prâṇa indeed is the self of Prajñâ, blessed, imperishable, immortal."

This Prâṇa resides in the cave of the heart. Prâṇa, being

Sûkṣhma, subtle, minute, resides in the subtle body. The part of the subtle body corresponding to the windpipe, conceived as extended to the epigastric region, is the cave where it plays. From the uvula to the centre of the chest, the length of a man's thumb, it plays in the Âkâsha atomic matter of the most tenuous kind, and on its play depend the discharge of the vital functions and the display of consciousness in the body.

European physiology teaches us that the vital functions depend upon the beating of the heart and the periodical discharge of the blood from it. But no force—nervous or otherwise—has been discovered which causes the heart to contract rhythmically ; so much so, that it is said “ that the muscle-substance of which the heart is made, is itself endowed with the power of contracting and relaxing at regular intervals ”—a most unsatisfactory conclusion, since all other muscular contraction depends on the action of some nerves.

The Hindu would explain that the rhythmic beat of the heart is the work of this Mukhya Prâṇa. The quotations already given from the Shṛuti bear this out. It is a much better explanation of the beating of the heart than that of modern physiology, which has practically given up the problem as hopeless.

The circulation of blood is the chief function of Mukhya Prâṇa only from the point of view of physiology ; Buddhi, Ahaṁkâra and Manas also depend upon it. As Madhvâchârya explains in his *Sûtra Bhâshya*, the elements function, and the Vedas, and all this world, came forth from this Prâṇa. This Prâṇa in the man is the analogue of the sun in the cosmos. Pippalâda (*Prashna Up.*, i.) quotes an ancient Rik which says : “Who assumes all forms, golden, the knower of all things, the highest, alone in splendour, the warmer ; the thousand-rayed, who abides in a hundred places, the Prâṇa of creatures, the sun rises.” In *Prashna Up.*, iv., the sun is called the external Prâṇa.

It has already been pointed out that the Mukhya Prâṇa is golden, immortal, and called Hiranyagarbha in the cosmos. As the golden Prâṇa is the objective manifestation of the Âtmâ in the body, so the golden Person imagined to be in the sun, is the objective manifestation of the Lord of the solar system. As the

Prâṇa supports the life of the body, so the solar energy supports the life of the solar system, of which the sun is the heart.

Says the *Maitrâyaṇa Upaniṣhad*, vi.: "He [the Self] bears the Self in two ways; as he who is Prâṇa, and as he who is Âditya. . . . The Sun is the outer Self; the inner Self is Prâṇa. . . . For thus it is said: 'He who is within the sun is the golden Person, who looks upon this earth from his golden place; he is the same who, after entering the inner lotus of the heart, devours food.'"

*Rig-veda* (i. 164, 13) makes the same identification. Says a Rîṣhi there: "I saw Prâṇa as a guardian, never tiring, coming and going on his ways [the Nâḍis]. That Prâṇa [in the body being the same as the sun among the Devas] illuminating the principal and intermediate quarters of the sky, is returning constantly in the midst of the worlds."

Either in the body of man or in the body of the solar system, it is the support, the life-giving power of the Lord, his higher nature, by which, according to the *Bhagavad Gîtâ*, "all this universe is upheld."

As Madhvâchârya says: "Prâṇa in the body or the cosmos is verily the middle; for it is between all beings on the one side and the Supreme Lord on the other, and is hence the highest form of discrete Being in the manifested worlds."

(2) The five Prâṇas. This Mukhya Prâṇa is differentiated into five kinds, for the purpose of discharging the various functions of physical life. I have already pointed out that European physiology has not yet understood the nature of a "nervous impulse." Hence, it is not likely to admit of a five-fold subdivision of it; but this is what the Hindus teach. The five subdivisions of nervous energy connected with organic life are Prâṇa, Apâna, Vyâna, Samâna, and Udâna. They are five modifications of Mukhya Prâṇa, that circulate (*syand* is the Samskrîta verb used to indicate this idea) in the nerve-tubes and keep up the life-functions.

Prâṇa, the first of these, is to be distinguished from Prâṇa used for a nerve-impulse in general, or again for Mukhya Prâṇa. This Prâṇa is said to reside in the region between the heart and navel of the subtle body and to rise upwards and cause respiration.

It is curious that physiology also makes normal respiration primarily depend on afferent impulses going along the vagus nerve to the respiratory centre in the medulla oblongata, taking *exactly the course* that Prâṇa is said to take in Indian books to cause respiration (*vide* Starling's *Human Physiology*, pp. 388-394).

This Prâṇa is said to be red in colour and bright like a jewel.

Apâna is the nervous energy presiding over the functions of the kidneys, the large intestines and the testes, and helps the expulsion of their products. It starts from the region of the semi-lunar ganglion, and corresponds to the nervous impulses starting from the lumbo-sacral (spinal) nerves, and circulates through the sympathetic ganglia and nerves connected therewith. This Apâna is said to be of Indragopa (cochineal) colour. Prâṇa and Apâna rest, as it were, on each other, normally pulling away from each other and thus keeping each other in position.

Vyâna circulates through the seventy-two crores and odd minute Nâdis. It maintains the general functional equilibrium of the body. Vyâna is also said to abide in the junction of Prâṇa and Apâna. It is brought into play when doing "works of strength"; one holds in the breath and compresses the muscles at the lower half of the trunk. According to Gaṇḍapâda, by Vyâna "internal division and diffusion through the body are effected." It is flame-coloured. It perhaps corresponds to the nervous energy of the vaso-motor system.

Samâna presides over the digestion and distribution of the "subtle (digested) food" to the tissues. It will hence correspond to the nervous energy of the sympathetic system connected with digestion and the supply of food and oxygen to the tissues. It is of the colour of cow's milk.

Udâna presides over the head, neck, and temples, while a person is alive. At death, it leads the Prâṇa, *via* the third ventricle, to the anterior fontanelle and out of the body. It is of a pale yellow colour, and presides over the organic life of the head.

Possibly the macrocosmic correspondences of these five Prâṇas will help us more easily to comprehend their functions. Thus Prâṇa in the cosmos is the sun; Apâna is the earth, the

supporter of all; Vyâna is all-pervading air; Samâna the âkâsha, and Udâna light.

(3) The eleven Prâṇas. These are the nervous energies of psychical life, that of sensation, voluntary action and thought. The Prâṇas of the Jñânendriyas are those that flow in the olfactory, gustatory, optic, tactile and auditory nerves. At the sensorium, where these nerves take their rise, the substrata of these five sensations reside. Thus where the olfactory nerves take their rise, there is Gandha-tanmâtra, lit. "smell pure and simple," an elementary substance which by various combinations called Pañchîkaraṇa, or quintuplication, becomes earth; and so on for the other four sensations.

Thus when the Hindu speaks of Âkâsha being Shabda-tanmâtra, people mistranslate the statement into sound consisting of vibrations of Âkâsha, and ridicule the Hindu Naiyâyikas on that account. It properly means that Shabda-tanmâtra, the pure sensation of sound, or rather the elementary matter where it inheres, *viz.*, Âkâsha, resides in the sensorium, and the same Âkâsha, being mixed with air, etc., forms the *compound* Âkâsha all round us.

European physiology cannot explain how sound, which is a vibration of air, can become a sensation inside us. Indian Nyâya says that the sound we hear and the sound outside us are in the same elementary substance, called Âkâsha. Surely the Hindu explanation is sound as an explanation, only it cannot be proved by the canons by which physical facts are proved, because the elementary substance involved in the explanation is super-physical.

The five sensations, then, depending on five Tanmâtras, super-physical elements, the Prâṇas corresponding to them are five-fold. The five Karmendriyas are the five sets of voluntary muscles, those concerned in speaking, grasping with the hands, walking, evacuation, and emission.

The eleventh Prâṇa is that of Manas, the nervous energies concerned with thought. Manas is here used in a loose way to indicate what the subtle analysis of the Sâṅkhyas discriminates as Buddhi, Ahaṁkâra and Manas proper, which roughly correspond to will, self-consciousness and formative imagination or perceptive faculty (Adhyavasâya, Abhimâna, Saṅkalpaka); and these

mental functions are associated with the play of three modifications of a certain kind of Prâṇa of the highest grade of matter.

In Indian philosophy the internal mental functions and objective play of Prâṇa are inseparably associated with each other. One is not the cause of the other; there is no question of precedence between them.

This Prâṇa plays in the cavities of the brain (the ventricles), and also in the Suṣhumṇâ, the central canal of the spinal cord. As described in the *Taittirîya Uṣ.* (I. vi.): "Between the palates it [the uvula] hangs like a nipple—that is the birth-place of Indra. Where the root of the hair divides, there he opens the two sides of the head (he enters Agni, Vâyu, Âditya, and Brahman) . . . . He there obtains lordship, he reaches the lord of the Manas. He becomes lord of speech, lord of sight, lord of hearing, lord of Vijñâna (knowledge). Nay, more than this; there is the Brahman, whose body is Âkâsha, whose nature is Truth, who rejoices in the Prâṇas, is delighted in the mind, is perfect in peace, immortal. Worship thus."

A more detailed description of this supreme Prâṇa cannot be attempted, as it is the object of this article to give only a general view of the subject.

### iii.—THE NÂḌIS

The Nâḍis are the tubes of nervous matter, in which the Prâṇas flow. They are of two classes, those connected with involuntary action, with man's physical life, which does not normally show itself in his consciousness, and those connected with voluntary action, with his psychical life, bound up with his consciousness. It has been already pointed out that psychical life (*i.e.*, the Prâṇa corresponding to Manas) resides in the cavities of the brain. Its centre is the third ventricle, whence it acts all through the brain, innervating the eyes, ears and the organ of smell, and down the front to the pharynx and tongue to cause voice and help to sense taste, and down the back, along the spinal tube, subserving the sense of touch, and the four Karmendriyas except Vâk (voice). These two tubes from the third ventricle are each called Suṣhumṇâ.

On the sides of the Suṣhumṇâ in the spinal tube are the



Îḍâ and the Piṅgalâ, through which currents of Vâyu-tattva ("atomic air") and Agni-tattva ("atomic fire") flow. When the Îḍâ is active the Piṅgalâ is passive, and *vice versa*. According to Hindu ideas, when the Îḍâ is active the breath flows through the left nostril; and when the Piṅgalâ is active the breath flows through the right nostril.

It is curious that this fact—that while both lungs act always, the breath plays normally only through one nostril at any given moment, and that there is a periodical alternation of the flow through the right and left nostrils—seems quite to have escaped the notice of European science.

Besides these two, ten other Nâḍis parallel to them are mentioned. These twelve extend from the region of the lumbosacral enlargement of the spinal cord to the floor of the fourth ventricle—the Dvâdashântam (the end of the twelve).

The Nâḍis conveying the Prâṇa of organic life correspond to the sympathetic system. The peculiarity of this system is that the nerves at various places enter into ganglia, where they seem to be reinforced. Five of these ganglia are given great prominence in certain forms of Yoga that deal with the animal, non-mental life of man. They are Mûlâdhâra (sacral), Svâdhishthâna (hypogastric), Maṇipûraka (solar), Anâhata (stellate), and Viṣhuddhi (superior cervical).

Besides these, the six plexuses in the course of the spinal cord seem to be connected with the higher forms of Yoga, but that is a subject about which very little is taught in books.

P. T. SRINIVÂSA AIYENGAR.

MANKIND have for six thousand years been hooting at the divine drama of the world; for myself, I shall never cease to applaud it.

DUMAS.

IF you would love mankind, you must not expect too much from them.

HELVÉTIUS.

NOTHING is nearer to indifference than orthodoxy.—RENAN.

To love is virtually to know; to know is not virtually to love.

AMIEL.

## THE THEOSOPHICAL MOVEMENT AND ITS ASSAILANTS

### I.

WHAT is the Theosophical Movement? What are its aims? What is its origin? And, what has it done? These are the questions each must answer to himself before he is qualified to pass judgment on the Movement or on the Society which maintains it.

Generally speaking, we can only in the first place answer *negatively*; the Theosophical Movement has, in its own nature, nothing to do with *persons*—it is of a spiritual nature, and spirituality is impersonal.

What then is the movement? What is its meaning—its *essence*? What actually is *Theosophy*?

The entirely clear and perfectly simple thought of Theosophy is indeed nothing else than the primæval wisdom that the essence of man is of Divine nature; that he is capable of divine development; that everyone's duty is to long for this development and to strive to accomplish it in himself. This foundation principle gives the Theosophical Movement its place in the encouragement of spiritual life, present and future.

But what is its *origin* at the present time? It is necessary, here as ever, to distinguish the conception of the "cause" of a thing from that of its "occasion," its "motive," and from that of the "means" of attaining it. The cause of an occurrence is the quantity of energy which is transmuted from one form into another in order to bring it about. The previous form or appearance is the *cause*; the succeeding one is the *result*. As the *occasion* of an event we see only the circumstances under which it occurred, and as the *means* the powers by which the transmutation of energy is realised. The cause, for example, of

the motion of a mill-wheel is the higher level of the water in the mill-pond; the instrument is the wheel, but the occasion of its action is the opening of the sluice which allows the water to reach the wheel.

Thus we may say, metaphorically, that the cause of the Theosophical Movement is the higher level at which, at the present time, the spiritual world stands. This spiritual force has been and still is dammed up to a high level by materialism. This damming up was an absolute necessity for the progress of humanity. It is thanks to materialism solely that our knowledge of Nature is what it is at this day; and it is to this one-sidedness or suppression of spiritual development that we are indebted for the methods of critical perception, critical observation, and critical research without which we cannot speak of knowledge or science at all. Every falling back into uncritical fancy, as in Germany at the beginning of last century, drives the spiritual culture ever to pile itself up afresh to new heights of critical requirement. For this it is once more materialism we have to thank, from the middle of the past century onwards.

But this damming up of the flood is not the end itself, only a means of attaining it, as much as is the completion of the mill-wheel of the critical method. The final end is that grist should be ground. Positive increase of science and knowledge, actual enlargement of the circle of the spiritual horizon, deepening of intelligence and elevation of aim—such is the natural and inevitable working of spiritual power.

Without the requisite expenditure of power the hindrance of the closed sluices cannot be overcome. But water dammed too high runs over of itself.

The movement which spread to us from America as something entirely new under the title of "spiritualism," and from France about the same time as "spiritisme," was something new only to our "educated classes," then in the bonds of the stiffest materialism. By our German country folk the facts which lie at the root of it were then and are now perfectly understood, except where even this class has been laid desolate by the all-levelling "culture." In fear of the brutal terrorism of the so-called criticism of this most uncritical superficiality the man of

the people has learned to deny his intuitive knowledge. The disturbance was made still greater by the American and French movement; for hardly ever has the superstition of any people allowed itself to be carried to such a depth of uncriticalness as did our "educated classes" under the banner of spiritualism and spiritism.

On the other hand the sluice-gates of science, of professional psychologists, philosophers and other learned men, critics, professional and volunteer, have up till now ever strengthened themselves against this high-water flood of the spiritual world. Jest and earnest, indignation and contempt, nothing has been spared to keep it back. Not even the foundation of scientific "Societies for Psychological Research" has sufficed to raise the sluice-gates, to destroy the prejudices of scientific "criticism," and to open a way for the flood.

But often when the need is sorest help is nighest. That the super-physical experiences do not show themselves adapted to serve as the channel whereby the spiritual world may act upon the mill-work of science and educated life is caused by their one-sidedness. Our spiritual life requires, with full justice, that, when it is forced into a new direction, this shall only take place by an outburst of new life in *all* directions upon what is already known and understood. This new life must satisfy at once the theoretical as well as the practical needs; it must answer to the requirements of science as completely as to those of religion; and it must approve itself to systematic investigation, by enabling everyone duly qualified systematically to arrange his own experiences in scientific order.

These requirements are actually met by the carrying out of the fundamental idea of Theosophy. The Theosophical Movement aims to raise the religious life by encouraging and strengthening the tendencies which lie at the root of every religion. It desires to lead into the channels of its own spiritual organisation everything which is good and true in the formal religions of the world. In this way these religious values are to cease to present themselves as separating peculiarities. What is common to all these systems is to be used to unite all mankind in their efforts to attain the objects of religion; and this point

of union is furnished by the recognition that man's Self is of divine nature, that he has to develop this Self to its full divine perfection, and that every man will, sooner or later, reach this perfection.

In this manner the Theosophical Movement calls forth and vivifies *every* kind of struggle towards Deliverance and Development. This tendency is threefold ; in the ancient Vedic, Greek, and Hebrew eudæmonism deliverance from the sorrows of existence is sought only in this earth-life ; the Christian and Islamitic revelations promise this deliverance in a heavenly life hereafter ; the Buddhist enlightenment is not satisfied with anything short of a complete deliverance from all (microcosmic) separate existence in the (macrocosmic Nirvâṇa) One Life. All these three views are embraced in Theosophy. This enables us to recognise a state of felicity on the other side of the grave, and further a future of happiness which will in time fulfil itself for all humanity in earth-life also. And at the same time, Theosophy points out that these aims will only realise themselves in the measure in which the individual (microcosmic) consciousness succeeds in merging itself into the (macrocosmic) All-Self.

For such striving for development there is need of the primæval knowledge of individual *reincarnation* (*palingenesis*) into earth-life ; and of the continuation of the personality in the condition after death until the time of the next return to earth-life. This knowledge will be confirmed by the experience that even in this world it is possible to convince oneself of this super-physical, spiritual fact. It will be enforced by the demonstration that there exist higher states of consciousness than our ordinary waking and dream life ; that there are other worlds about us beside the physical ; that we possess an inner individuality which is far more permanent than the astral and mental personality which is all that comes out in earth-life.

But this experience can only be made usefully available for humanity if (instead of wandering off into imaginative sects, as it has so often done hitherto) it keeps itself constantly in touch with the mental life of the scientific world. It is, however, not necessary that precisely those who lead scientific culture now or even hereafter should be those who work for its deepening and

spiritualising. The present leaders may hereafter fall behind ; and some whose strength is yet undeveloped may come to the front. But at the present moment the necessary spiritual progress is not even possible without interchange of thought with the scientific world. This interchange furnishes also the needful demonstration of the hindrances which stand in the way of progress. These errors are no longer mainly materialistic ; psychology and the science of method furnish those which chiefly hinder at the present moment. Our main business is intellectually to overcome these hindrances ; when the bed is hewn, the stream of spirituality will flow of itself.

New knowledge and experience can only fructify for the spiritual life of the present time where it is treated as a matter of theoretical science as seriously as of practical religion and ethics. This is the vocation of the Theosophical Movement ; and in this manner it will be enabled by degrees to raise ever higher the hindering sluices of errors and prejudices, so that the flood of the spiritual world may stream in ever-increasing fulness upon the life and energy of our scientific world to set its mill-wheels to work.

Even as early as 1875 the first manifestations of this aim of the Theosophical Movement became perceptible. The beginning was indeed but a small one, and its meaning and importance unrecognised by the world. At that time materialism was, both theoretically and practically, in full possession of the field. There needed a very storm of new views to break upon science, before it could bring itself, without giving up its rightful attitude of distrust and hesitation before the novelty, to encourage the swelling flood of idealism. By the extension of practical and theoretical knowledge in the domains of physics, biology, psychology, and philosophy the situation had to be changed. It was specially the conception of "energy" which towards the close of the century breathed like a spring-wind more and more upon physical science.

The young shoots, however, upon which our hopes for summer and autumn, and for the next year, rest, make their first start under the winter snow and the breath of spring. The seed-sowing is ever something very different from the harvesting.

Such an unexpected sowing of the spiritual seed in its due time was the founding and spreading of the Theosophical Society.

What, then, is the meaning, the intention, the aim of this Society? In answer to this question, the Society has laid down its Objects as threefold: The first of these is *brotherhood*. This word is intended to express that, for all members of the Society, in the very first place the conviction of the *unity* in essence of all men and of everything which exists must be alive and active. Of course, the degrees of development are various; many brothers are younger than the rest. The younger and more unripe a being is, by so much he *needs* help; whilst, contrariwise, maturity and a higher stage of development are indicated just in the proportion of help *given* to others, in the degree in which the being has made the will and the power to help his own. Thus it becomes the main object of the Society to build up in its members the ethical consciousness, whose Self feels itself, not as an individual, but as the Self of humanity, and whose essence is thus not selfishness but sympathy. This condition of consciousness is what Theosophists call "Buddhi"; a "Buddha" is one in whom this consciousness is completely developed. It is the preliminary to the *cosmic* consciousness, the Nirvâna in the One Life. The introductory step to it is the growing feeling of solidarity and all-embracing common life.

The second Object is the promotion of the *theoretical recognition* of this essential unity of all beings. This recognition gives the key to the common nature of all religions and the common ground of all science; and is thus the foundation of the reconciliation of the two. It is the aim of the highest *mental* development. For this reason the Society declines to bind itself to any religious or scientific dogmas. Its members acknowledge no obligation to dogma of any kind; and they may accept no teaching which does not commend itself to their own free reason and conscience. The officials of the Society are no "priests" who hold stiffly to certain traditions or revelations; but should rather be what used to be called, in contradistinction to the hide-bound priesthood, "prophets,"—men who proffer all their investigations and their results to the conscientious judgment of the free and ripened human spirit. Only in holding firmly to its principle of

being utterly undogmatic does the Society find the justification of its existence.

The third Object is the investigation of the yet undeveloped spiritual powers in human nature. Here the question is of the capabilities of *objective* perception and action in the *inner* states of consciousness. Up till now in men of education and culture the emotional (astral), the intellectual (mental), and even the ethic (buddhic) nature has indeed been well developed, but entirely subjectively. Now, our object is to gain objective control of these finer states of consciousness, just as in the material world we are able by our bodily organs to receive and act upon light and sound. The method and the means of this extension have to be discovered and systematically put into practice. It is obvious that our inner powers cannot be brought into objective activity unless they are already highly developed subjectively. A thought which is above a man's power to grasp and understand cannot be directly transmitted to him from another man's mind. And, above all, for this purpose, the emotions must be strictly subjected to the mental judgment and ethical estimation. Here also the foundation principle of Theosophy gives us the clue: that which develops in man is, in all cases, his Self; but this Self is developed only thus, that the consciousness of the All-Self becomes more and more active in him. This expansion and objectivisation of consciousness is at the same time a concentration and a spiritualisation; and more than either is it the learning to stand alone.

If we would put these three Objects of the Society into three words, we may say: Sense of Unity; Investigation of Unity; Forming of Consciousness.

The history of the foundation and extension of the Theosophical Society is set out by Col. Olcott, its Founder and still its President, in the yet unfinished series of his *Old Diary Leaves*; but we have not here to concern ourselves with these details. Our business is solely with the spirit and essence of the Movement. It is sufficient for our purpose to say that the Society is now spread in hundreds of branches over the whole surface of the civilised world. It is, however, highly important to note that in the expansion of the Society we have to recognise



three distinct periods. I have gone more minutely into this point in the *Theosophist* of October, 1905; and Mr. Sinnett has also taken the same line in the THEOSOPHICAL REVIEW of September, 1897. A few words only must here be added.

The *first* period was that of the rise and formation of the Movement. One may describe it as the time of *revelation*. In it Col. Olcott's influence was reinforced by the genius of Mme. Blavatsky, who in her peculiar fashion gave expression to what she regarded as the most important facts of the spiritual world.

A completely different character was given to the *second* period by Mrs. Annie Besant. The correct development of the heart rightly seemed to her the fundamental necessity; and on its ethical and spiritual-religious education she set the highest value. She correctly placed the perception and action of the spirit above that of the mind, whilst by no means under-valuing the latter. She recognised the great need for clearer insight and more accurate observation.

The complete working out of this last requirement, of thoroughly scientific investigation such as shall satisfy the highest claims of reason, is what the *third* period of the Movement is called upon to furnish. It has completely to fulfil the demands of the critical principles of modern science. Not until the Movement does justice to the claims of culture can it be useful to it and help to its spiritual fructification. Up till now the Movement has provided means and tools;—it remains to put them to their proper use. Useful beginnings of investigation have been made; their systematic carrying forwards is the work of our future.

Upon this depends whether the Movement shall attain its object, and how great permanence it may have. Once more, threefold are the requirements which must be met and united in the circle of those who stand in the centre of the Movement, who carry it on and are responsible for it; ethical, mental, and spiritual development.

1. The *ethical* requirement is, that all striving for our own happiness be completely sacrificed to the realisation of the ideal of community; that every one, next to his own development, should strive only for the development of humanity; that the

will should be directed to help others, and to supply their needs ; in a word, self-sacrifice in the service of humanity. Annie Besant has, in her masterly way, expressed this requirement in the summing up of an article on "The Inner Meaning of the Theosophical Society." "Strive to be *strong*, not that *you* may be strong, but that the world may be the stronger. Strive to be *wise*, not that you may be wise, but that the world may be so much the wiser. Strive to be pure of heart, not that you may be pure, but that the whole world may come nearer to the purity which is Divine. Care not for your own joy, for your own happiness, for your own satisfaction. Care only for the upward treading of the *world*, and the little *help* you may bring to it."

2. The *mental* requirement is, to be fitted out with all the wisdom and knowledge of our time ; to have a knowledge of all discovered facts in the several branches of science related to us, and of the conclusions, the theories, and views which have so far been drawn from these facts. Without the knowledge of this scientific material and the problems it suggests it is impossible for a Theosophist to take part in the mental culture of the time. Without this knowledge it is impossible even to understand the difficulties which have hitherto limited spiritual knowledge and hindered its advance. Without this knowledge it is impossible to correct the fundamental errors, the overcoming of which is the first condition of spiritual progress. He who does not understand the physical world will never be able rightly to judge the super-physical.

3. The *spiritual* requirement is, by reason of the universally superficial mode of speech at the present time, not easy to express without being misunderstood.

Many, however, have a vague idea of what the immediate intuitions of genius are. Helmholtz called these, his sudden intuitions, boldly "inspirations." What is here required may be suggested by Plato's "illuminations of the Divine genius." We might find many other phrases, if it were needful. The only thing necessary is to make it clear to oneself that this requirement is the most positive and the most pressing of the three ;—it is the possession of the *creative power*. HÜBBE SCHLEIDEN.

(The German of the above has appeared in *Psychischen Studien*.)

## THE PERSONAL FACTOR IN KARMA

So much has already been said upon this subject from all points of view, that it is with no hope of saying anything new or original that I take up my pen, but from a desire to express a few ideas which have been pressing themselves upon me of late.

When the word Karma is used in conversation it generally conveys the idea of a law of cause and effect, unalterable and everlasting, or else of a series of events which are destined to occur to an individual over which he has no kind of control whatever. It consequently becomes a sort of Nemesis, for although the circumstances are the direct outcome of causes set in motion in previous lives, yet as he is unable to ascertain these causes, the effects also are beyond discovery before they actually occur. Thus, in effect, though differing in principle, it is often the Kismet of the Turk. This aspect is all the more emphasised by our habit of speaking of "good" and "bad" Karma. That we shall gradually become able to see the causes set in motion in the past, and to predict more and more accurately therefrom the future events, does not alter our present position. All that we can do now is to trust in the Good Law, knowing that in due course our faith shall become knowledge.

There is, however, an additional element in Karma, which may be dug out from the literature on the subject, an aspect which seems little thought of, if, indeed, it is recognised at all. It may be called "the personal factor." To this point I wish to address myself, though it must not be understood that other aspects are underrated.

By the personal factor I mean the part that a man plays himself, the action of the person upon his circumstances. This is conditioned by the way he thinks. Many a Theosophist blames Karma for his condition when it is plain to an onlooker that if he had bestirred himself things would have been other-

wise with him. No doubt the answer comes: "But it was his Karma which prevented him bestirring himself." Now this is the Kismet attitude which I wish to refute. My own reading of the meaning of Karma is that man comes into the world with his own legacy of possibilities on the one hand, and on the other a field is given him in which to exercise his faculties. *What use he makes of it all is for him to decide, and is not fore-ordained.* It is not even predetermined that good or bad causes set in motion in the past shall ripen, for if we can, later on, intelligently introduce new forces amongst lines of action not yet matured in our lives, but which are still working underneath, to appear in the future, and materially alter, if not entirely annihilate, the result which would be produced in the ordinary course, surely we can do the same thing in a smaller degree (very often quite fortuitously) both by heeding the warnings and advice given by those wiser than ourselves, and by waking up and using our faculties to a much greater extent than we are doing at present? For I am one of those optimists who believe there is a great deal more in a man than he is at present expressing, and that in fact very few of us are making the most of our opportunities.

I believe myself that the first two aspects of Karma mentioned above are, to a very great extent, paralysing in their effects. They may be ignored for all practical purposes of life, as they are, in a particular sense, now beyond our control. All our energies should be turned towards the use of that part of Karma which is under our control, and for the use of which we shall have to answer in the future. So far as we are concerned, the circumstance under which we now labour is dead, worked out, the presentation of itself to us being its dying exploit. And if, as is very probable, it be the result of an action done by a previous personality, you and I had no say in the matter of its occurring to us, but what is all important is the use we make of this death. It is quite probable, as Sir Oliver Lodge says, "that time is a illusion, and that we pass through events at a definite rate." What is not probable is that the use you and I will make of the next minute, is known in absolute unalterable certainty now. That it may be largely determined by the use made of the present moment is extremely likely, but more than this is improbable.

Otherwise, where is the need of effort? Besides, are we not told by Mrs. Besant that no action is irrevocably certain to take place so long as there is any time for thought at all?

There is a great deal more of what is known as the "cash transaction" in Karma in everyday life than is generally admitted, and surely it would be wiser for us to consider this aspect, almost to the exclusion of the other. Freewill is a more hopeful belief to hold than Necessity, and although the truth may lie between them yet more will be accomplished by the study of the Freewill aspect.

After all, circumstances give way before the determined man. Two men live in the same country and nation, the same town, the same climate and social conditions, and the same business and family, yet one is never heard of apart from his immediate surroundings, the other's name is a household word. The same opportunities play upon both; the one seizes them, the other passes them by. Where lies the difference? Surely it is what has been called above the personal factor. Did the first man but wake up he would produce the results obtained by the other. The cause of the difference lies in himself, not in the outside circumstances, and if he but chose to assert himself in the same way he would do as well. The trouble is that he does not because he has different faculties, which means simply that he has made different use of his past.

This is the only way in which Karma shows itself in the personal factor. It does not limit him more than this; any moment he can rise, shake off his inertia, and strike out for himself in a way that will materially alter his life, it is his to choose, and while his past may help or hinder this, *it cannot prevent it.*

A great deal is heard, too, of the "quickenings of Karma," and I do not doubt there is such a thing, but that it is as common as is supposed I do doubt. I may very likely be wrong, but by the phrase "quickenings of Karma" I understand the bringing into a life events, good or bad, generally bad, which were not arranged for at its beginning, and which occur because of the determination on the part of the individual to hasten his evolution.

While not carrying my faith to the length many do in palmistry, astrology, etc., I do believe that, dimly and vaguely, a man's future may be roughly outlined. What precise form these conditions take depend upon his life up to the time, and cannot be foretold in absolute certainty. If, therefore, anyone thinks he is experiencing a quickening of Karma, let him get the best astrologer he can find to cast his horoscope and delineate it, and if he finds that his bad time is not marked in any way, his suppositions may be correct, but if there is even a distant allusion to it (for these people dislike enlarging upon the unpleasant things) he may rest assured that as yet he has not drawn upon himself the attention of the "powers that be" to any extent, and if would be well of him to get rid of his conceit as quickly as possible "lest worse befall him."

Again, it is by no means the lot of Theosophists only to be tried or to pass through severe conditions. One has but to look into the world a very short way to see cases of severe suffering on the part of people who often are not even ordinarily good, much less avowed seekers after Truth. For every Tom, Dick and Harry Theosophist, therefore, to attribute any little bit of misfortune which he meets to the "quickenings of Karma" is an unwarrantable presumption.

To return from this digression to the personal factor, I wish to make it perfectly clear that I consider the personal responsibility to be much greater than is usually admitted. Let us face this boldly. It will not pay us to remain in ignorance if such be the case, nor will it do for us to ignore it. Hitherto we have been led to consider that the physical body is a pretty accurate fit for the life within, and that as the life expands it will change. No doubt this is correct, but it looks as though one could not change now, and that his body represents Karma by which he is bound. He is only bound by it so long as he thinks he is.

Our attention is from time to time called to the curious psychic abnormalities known as "multiple personalities." We see great labour taken by those under whose observations the cases come, to emphasise the fact that the characteristics displayed vary largely, and that they exist in groups, as it were, each group persisting, keeping to its own characteristics apart from the other

groups, each group being called a personality. Neither does this occur only under the influence of hypnotism, although this heightens the effect in some cases and produces it in others, as in this latest example of Miss Beauchamp (see THEOSOPHICAL REVIEW, May, 1906). Also in private life, for no apparent reason, people have lost themselves, awakened in an entirely new personality, started a fresh business and led an entirely different life. So numerous examples have been collected and published by various authorities that it is needless for me to give any here. If anything is to be learnt from these cases it is that we are not bound by our faculties, or at least the limits of our possibilities are by no means so circumscribed as we think. For, note carefully, whatever the theory may be as to what has happened, obsession, control by departed spirits, hypnotic influence, etc., the fact that the life operates through the same physical body, and uses the same brain, and yet exhibits such different characteristics, is the point I wish to bring to notice. The difference is of course produced by the stimulation of faculties normally quiescent, simultaneously with the neglect of other faculties normally active. The extent to which the faculties may be excited, of course, depends upon the amount of brain power. If it is small the result will never equal that obtainable from a large brain. The life must work within its form, but that the life is an exact fit, or that it is getting as much as possible out of its form, when that form is a human body, is what must be doubted. If a life or force other than our own can produce, immediately and without any period of preparation, such a marked contrast in the behaviour and capabilities of our bodies, why cannot we ourselves produce similar changes? I think we can, and that without much reaction, if we but follow good advice *and change our attitude.*

In this respect the analogy of a musical instrument to a physical body is much more perfect than it is usually held to be, for not only does it show the limitations under which the musician (the life) works, such as number of notes, broken strings, etc., but it also shows what very different results (character) can be produced with the same instrument by different players. One player leaves untouched some notes (faculties) constantly struck

by another, the combinations by each player being very varied, possibly totally dissimilar.

We see, therefore, that there is, in spite of the law aspect of Karma, a great element of hope in life, and it is more than ever true that:

There is liberty.

Ho ! ye who suffer know !

Ye suffer from yourselves, none else compels.

W. E. MARSH.

## A MYSTERIOUS PEOPLE

IN November, 1874, I was on board the auxiliary schooner "Arepeihe," bound for Batavia. We had a sprung stern-post and were short of water. For some reason we could not put in at the Philippines, so agreed to make for Cayayan Subi in the Loslov Archipelago. Though charted it was not known to traders.

One of our pearl divers, a Malay, Tourjong Pirèke, strongly advised us not to go near the bay or roads, saying it was a wizard's island. We found no harbour, but a fair anchorage; powerful surf, rendering landing very difficult; a small town with mosque near the coast; people Muhamedan, remains of an Arab colony—probably once piratical.

In the interior were three extinct volcanoes, one Mt. Juvata, about 4,000 feet high. Within the crater dwell a strange people called the Berbelengs, whose attributes are said to be to fly in crowds by sunset, and incidentally to cause sudden death to anyone offending them. They neither mix nor traffic with the outer world; and are so feared that the inhabitants of the small Moslem colony wear amulets of cocoa-nut pearls as a charm against their evil presence. When a hurricane sweeps the island cocoa-nuts are driven out to sea, and eventually washed up when waterlogged. If left to split naturally a mineral deposit is frequently found in the decayed fruit; hence the pearl amulet.

The third evening we were there, about half an hour after sunset, we heard a loud humming or booming sound from the



mountain Juvata. A luminous rose-coloured cloud ascended and swept out to sea over us. As it approached the sound became less, until it resembled the buzzing of a hive of bees. As the cloud swept onward the sound increased until, as it disappeared in the north-west horizon, it sounded like rumbling machinery. As it passed, the cloud presented a beautiful effect, coruscations of light resembling iridescent rays about three feet in length, crossing and interweaving in the rose-coloured cloud.

Tourjong Pirèke, the diver, remained below in a sweat of terror whilst the phenomenon lasted, muttering of wizards. The captain said it was an electrical eruption. But at 2 a.m. we were awakened by the sound, and saw the return of the luminous cloud from the north-east, and its descent upon Juvata.

In the morning I decided to investigate, but could get no one to go with me, nor anyone from the Moslem colony to guide me. Tourjong Pirèke said it was certain death. But with a Winchester and bandolier, some provisions and an alpenstock, I ascended the three and a half miles to the crater. There I found fifty or sixty clay and lava houses, and on the middens no bones, only vegetable refuse, no cultivation and no people! Many curious well-baked vessels were about, and I took one, but on second thoughts put it back.

On my return the Arabs told me the Berbelengs lay all day in a trance in a large square higher up. They say they are an ascetic people, and are never seen except accidentally, and never spoken to. Further, they get their living from wherever they fly. An Arab had been to the temple, or sacred square, nine months before our visit, and told of it. The cloud settled on his house two nights after, and when the terrified neighbours dared to investigate, he and his family, six in all, were dead, with no wounds, but a look of terror upon their faces. Note, they all wore pearl amulets!

We saw the luminous cloud for two nights afterwards with the same effects, and then sailed away. The position of the place is:  $4^{\circ}16'30''$  N. Lat.;  $119^{\circ}28'8''$  E. Long.

The above narrative was substantially reported to the Asiatic Society, who made a minute and promised to investigate.  
Query: did they? W.

## THE COMPARATIVE STUDY OF RELIGION, ETC.

THE second object of the Theosophical Society has been generally misunderstood, I think, and particularly by the members of the Society. For comparative study is a phrase with two distinct and in some ways opposed meanings, and it has generally happened that most of us have taken it in its lower and less luminous meaning. The nature of the comparison to be made in the study of religion, etc., depends plainly upon the things with which you compare them. Thus religion compared with religion is one thing, philosophy compared with philosophy is one thing, and psychology compared with psychology is one thing. But all these are quite different from religion compared with personal religious experience, or philosophy compared with personal thinking, or psychology compared with personal feeling. And I cannot but help thinking that of the two modes of comparative study, the latter personal mode is both higher and more valuable than the former impersonal scientific mode.

In the ordinary study of, say, comparative anthropology or comparative mythology the work of study is plainly a work for scholars. Professor Huxley, for example, was a comparative anatomist, and Professor Frazer is a comparative mythologist. Their task consists in collecting data from various fields and in classifying them in something like equative form. And such work has its utility.

But it will be observed that this mode of comparison implies no more equipment than that of the scholar or scientist. It is a problem of phenomena simply; and though in the case of religion or philosophy the phenomena to be observed and classified are obscure and difficult to handle, yet they are nevertheless quite independent of the observer himself.

On the other hand, the comparative method which depends

for one of its sets of data on the personal experiences of the student obviously demands a different equipment. From this standpoint, it is impossible to make a fruitful comparative study of religion unless you have a profound and varied religious experience, or to study comparative philosophy profitably unless you are already something of a philosopher. To undertake such a method of study at all presupposes an equipment which differs fundamentally from the equipment necessary for the objective comparative study.

Now, as I have said, it appears to me that it is this second and personal method of comparison which is intended by the second object of the Society. For to begin with, the method is individual and both involves and necessitates exactly that personal training of character and insight upon which the ethical side of Theosophy lays stress. To live in such a way that one's experiences may be profound and varied is perhaps the quintessential commandment in Theosophical ethics. And this is right and proper only on the supposition that it is the extent of our experiences that determines the value of our study.

Again, it is very evident that the vast majority of our members are by no means equipped for the objective comparative study of religion, philosophy and science. As I have often observed in these pages, the objects of the Society as they are generally understood are really being better carried out by other Societies. The criticism is by no means meant to be derogatory, for my contention is that the objects of the Society, however apparently similar to the objects of other Societies, are really different. And in this matter of comparative study, I emphatically say that we are on the whole neither equipped nor need to be equipped for the ordinary scholastic research. With one or two exceptions, it is frankly ludicrous for most of us to attempt such work of comparison. We can no doubt help to popularise the views arrived at by the comparative students, but to originate views or even to criticise them on their own ground is little more than juvenile presumption.

Then, too, I suggest that the method of personal comparison is more necessary and valuable just in proportion as the other method advances; and that, therefore, the members of the

Society have a distinct responsibility on this account. Any competent folklorist can construct a table of correspondences between, let us say, Javanese and Japanese mythology. Any painstaking professor can state accurately the external resemblances between the philosophy of Plotinus and the philosophy of Jacob Boehme. But it requires an altogether different type of mind to find the folklore of yesterday in the living mind to-day, to trace the influence of Plotinus on the daily thoughts of our minds, and to compare the religious expressions of the Patriarchs and Prophets with the real experiences of a living mind. And just as it requires a different type, so I believe it requires a superior type,—which is why, perhaps, I choose to believe that this method of comparison is properly the work of the Theosophical Society.

But let us not over-estimate the ease of such a method. Value is often proportionate to difficulty, and the difficulty of the personal method is quite as great as its value. I am not suggesting for a moment, therefore, that the labour of comparative scholars may calmly be dispensed with by students of the other method. On the contrary the labour is greater and the difficulties more numerous. In some respects, indeed, we have to create the method and to make a new organon. The tendency of the age is likewise an additional obstacle. The enormous recent output of works of the first comparative order is in itself an indication that the second mode of comparison is less popular. Moreover, the subjective difficulties are sufficient to deter all but the most persevering. To read, mark, learn and study men and books with the mind is relatively easy; but to read, mark, learn and study men and books with the heart as well is far more difficult. Never to profess to understand until one has felt, never to flatter oneself on experiences one has never had, never to judge another until one has judged oneself, never to read except by one's own light,—such reticence and rectitude are all the more difficult because they are not even prized.

Yet such an attitude is a necessity to the comparative student of the second order. For it is through and by means of himself that he reads and observes; and he must believe that nothing in the world is really deeper for him than he is deep for himself, nothing truer for him than he is true, nothing more real

in the world than the reality he gives to himself. In fact, it is himself in things that he must study.

I have said that in several ways the Society has misunderstood its own second object. Both in our literature and on our platform the lower way is more often taken than the higher. The thoroughly misleading attempts that have been made to schedule the correspondences between this system of thought and that system of thought, this division of man's nature and that division of man's nature, this set of planes with that set of planes, belong to the first comparative method. They do not belong to the second.

Let us ask of ourselves if we are interiorly aware of planes or sharp divisions at all. Doubtless both planes and divisions have a reality for the formal mind, and doubtless they will one day fall a prey to the objective comparative student. But here and now the problem for us is to find their living meaning in our own consciousness. What, for example, do we really know from actual interior experience of the states and planes we name Buddhic or Higher Mánasic? Either we have the living ends of those states in our consciousness now, or we have not. In the former case, our obvious business is to develop those living ends, to attach them, if we please, to the descriptions given in our literature, and gradually to extend them in their proper direction. But if we have no knowledge of them, no glimmering consciousness of their nature, and not even a faint ray of their light, then it is simple vapouring to talk of them. The impression of unreality and insincerity cannot fail to be given to others, and finally to ourselves. We awake one day and find that the whole thing was a dream.

On this account it is desirable to use with considerable caution, and even with niggardliness, phrases implying transcendence or incomprehensibility. Some of us in our eagerness to magnify the wonder of those states do as the boaster in the *Apocrypha*,—" *who maketh to speak of all things by talents.*" And that is quite legitimate and proper; it is a lover's right. But when we go further and declare not only that those states are ineffable, but that they are absolutely, and not merely comparatively, beyond our experience and hopelessly remote from all we feel

and know, then I for one refuse to admit that we are talking sense. How can we talk or think or feel about something of which we have no glimmer of experience? A comparative method which depends in the first instance on personal experiences and then denies in the second instance the very existence of personal experiences is not a promising method. I prefer to believe that when our writers and lecturers say that the states and planes of which they speak and write are utterly beyond our experience, and utterly unknown, they mean no more than a rhetorical exaggeration; they mean that the experience we have of these states is very small indeed, and is, in fact, like the grain of leaven hidden away in the meal. But it is just that grain of leaven which is destined to leaven the whole lump.

Finally I would suggest that in this matter of comparative study we have become enslaved to inappropriate images. So long as our minds move habitually on a perpendicular line through plane after plane or in a sequence of time through state after state, so long will it be possible to continue the heresy of separateness. When you have laid out the future powers of man like fields through which his locomotive soul must pass, you cannot then suppose him to have any experience now of what he will experience later. But neither can you make him understand what shall be, unless already in himself is some foresight and foretaste of the future. Thus the images of planes and sequential states are really stultifying.

But the other images implied in such phrases as: As above so below; the microcosm and the macrocosm; the divine image in man; and many others, carry us to a more inspiring and, as I think, a juster conclusion. For they imply that the germs at least of all states and every state, are in consciousness now, and not merely potentially, but actually germinant. To demand of essential activities that they shall not act is absurd. Those high transcendental states are not so feeble and passive that they cannot find a place for their energy even in the lowest depths of the material mind. "If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there."

Perhaps an image I have often had in mind may be of service. At least it may conduce to a clearer conception of what I

cannot but believe is the method of comparative study which devolves upon the Society. Conceive the consciousnesses of all individuals as maps of the same world drawn to different scales. On every map are the same features drawn, but on some they are small and on others great. A whole continent of one man's world may be represented by no more than a dot or an island on another man's world. But the dot is there, or the island is there. And in dealing with him, and in telling him of the continent for which that dot stands, it is from that point of his knowledge that we must start. That for him will be the comparative study of which I have written.

Therefore it is that I like best both in hearing and in reading to be addressed in my living mind, to have the configuration of my continents of consciousness defined and expressed for me. To make such study of myself and others as will enable me to know both their world and my own through theirs, surely such is the aim of the student. But does this not imply what I have said, the comparative method of the second and personal order, and the assumption of at least the microcosmic representation of the macrocosm in the actual consciousness of every individual?

A. R. ORAGE.

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## TO FILL THE PLACES

To fill the ancient places, grey and gaunt,  
 The people throng along the thoroughfares,  
 With azured jars and smouldering earthenwares,  
 And crates of fruits that regal colours vaunt.  
 No pallid ghosts, no shadows these, that haunt  
 In mediæval pomp the market squares;  
 A living past in medley splendour flares,  
 And mocks the present with exultant taunt.

Even so, to fill the places, vacant, vast,  
 The empty shells that held our vanished past,  
 And lie our present consciousness behind,—  
 Down lost interminable corridors  
 A dazzling tide of vital colour pours  
 From some abysmal memory, into mind.

ETHEL ROLT WHEELER.

## CORRESPONDENCE

## PROFESSOR HYSLOP ON PERSONAL SURVIVAL

*To the Editor, THE THEOSOPHICAL REVIEW*

SIR,

Permit me to protest against your reviewer's representation of Professor Hyslop's opinions, which I find in the current issue of the REVIEW. A writer has perfect liberty, over his own signature, to set forth his own emptiness of intellectual conviction, but a reviewer is not justified in imputing to an author lack of opinion which the work under review does not evidence. I feel sure, Sir, that you will agree with me that literary ethics should forbid suppression of facts as much as the manufacture of evidence. I do not ask you, or your readers, to accept my reading of Professor Hyslop's views rather than that of your reviewer, but I shall be obliged if you will print the accompanying extracts, in face of which I should have supposed it impossible to assert that "on the problem of survival he [Professor Hyslop] has therefore no definite conclusion to offer." Opinions held by workers in the Theosophical Movement have not so often been supported by the followers of Psychic Research methods that we need endeavour to minimise the value of the recent contribution of Professor Hyslop to the growing mass of evidence in favour of the "theosophical standpoint."

Extracts from *Science and a Future Life* :

P. 77. The main point, therefore, to be first kept in mind is, that the conclusions of physical science make for the possibility of personal survival after death, though they do not in any sense prove it. My first argument will be *ad hominem* ; that is, based upon the physicist's own premises, and it will devolve upon him to discredit the case by abandoning the fundamental conditions of his own science.

P. 80. None of the characteristics by which we know and call a thing "matter" are perceptible in its constitution, and yet it is sacrilege to speak or think of anything like "spirit," which might be some form of this reality, simply because generations of men have come to dislike the word.



P. 84. . . . The instances which I have mentioned suffice to show that the physicist must remain quiet if he does not wish to be refuted out of his own mouth when he undertakes to discredit the possibility of spiritual agency beyond the known phenomena of sense.

P. 357. The appeal will be made to the silence of nature on the existence of a future world and life. But this silence is an imaginary fact, if the work of psychic research is to be accredited with any evidential value, and it is apparently only a small modicum of phenomena better attested than the immense quantities of it pervading history. I must wholly deny from my standpoint the absolute silence of nature on the matter. The silence is on the part of those who are wilfully ignorant of the facts of the case. The residual phenomena of human experience have been neglected and their significance ignored. The blame must not be shifted upon nature, but upon the pride and stupidity of the respectable classes. They fought Copernican astronomy, Newtonian gravitation, Darwinism, the existence of meteors, and hypnotism. Then when they were proved they appropriated them as their own and made it the mark of intelligence to believe them. . . . They will pass through the same development in psychic research, and when survival after death is proved in spite of social ostracism it will be the respectable thing to believe and to teach.

P. 364. I am well aware of the follies which might easily be aroused by the reinstatement of a belief in a future life, if that belief should become as badly abused as it has been in the past. But the dangers of abuse are no reason for trying to suppress facts. We cannot shy at the truth because some unwise people lose their heads about it.

P. 364. If nature has thrown in our way indubitable evidence of a future life, no matter what its character, if there is no escape from the admission of the significance of the facts for some large theory of the world, it is not only the scandal of science that the facts are not incorporated in its work, but it is also a reproach to our morals that we do not appropriate the facts in some rational and useful way.

I think the above are enough to show that Professor Hyslop *has* opinions of a very definite kind to offer as to survival of bodily death. The only possible excuse for your reviewer's statement is to be found in the scientific and proper qualification which Professor Hyslop makes in one place (p. 267), where he remarks :

I take it to be the best working hypothesis in the field to explain the phenomena concerned. Others may think it absolutely proved, but I shall not claim so much nor place myself where further inquiry and knowledge might embarrass a retreat, though I think that most intelligent men will agree that no other hypothesis presents half the credentials of rationality that can be claimed for spiritistic agency. . . . Our primary duty is to accept the hypothesis that best explains the fact and then to abandon it when

facts are discovered that disprove or discredit it. I shall certainly not cling to the spiritistic theory any longer than the facts justify, but I shall not eschew it because it is not respectable when it is the most rational conception in the field.

Trusting that your readers will peruse Professor Hyslop's book for themselves,

I am, Sir,

Yours faithfully,

EDITH WARD.

(Miss Ward's last quotation is not merely an excuse, it is a complete justification of my statement that Professor Hyslop has "no definite conclusion to offer." A definite conclusion means surely a Yes or a No. But Professor Hyslop is not only uncertain whether Spiritism is a true theory (though he inclines to think so), but he cannot even definitely say that Telepathy is not true (p. 266). In other words, Professor Hyslop does not know. And he is honest enough to say so.—THE REVIEWER.)

#### THE MEANING OF DHĀRAṆĀ

To the Editor, THE THEOSOPHICAL REVIEW

DEAR SIR,

Will you allow me space for a friendly protest against an attempt made in an article in the November number to make out that *dhāraṇā* means the same or nearly the same as Hegel's "pure thought" ?

Since one of the objects of the Society is the study of comparative philosophy, it is important for us not to promote misleading ideas on that subject, though, unfortunately, displaying a want of accuracy about such matters is one of the ways we Theosophists sometimes have of inviting the ridicule of outsiders.

Now *dhāraṇā* is a perfectly well-known technical word in practical yoga, and means an act of controlling the mind and fixing the whole attention upon some object, whether gross or subtle. There is no particular mystery about the word, or about H. P. B.'s use of it in the passage referred to. What she says amounts to almost exactly the same as the verse of the Kaṭha Upaniṣhad (vi. 11): "They regard that as yoga, that firm control (*dhāraṇā*) over the faculties."

Patañjali, in the *Yoga Sūtras* (iii. 1), defines *dhāraṇā* as follows: "*Dhāraṇā* is fixing the mind to some place (in some direction)."

I should, however, disregard the commentators who try to narrow the word down to Haṭha-yoga, by explaining *desha* (place) as "such as the navel (solar plexus) or the tip of the nose, etc." But there is no need to dwell on definitions of the word; everyone who has ever for an instant accomplished an act of *dhāraṇā* knows exactly what the word means, and others don't, though they should read or write whole volumes on the subject. I suppose that any practical occultist would corroborate H. P. B. as to *dhāraṇā* being a very important preliminary to occult progress. Yogis know why this is so.

It is to be regretted, by the way, that Hegel should have formed so poor an appreciation of Oriental philosophy as he seems to have done; his idea of it seems little more than a dummy which he called into existence to fill a humble place in his review of the development of human thought from savage beginnings till it culminated in the Hegelian philosophy. I have, however, no wish to attack Hegel; no doubt in his day Sanskrit literature was not so accessible as it is now, and his philosophy in general seems to have a good deal that is of value in it.

My object in writing this letter, however, was not to discuss Hegel, but to point out that it is very erroneous to suppose that *dhāraṇā* has anything particularly to do with what Hegel calls "pure thought." We have in Sanskrit a much-needed vocabulary of technical terms for dealing with metaphysic and yoga, and if we use these words in their proper sense it should enable us, to some extent, to escape from the hopeless confusion which prevails in European thought, where no two writers seem to use the same word in the same sense.

W. L.

*To the Editor, THE THEOSOPHICAL REVIEW*

DEAR SIR,

In reply to W. L.'s criticism of my interpretation of the "nature of *dhāraṇā*," it is sufficient to remind him that my assertion was:

*"If it is by learning the nature of dhāraṇā that pure knowledge is reached, then dhāraṇā must stand for pure thinking."*

Of course, if *dhāraṇā* has some other object, then I am wrong in elevating it to the rank of pure thinking in Hegel's sense. But in that case let W. L. settle his quarrel with Mme. Blavatsky.

FRANCIS SEDLÁK.

## FROM DIVERS LANDS

*Contributors of matter under this heading are requested kindly to bear in mind that not only accounts of the general activities of the various sections or groups of the Theosophical Society are desired, but above all things notes on the various aspects of the Theosophical Movement in general. It should also be borne in mind by our readers that such occasional accounts reflect but a small portion of what is actually going on in the Society, much less in the Theosophical Movement throughout the world.—EDS.*

### FROM SCANDINAVIA

ACCORDING to the report of the annual convention the Scandinavian Section has added four new Branches to its previous total; there are now twenty Branches in Sweden, two in Norway and four in Denmark; the number of members is in all 726.

The Propaganda Fund has enabled members in the different Scandinavian countries to visit distant places and give lectures. A Norwegian member has been even as far north as Tromsø and Hammerfest, both situated in the Arctic circle. At Tromsø a study group was started, which will probably develop into a Branch by and by.

In Denmark ten provincial towns have been visited by a theosophical lecturer, who is in good hopes of seeing centres spring up in some of these places.

The Copenhagen Lodge has had the pleasure of inaugurating lodge-rooms of their own and a long-cherished wish has been realised.

In southern Sweden new centres are expected to be formed in the near future. A Gothenburg member is going there shortly to work for this purpose.

From Finland it is reported that circulating libraries have been founded, which are expected to become an important factor in spreading theosophical ideas over the country. Several books have been translated into the Finnish language, among others *The Bhagavad Gītā*; *Whence and Whither*, by du Prel; *The Law of Thought*, by Atkinson. The magazine *Omatunto* (*Conscience*) has now about 1,200 sub-

scribers. Even among the country people a growing interest in theosophical questions is felt. A noticeable feature is that several young people's clubs have chosen theosophical subjects for discussion and have invited lecturers to visit their towns.

W.

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## REVIEWS AND NOTICES

### A SEXLESS UTOPIA

A Crystal Age. By W. H. Hudson. (London: Fisher Unwin; second edition, 1906. Price 6s.)

THE first edition of Mr. Hudson's charming fantasy was printed in 1887. Why it has been allowed to be out of print so long is a puzzle, for the conceit of it is fair and pleasant, and it is distinguished from the numerous utopian dreams that have had far wider circulation, by a delicacy of conception that should win for it a wide circle of readers among the lovers of romantic idealism. The meaning of the title is not very apparent from the narrative, unless it is intended to suggest a stage of culture superior to the Golden Age; there is, however, frequent mention of glass doors and windows and domes.

Smith, who is a normal product of the Victorian era, has a fall while out botanising, and wakes up to a changed world, from the surface of which our monster cities of endless rows of hideous houses have disappeared, and with them the coarse and inartistic manners and customs of our industrial age; Smith wakes to a world in which the animals and birds are the friends of man, to a state of affairs in which the only communities of mankind are families living apart each in a House which is the symbol of their unity and the object of their love; nature, and art, and music, and refinement, are their only preoccupations, and the joy of life in healthy exercise of all their faculties is their sole duty. But one thing is wanting; there is love, love in abundance, but it is sexless affection, free from passion, for in each House, and the Houses are countries apart, only one woman, the Mother, and one man, the Father, are procreators. The sons and daughters of the House are noble and fair, and the length of enjoyment of the full vigour of their faculties is far beyond the tale of our mortal years. It is the Mother alone who knows the mysteries of sex and the joys and sorrows of motherhood; she alone is privileged

to read the Books of the Mother. It is she who is the head of the House and the chief object of the love of all its members ; she has the highest authority in all things. The idea has in it some reminiscence of the way of the bees and their queen, who are said by some to be of another mode of evolution, pertaining to a humanity other than our own.

Smith naturally falls in love with Yoletta, the fairest daughter of the House ; how it fares with him, and how he learns to loathe the coarseness of his manners and ways, and his transformation under the tuition of the purity and innocence of Yoletta, and what becomes of him finally, we must leave our readers to discover for themselves from the graceful creation of Mr. Hudson's imagination.

G. R. S. M.

#### HOW TO REACH SIMPLICITY

The Culture of the Soul among Western Nations. By P. Râmanâthan, Solicitor-General of Ceylon. (London : Putnam and Sons ; 1906. Price 4s.)

THE main interest in the works of this author is that his point of view is that of one who strives to attain to that degree of holiness which he calls Divine Love. He seeks above all to unite divergent things and to show points of similarity in the creeds of the East and the West. His point of view is shared by many of the great mystical writers, such as the Neo-platonists, Dionysius, Eckhart, Tauler, Ruysbroek, Molinos and Emerson. Most of us have been taught much that he tells us from our childhood ; we have slept many times under the protection of the text "God is Love." But the words are only words to us until we have meditated on the possibility of the union of the soul with Erôs, the God of the highest mysteries.

Mr. Râmanâthan also shows us that the pure nature of the soul is love, but the nature of folly is fear and hatred. In its state of separate existence the soul is obscured by folly, and it is through the dependence on others, called sex, that the dark soul first catches a glimpse of love as its true nature. The love of family, of country, of race are means of cultivating the power of feeling with others ; but it is not until all fear and hatred have been destroyed that the soul can "find itself," in other words, find liberation and be indissolubly made one with Divine Love.

To understand really that "God is Love" implies that the soul can reduce itself to the state of consciousness corresponding to matter in its simplest state. When anything is so subtly sub-divided that

each ultimate point exactly resembles all other points, it has evidently reached the state in which consciousness of the one is identical with consciousness of the whole.

On the contrary, when consciousness is concentrated on the relation between groups of points creative powers are generated, and numbers arise out of unity into the infinite variety of manifest life.

Mr. Râmanâthan agrees with the great Catholic authorities on Mystical Theology that while the soul remains in its separated state it can become one with the Being of God but not with the Power of God. This appears to us to be because the Power of God can only be obtained by one having full sympathy with and comprehension of every created being, from the most loathsome to the most divine, in a word, by one who loves his neighbour as himself. The characteristics of this state are a sublime concentration combined with an assurance of essential similarity with the whole, and a thorough comprehension of the Great Simplicity that is the root of all complexity.

Our author makes a clear statement of the methods of meditation as taught by the Indian sages, and as he has made an elaborate study of Bible texts, by means of dexterous paraphrases he shows how the same wisdom may be found in the Law and the Prophets, in the teaching of the Psalms, in St. John's Gospel, and in the writings of St. Paul. He gives exact descriptions of the degree of Union (pp. 97 and 157), and it is interesting to compare his words with those of the orthodox authorities of the Catholic Church such as Scaramelli and St. Teresa. Mr. Râmanâthan has very evidently himself experienced some measure of what he writes; therefore his book should be studied and not merely read superficially. F. F.

#### THE MYSTERIES OF PHYSIOGNOMY

The Face and its Fortune. By George Meyners. (London: Taylor & Francis; 1906. Price 1s. 6d. net.)

THIS is an attempt to apply a law, well known in certain departments of science, to human faces: "Likes repel, unlikes attract." Common observation has long noted the tendency of the tall to mate with the short, the fair with the dark, and students of temperament in men and women know how strong is the impulse which impels the possessor of a marked measure of one temperament to seek a partner with an equally strong endowment of the complementary qualities. But temperament is as manifest in a limb or a hair as in the general form

of the complete organism, and the human face is a remarkable and complete index of the temperament of the entire body, each feature bearing the stamp of its own particular, mysterious and deep-rooted quality.

It might be urged that the extraordinary fascination which some faces have for us is the result of an instinctive bodily selection, and is not necessarily connected with the presence of emotional, mental or spiritual qualities in the persons concerned. The answer would appear to be that we wear no body unsuited to express at least some portion of our Self; that the physical sheath is, within the limits of its manifestation, a true representative on the physical plane of powers existent in the ego. In cases of irresistible and mutual attraction, therefore, it is well to remember that although the bodily form may have given the first swift impulse to the affections, there inevitably succeeds that wondrous sense of fulfilment and of unity which is of the essence of the highest human love, and represents the attraction of soul to soul. That this lofty level is not maintained—where it is not maintained—is probably due to the fact of differences in grade and the consequent lack of common social and intellectual interests.

A variety of illustrations makes good the author's contention that the possessors of countenances with features complementary to each other feel pleasure in one another, of the accuracy of which, however, the observant reader has little doubt from the moment it is stated. Unconsciously we have been aware of these things, have staked our happiness and our future on them, but the knowledge has seldom been transferred from our subliminal self to the self of clear concepts. We would, indeed, suggest, that Mr. Meyners' credit lies not so much in his observations as in the publicity he has given them, and in the charmingly written epilogue on Love. P. T.

#### TEMPLE-SLEEP

Incubation, or The Cure of Disease in Pagan Temples and Christian Churches. By Mary Hamilton, M.A. (London: Simpkin, Marshall & Co.; 1906. Price 5s.)

MISS HAMILTON is a Carnegie Research Scholar of St. Andrews and is to be congratulated, not only on the subject of her post-graduate studies, but also on the open-mindedness and impartiality with which she has treated of matters which are usually dismissed with impatience and contempt by the scholastic mind.



The temple-sleep was practised not only in the healing cult of Asclepius, and in the medical mysteries of Isis and Serapis, but also in the consultation of a number of oracles such as those of Trophonius, Amphiaraus and Dionysus, and at other centres of incubation known as Plutonia or Charonia ; so much is well-ascertained history, derived from inscriptions and the statements of classical writers. But the practice was indubitably far more widely spread than our sources indicate ; indeed it would seem to have been one of the most natural means of receiving advice for the healing of the body, even as by the same means of dream and vision instruction for the healing of the soul was sought by every order and community dedicated to the contemplative life.

Miss Hamilton has gathered together a mass of instructive information which brings out clearly the method of incubation as practised in the Pagan temples of classical antiquity, and throws much light on the widespread cult of Asclepius. But her subject does not end here ; the practice was too widespread and the healing results too unquestionable to be set on one side by the new faith which succeeded to the spiritual and material empire of the Western world ; for the names of gods and heroes and daimones and chthonian deities were substituted those of the Virgin and the saints, and the same practices continued with the full sanction of the Church, and do so still unto this day.

In fact it is difficult to see how a natural faculty of the soul can possibly be suppressed ; for the same thing is with us to-day in many forms among hundreds of thousands who have never heard of incubation or the temple-sleep, and who regard the "miracles" of Lourdes as natural psychic phenomena that cannot possibly be made the monopoly of any Church.

The science of dreams or oneiromancy was the subject of much study in antiquity. There were five classes of dreams ; incubation was the means adopted to induce dreams of the oracular kind. This division of dreams is described by Macrobius in his famous commentary on *The Dream of Scipio*, as follows :

"It is a case of an oracle when, during sleep, a relative, or other sacred or authoritative person or a priest, or even a god, declares openly what is going to happen, or what must be done or avoided."

Suppliants prepared themselves for dream-consultation by performing appropriate sacrifices and other rites, by bathing and by

fasting, and then lay down in the temple or the appointed sleeping-hall.

It is, however, to be noticed that the gods in whose temples incubation was practised were not Olympians but Chthonian deities, heroes "who had gone down into the earth and were invested with her powers." The chief powers of the Earth were the sending of dreams and the gift of healing; the latter is a very appropriate characteristic, seeing that Earth was mother of body, and the producer of herbs that give life or death; but the former is more difficult to understand, unless the Earth to which the hero went, thus becoming a daimon, was not material earth but that true Earth which Eugenius Philalethes assures us upon his honour we have never seen. These heroes were not in "Hell" but in "Hades," the Invisible Earth.

But we must bring our notice to a conclusion, and not be tempted to "run off" into a thousand and one speculations, which the perusal of Miss Hamilton's essay suggests.

It is a remarkable fact that the last two studies in English on the Asclepian cult are by women; for No. III. of the "Cornell Studies in Classical Philology" was *The Cult of Asklepios*, by Alice Walton, Ph.D. (Ithaca, N.Y.; 1894). G. R. S. M.

#### A LONG SERMON

The Nature and Purpose of the Universe. By John Denham Parsons. (London: T. Fisher Unwin; 1906. Price 21s. net.)

WE agree heartily with the author of this portly tome that a sane, philosophic and impartial review of our modern theorisings on the subject of the universe is urgently necessary. The confusion into which all thought has got owing to the fall of the old materialistic walls and the fall of the old theological walls, is such that apparently anybody may believe anything, and there is no authority to say him nay. All that is needed nowadays to found a school, or establish a movement, is no more than some vague transcendental image, insufficiently thought about, and only partially understood. Under the banner of the New Thought Movement are innumerable banners of strange device; and it is difficult to tell, amid the babel of gospels and messages of revelations, which is the "one clear call," and what is the banner under which we serve.

It is therefore all the more unfortunate that the author of this book should so lamentably fail to fulfil the promise he makes us. His style is so prolix and cryptic that the probability of his ideas

reaching any minds at all—and particularly the minds most directly concerned—is infinitely remote. Doubtless it is difficult to deal with the nature and purpose of the universe in simple language, though Plato has certainly shewn the way. At the same time, it was surely not impossible for the author to compass a more lucid style than he has affected. Over and over again we come across sentences which not once or twice, or thrice, reading makes intelligible; sentences which would cover not merely the “stretched fore-finger,” but the stretched arm of Old Time. The preface, for example, consists of four sentences of which the first two are respectively thirty-eight and thirteen lines long; and in one case, there is a single sentence covering over two big pages.

Having ploughed our way through the sections of the book devoted to the criticism of Theosophical writings, we are prepared to admit that much which the author says is fair and well founded. The theory of personal reincarnation, for example, is by no means strictly proven in our literature; and there is far too much special pleading on its behalf. Mr. Parson's able and painstaking examination of the so-called proofs is both useful and welcome. On the other hand, it appears evident that his own theory of reincarnation, however he may seek to veil it in the drapery of words, is, in the first place, at least as common in Theosophical literature as the theory of personal reincarnation; and, in the second place, is not a whit better demonstrated. Briefly, if we understand his theory, Mr. Parsons rejects personal reincarnation in favour of a similar process taking place in the subliminal or sub-human mind of man.

Again, Mr. Parsons' arguments are sometimes no more than simple prejudices. Concerning “cosmic consciousness,” for instance, he has nothing better to say than that he “cannot help preferring a consciousness which claims less for itself and confers more upon others.” Mr. Parsons' preferences are, of course, everything to Mr. Parsons, and in the particular case his preference does him credit. Only he appears to have confused cosmic consciousness, as described by Dr. Bucke's authors, with a conception of cosmic consciousness such as only the half-educated have formed; and the difficulty of choice between this and the consciousness exhibited by “the greatest of the Hebrew prophets” was, of course, very small.

On the constructive side our author is no less disappointing. Apparently he predestined himself to the discovery that truth lay in Christianity alone. Only, in that case, why did he beat so violently

about all the cosmic bushes before putting up his hare ? The nature and purpose of the universe as they appear to Mr. Parsons resemble very closely the nature and purpose of the universe as they appear to hundreds of local preachers. Nor do we think that with all his outfit of vocabulary and imposing array of introduction, theses, prolegomenary notes and quotations, he has treated the subject more profoundly than they.

At the end of it all we are left with the old, old story of the universe as "a wisely ruled nursery of infant humans," in which pain is "the best gift of the Infinite to the finite"; and the end of man is "to be of use," and his aim "to be worth saving." These phrases, of course, are by no means untrue merely because they are trite; but we feel that Mr. Parsons might have rendered them and us better service by showing them, at least, in a new light. As it is, his book is simply a goody-goody sermon of unendurable length. A. R. O.

#### A CRITIC OF THE CELTIC MOVEMENT

Bards and Saints. By John Eglinton. The Tower Press Booklets :  
Number Five. (Dublin : Mansell & Co. ; 1906. Price 1s. net.)

ANY reader who thinks he has heard enough about Irish bards and saints should not therefore put this booklet down hastily. Mr. John Eglinton's Ireland is a land of bards which never produced a single great poet, and a land of saints which never produced a religious genius. The irony of the title may, therefore, be missed by the hasty eye; though no one who knows Mr. Eglinton's style is likely to miss it, nor indeed anything that he writes. This latest sheaf of irony and wisdom consists of but four essays and a preface.

Mr. Eglinton, when he writes of Ireland (and of late he has written of little else), rather suggests the insolent aristocrat rebuking the *parvenu*. But the aristocrat in this case has a genuine desire to put the *parvenu* in the right way. His contempt of and bitter sarcasm for the pretensions of this ignorant, wrong-headed *parvenu*, to sit down at the feast with the spiritual and intellectual aristocrats of the world, are tempered, first, by his knowledge of the futility of mere negations; and, secondly, by his own fine passion for spiritual and intellectual regeneration everywhere. Yet this book is chiefly a rebuke. It rebukes for their nonsense the members of the "Irish language" movement; it rebukes Irish patriotism; the Irish "saint" and the Irish "bard." The Irish "bard" of tradition—"ironical, sensual, gregarious, too clever by half"—and the Irish "saint" come in for the

worst punishment ; but they, who have made Ireland the Ireland we know—with the highest proportion of lunatics to population of any country in the world, according to official returns—they are all dead and gone. But Irish nationalism and the Irish language movement we have always with us ; and they provide the subject of the keenest analysis in Mr. Eglinton's book. Here is a good example of his way of dealing with them, and also a good example of his own wisdom :

“ What strikes an outsider in first approaching the Irish language is that it suffers from the same want from which the spirit of Irish nationality has suffered, namely, that it has never undergone a spiritual discipline ; it still retains a rude flavour as of a language which has never properly been to school. It did not happen to the Irish language, as to the Anglo-Saxon, to lose and find itself, to go under bondage, to hew wood and draw water, and, on a day, to find itself stronger than its taskmaster and to enter into all his possessions. It is objected to the English language that it is ‘ saturated with Protestantism ’—that ‘ Teutonic development of Christianity,’ of which there has never been, what seemed at first promised, a Celtic counterpart. The English language is saturated, at any rate, like all successful languages, with a spiritual quality, not derived exclusively or perhaps even chiefly from Anglo-Saxon sources, and certainly not from Protestantism, but from a long discipline and development through which it has come to be an element in which thought can breathe and minds live and produce after their kind. True, the history of the English language has given it a trend which perhaps may, with a little unfairness, be styled, as Newman styled it, Protestant. But if the English language be saturated with Protestantism, with what is the Irish language saturated ? Listen to the last mutterings of the ‘ grand old tongue ’ and you will hear it babbling of the fancies of its youth in the days before Patrick. It was only with the introduction of the English language, and when Ireland began to be affected indirectly by the Reformation, that it became the pious nationality that we know.”

It will be seen that not only to the student of purely Irish concerns is this little book of importance. It is of importance to every student who is looking for touch-stones in intellectual and spiritual things with which to distinguish the true from the false.

Mr. Eglinton's books, somehow, suffer as a rule from too great aloofness from life and practical affairs ; here is one in which he brings his mind to bear directly on them, resolving many of them, laying

some of them out clearly for his readers to resolve, yet leaving in the end, it must be confessed, a sense of indeterminateness. We hope he may one day set himself seriously to remedy this inconclusiveness and give those whom he rebukes a lead on his own account. For certainly only on the lines indicated by him can literary Ireland ever come to anything.

The gentleman who has initiated this remarkable series of booklets, Mr. James Starkey of Dublin, is to be heartily congratulated on his choice of authors.

D. N. D.

#### CONFESSIO FIDEI

The Science of To-morrow and Mediæval Mysticism. By Mrs. Cunninghame Graham.

THE recent death of that gifted lady Mrs. Cunninghame Graham will be deplored by all lovers of the mysticism of which she promised to be so devoted and well qualified an exponent. It is a melancholy fact that her death should have so rapidly followed on what was practically her public "confession of faith," when she delivered the lecture the printed words of which lie before us and whose spoken words we heard delivered with such fiery emphasis. Those who would read her last published utterance can procure a copy from Mr. J. M. Watkins, 21, Cecil Court, W.C., for the small sum of 3*d*.

G. R. S. M.

#### TOWARDS A HIGHER GOSPEL

The Gospel of the Divine Humanity. By J. W. Farquhar. (London: Elliot Stock; fourth edition, 1906. Price 3*s*.)

THERE is humanity in God. The Creator could not have made the fragrance of the pine trees or the honeysuckle if He had not possessed a human taste for sweet odours; and everything that is pleasing to mankind in the natural world points the same moral, namely that there is humanity in the Divine Being. He is not only like us in some respects, He is like us in all respects saving imperfection, so that of all things in the universe He is essentially our nearest kin.

It is with the other side of the shield, however, that the book entitled *The Gospel of the Divine Humanity* has to do. There is not only humanity in God, but God is in humanity. According to his capacity, and in proportion to his degree of evolution, man works as God works, and thinks as God thinks. Thus in our ordinary manufactures we imitate unconsciously the forms He has made in the natural world—

as the potter makes the cup and saucer the copy of the calyx and corolla of a flower; while our artists in their best moments, their inspired moments as we call them, imitate Him almost consciously, catching the eye so to speak of the Divine Designer, and making an approximate replica of the Father's thought which is the original mould of the meadow or the Alp. The principle that is in man is the same that is in God. He is the Soul of the human soul, the eternal Light in every man that cometh into the world. Man in short is not merely capable of inspiration. In the roots of his being he is Divine. The representation of this truth is the fundamental purpose of the delightful book before us and is offered as the key, the motive power of human history, as our solid comfort in present trouble, and as an unshakable ground of hope.

Thus: "God is Father to all men, independently of individual realisation of the truth, and cannot, by the nature of His being, ever cease from fulfilling all obligations of parental relationship." Again: "It is not God and man, as if there were two separate beings in the world, but God in man, and man in God; not Divinity and humanity as separate existences, but Divine humanity." Yet again: "Christ in ascended glory and His brethren on earth is a distinction not of kind, but of degree of attainment,—such as in physical nature obtains between the new-born babe and the full-grown man. Jesus' essential Divine nature is the nature of every child born into the world. His attained Divine Manhood is the measure of men, who in their natural birth are brought under conditions of limitation and defect, in order that they may grow by means of illusion into truth, through individuality to universality, till they come to inherit all things and sit with Christ on His Father's throne."

*The Gospel of Humanity* is in its fourth edition. We should like to see it in its fortieth. In one sense the author might have done better. If he had looked through a wider window, if in handling a cosmic theme he had been a little less parochial, if he had taken thought of the millenniums of human existence preceding Jesus' birth, and of the multitude whom no man can number that have never heard of Jesus' name; above all, if he had discerned the essential unity of all religions in regard to the very subject of his preaching, he would without doubt have made a greater book; but all the same, it might never have reached a fourth edition. It is best perhaps as it is; and we have little doubt that those of his readers who accept his

teaching intelligently, will be led by the necessities of thought to the Temple in its completeness of which this doctrine is the Gate.

C. G. C.

THE TRUTH—AND A FEW LIES

The Truth About Women: An Anthology. Compiled by Hugh Garth. (London: The Open Road Publishing Co.; 1906. Price 3*d.* net.)

THIRTY pages of sayings about women! What is there to do with such works except to praise the industry of their compiler and wonder why it was exerted thus? The sources from which the quotations are taken are various indeed; ranging from Byron to the Bible, from Johnson to Thomas Moore. But no very modern authors have been laid under contribution, which perhaps accounts for the fact that the opinions expressed, whether good or bad, are of a thoroughly conventional nature. It would have been vastly more interesting had Mr. Garth given us a series of extracts illustrating the changes in the status and estimation of women from primitive to present times.

Some of his quotations are sufficiently crushing, and will doubtless be found useful by any man desirous of making unpleasant remarks to his womankind.

Perhaps the quaintest thing in the book is Darwin's assertion (and its implication) that "with women the powers of intuition, or rapid perception, and perhaps of imitation, are more strongly marked than in man; but some, at least, of these faculties are characteristic of the lower races, and therefore of a past and lower state of civilisation."

Mr. Garth trusts, his preface explains, that his compilation will "leave the reader with a just impression of the female sex." We think it will leave a juster impression of the male.

When shall we proclaim a truce to the war of sex, and learn to look upon one another as neither man nor woman, but something higher than either?

A. L.

MANUALI HOEPLI

Teosofia. By Giuseppe Giordano. (Milan: Ulrico Hoepli, Publisher to His Majesty; 1906. Price Lire 2.50.)

WE have to congratulate the Italian Section, in the first place upon their success in obtaining a place for a treatise of Theosophy in the encyclopædic series of manuals published under such distinguished



auspices ; the fact is a testimony to a liberty and breadth of mind in the Italian literary world for which we as yet look in vain at home. Of the contents we may honestly say that they will do no discredit to the series ; they form an admirable summary of Theosophical doctrine, under the several headings of history, the macrocosm and microcosm according to Theosophy, evolution, reincarnation and karma as means of evolution, the Society and the methods of individual development, psychic powers, magic and spiritualism, Theosophy in its relation to science and art, ending with a chapter on the influence of Theosophy on the family and social and political life. From the introductory chapter, entitled "General Ideas upon Theosophy," in which are briefly but intelligibly and solidly treated the points, "What is Theosophy?" "Theosophy and the Occult Sciences," "Theosophy and Religion," "Atheism and Pantheism," "War with Materialism," "Absence of Dogmas," and "The Independence of the Theosophist," we may take a few lines by way of sample: "The absence of dogma is a characteristic side of the Theosophic system which renders it absolutely tolerant for every confession, from the bigotry of fetishism to that of materialism ; provided that a view be honestly and sincerely held, it will always find in Theosophists respectful and dispassionate critics, who will not for a moment hesitate to accept it, if it commends itself to them as right and reasonable. Theosophy by no means offers itself as a final and conclusive Revelation ; as the development of human intelligence proceeds new possibilities of approach to absolute Truth, or at least to a Truth higher than anything we can at present reach, will present themselves ; and new systems, preserving the essential parts of the older teaching, but elaborating their details and bringing them up to the needs of the new age, will take the place of the ideas, less or differently evolved, which have run their course. But Truth is one ; the observers pass, but the Truth does not change ; it will ever be possible for us to draw nearer and nearer to the closest approximation possible to the limitations of the human mind, the development of which is only stayed by absolute and crystallised 'convictions' and not by modest and rational hypothesis."

A year or two back we expressed our conviction that the results of the working of the subtle and enlightened Italian intellect upon the doctrines of Theosophy would be of much value even to us "ultra-montanes" ; and we are happy to find our expectations so fully realised as in the little work before us.

A. A. W.

## ELLA YOUNG'S POEMS

The Tower Press Booklets. Number Four. Poems by Ella Young.  
(Dublin: Maunsel & Co.; 1906.)

MISS YOUNG has the gift of poesy and the mystic spirit that dreams in the Celtic twilight and loves the moods of faëry fancy. Here is one of her poems.

At night, when I am tired of play,  
The sun shuts up its house of gold,  
And all the stars that sleep by day  
Steal out like sheep that leave their fold.  
O little moon, so far away  
In the dark sky, are you a-cold?  
I shut my eyes and see a flame  
That's redder than the reddest rose;  
It comes and calls me by my name,  
And I go with it when it goes;  
One night it told me whence it came,  
But that's a secret no one knows.  
I show it all the things I take  
To bed with me to sleep aright;  
I tell it all the plans I make,  
O little moon, so round and bright.  
But I've forgotten when I wake  
The things it showed me through the night.

G. R. S. M.

## NATURE LORE AND NATURE LOVE

Where the Forest Murmurs: Nature Essays. By Fiona Macleod.  
(London: Offices of *Country Life*; 1906. Price 6s.)

THESE thirty-two pieces appeared originally in *Country Life*, and are now gathered together in a handsome and well-printed volume. There is no need to recommend any book of Fiona Macleod's to our readers, for there are few of them who are not already admirers of his graceful writer of fair things—a seer of the soul of nature and over of the beautiful, whose recent passing from us we deplore with a greater measure of regret than is appointed for most mortals.

The pieces before us are pen-pictures which are all beautiful, and some very beautiful. They are evidently the work of one who has from childhood onwards lived in closest touch with nature, who knows every bird and tree and flower of own knowledge and not from books. The

song of every bird, the bloom of every flower, the blossom of every tree, are full of meaning to Fiona Macleod; each season works a magic change in magic nature. The Mother and Spouse lives and is intelligible in all her elements; her moods and humours, her laughter and her tears, are the great Passion Play of the greater Life of things; and her lover alone can become her knower. Fiona Macleod was a lover of Nature; may the lover now be a knower indeed!

In spite of numerous temptations to run off into the arid details of the scholasticism of folk-lore and folk-tale, flower- and bird-legend, and comparative folk-nomenclature, Fiona Macleod never relates anything that is not beautiful; for this soul-clan the beautiful alone is the true, and the scholar of the beautiful sees it and feels it directly in living nature. Indeed the following lines from *The Kalevala* admirably depicts the nature of Fiona Macleod's schooling and of these pen-pictures:

Many runes the cold has taught me,  
 Many lays the rain has brought me,  
 Other songs the winds have sung me;  
 Many birds from many forests  
 Oft have sung me lays in concord;  
 Waves of sea, and ocean billows,  
 Music from the many waters,  
 Music from the whole creation,  
 Oft have been my guide and master.

The volume closes with a fragment of more than ordinary interest to lovers of the genius of this gifted writer. Years of acute physical suffering had made the thought of rest very dear to the soul of Fiona Macleod, and 'this longing for rest was the subject of the last lines written by the hand of William Sharp.

Rest—what an OCEANIC word! I have been thinking of this unfathomable, unpenetrable word with mingled longing, and wonder, and even awe.

What depths are in it, what infinite spaces, what tenderness of oblivion what husht awakenings, what quiet sinkings and fadings into peace.

Waking early, I took the word as one might take a carrier-dove and loosed it into the cloudy suspense of a still mind—and it rose again and again in symbolic cloud thought, now as an infinite green forest murmurs with a hidden wind, now in some other guise, and once as Ecstasy herself, listening.

And he-and-she, having ears to hear, will now doubtless hear in the Great Green and Greater Blue.

G. R. S. M.

## THE SPIRIT OF NIETZSCHE

Friedrich Nietzsche: The Dionysian Spirit of the Age. By A. R. Orage. (London and Edinburgh: Foulis; 1906. Price, paper, 6d.; boards, 1s. net.)

THIS is the third of a series of excellently printed and artistically bound booklets, entitled "The Spirit of the Age Series," published by Mr. Foulis. Whistler and R. L. S. are the first two "Spirits," and the titanically striving and prophetically energising Pole Friedrich Nietzsche is the third "Spirit." Our colleague Mr. A. R. Orage, whose independence of thought and charm of style are well known to our readers, is to be congratulated on his lucid summary of the method and purpose of the greatly tragic genius known as Friedrich Nietzsche, of which he is so devoted an admirer. Nietzsche has puzzled, amazed and outraged the smug complacency of things as they are; his *bête noire* was the Ordinary Person, whom he has lashed with many stripes to rouse him from the lethargy of self-forgetfulness into a new consciousness of things as they can be if he would only will them so to be.

The essay before us is divided into four chapters, entitled: "His Life"; "Apollo or Dionysos?"; "Beyond Good and Evil"; and "The Superman"; to which is added a "Note" on "Books of the Dionysian Spirit." Every chapter is prefaced with a collection of startling aphorisms drawn from Nietzsche's works.

But if Nietzsche has puzzled and outraged the "Many" and the "Dead," need he be such a puzzle to us who boast ourselves to love Theosophy, and to be warriors in the great battle of self-realisation? Surely it is precisely among Theosophists that Nietzsche stands most chance of being understood. He is with us and not against us; he is a brilliant example of the soul of our striving, of that divine audacity without which we shall continue to lie prone upon the earth, not daring to raise ourselves and stand upright on the field of Armageddon.

Those of our readers who have not previously made the acquaintance of this Lucifer of thought, cannot do better than avail themselves of Mr. Orage's introduction; they will not only have their feelings and their thoughts set whirling, but they will experience a stirring of the will—and that is a Divine impulse!

But—the lover of things as they are and the seer of the surface alone will object—Nietzsche died mad. Yes, mad for the many,

but in Dionysian frenzy for the few. The prophets of the Dionysian line are always mad, they have to transcend not only the apparent folly and idiocy of the age, but also the real lunacy of the formal mind in science, philosophy and religion, for they are of the Sun-God.

G. R. S. M.

#### MAGAZINES AND PAMPHLETS

*Theosophist*, October. "Old Diary Leaves" for this month are occupied with the Colonel's tour with Miss Edger through Southern India in 1898. Next we have a valuable paper by S. E. Alderman, "The Relation of Theosophy to Life," the keynote of which is "Theosophy—and I wish I could write this thought indelibly upon the mind of every Theosophist—Theosophy is not a system, but an *attitude*—the attitude of receptivity to truth." "Seeker's" equally valuable "Holy War" is continued; and the other articles are "The Tibetan Adepts," by N. D. K.; H. J. van Ginkel's "The Great Pyramid"; "Compassion," by T. Ramachandra Rao, who rightly reminds us that "there is no use in mere meditating and thus obtaining spiritual food. It must be put in practice, otherwise it will be of no use. Rather will it be mischievous. Just as eating is bad, without exercise." Only, "practice," as the word is here used, does not always mean action on the physical plane, but rather the making the virtue on which we meditate a habitual attitude of the mind in *all* circumstances. The continuation of Rama Prasad's "Self Culture"; "Theosophy in North East Australia"; "Bâlâbodhini"; and "Buddhist Rules for the Laity," complete a number considerably above the average merit.

*Theosophy in India*, October. In this number the notes of Mrs. Besant's lecture on "The Relation of the Masters to the Theosophical Society" will have most interest for the English reader. Her view of "phenomena" is thus given: "There is always danger in these manifestations; the people who see them are nearly always injured by them, though others at a distance may profit; hardly any of those who saw remained loyal members of the Society; later on they began to doubt, and to think they must have been deceived, and that these things could not have happened, and so on; then they gave it all up and left the Society." So have all Teachers spoken: "They have Moses and the Prophets; if they hear not them, neither will they hear though one rose from the dead," is as true now as it

was two thousand years ago—and as hard to believe! And yet Christians still maintain that the only evidences of the mission of Jesus are the “signs” He so steadily refused to give! Fio Hara’s “Poetic Ideals,” and Miss Edger’s “Notes on the Pedigree of Man,” must also not pass without mention.

*Central Hindu College Magazine*, October, gives a cheering report of the College work. “In the B.A. and B.Sc. examinations twenty-seven went up and eighteen passed, so that the College stands second in the University, with sixty-six per cent. of passes, Aligarh alone standing above it.” These results are a substantial groundwork for appeals for funds for a new boarding house and the Technical Institute, which we hope will not be unavailing.

*Theosophical Gleaner*, October. Here the Editorial, in criticising the correspondence lately carried on in our own columns as to the value of actions, says: “No one says nay to the doctrine that ‘by his *works* shall a man be known.’ But a *disciple* does not want to be known, either by deed or dexterity. He wants to start on a journey to higher planes of existence; it is a matter of indifference to him what reports may be made to the newspapers of his success. His actions are means to an end; and that end is to realise life on realms higher than the earth. The world is left behind; and yet just as in the case of Mrs. Besant herself, the occultist does not indulge in inaction and apathy, but lives and acts in his own ideals, the unceasing action of love, sympathy, and sacrifice. And yet, if asked, she would unhesitatingly say, as so often she has said, ‘My actions are but my least important factors, I live and lead a life of my own, *a life within my inner self.*’” The articles are good and original, excepting the running translation of Ragon’s “Occult Masonry,”—a subject also referred to by the Editor.

*Theosophical Thoughts*, Nos. 1 and 2, published by D. S. Bhandarkar, of Bombay, are leaflets filled with excellent quotations from works on Theosophy, old and new.

*The Vâhan*, November, is mainly occupied by a series of letters on the work of Theosophical Lodges, which is to be continued; a subject of enormous importance, on which it is good to have all the varying views fully expressed. It may be hoped that from the correspondence some workable plan may arise. The one question in the “Enquirer” is on the interpretation of the case of born idiots; upon which A. R. O.’s answer is a praiseworthy attempt to widen out the limits of “Theosophical Orthodoxy”—that attitude of mind, so hard

to avoid settling into, which will have it that every Theosophist is *not* at liberty to think as he pleases upon *every* subject !

*Lotus Journal*, November. The most important paper in this number is a continuation of Mr. Hotchner's series, "Life as seen by the Dead." We ourselves have difficulty in accepting the view that the astral life is a mere prolongation of the physical, so that dead children have to be regularly educated to manhood, as here ; but there is no doubt that it has of late become fashionable amongst us. Rev. J. Tyssul Davis furnishes the story, and the running articles by Mr. Worsdell, Miss Foyster, and Mr. Whyte are well kept up.

*Bulletin Théosophique* and *Revue Théosophique*, October. Here "X" treats of the Seal of the Society, and Mrs. Besant's "The Destiny of Nations," and "Avatârs" furnish the remaining contents.

*Theosophische Bewegung*, November, has a paper on "Classes for Study"; and *Theosophia*, October, contains "Internal and External Morality," by M. W. Mook, "Divine Protection" by J. Steketer, "Autumn," by M. J. Vermeulen, Dr. Pascal's "Brotherhood," and farther correspondence as to B. de Roock's article in a previous number.

*Théosophie*, November, reproduces Dr. Pascal's "Law of Reincarnation" and a portion of Mr. Leadbeater's "Advantages of Theosophy." *Sophia*, October, this time depends mainly on translations, but has a long and important study of "The Case of the Idiot," by J. San Martin Lozano. Also: *Teosofisk Tidskrift*; two numbers of *Omatunto*, amongst the contents of which are "Love's Alchemical Transformation," and "What we understand by Religion," both by the Editor, Mr. Pekka Ervast; *Theosophical Messenger*, October, with the report of the twentieth Convention of the American Section; a good number of *Fragments* (Seattle); *Theosophy in Australasia*, September, amongst whose contents we may note an interesting account of the Adyar Headquarters taken from the *West Australian*, "Man in the Making," and W. G. John's thoughtful study of "The Laws of Occult Life," with special reference to what is to be thought of the failures to which we are all liable, and of which he says: "The mere fact of a failure is nothing; the simple fact of the attempt to live the Occult life is the great fact for us, and always claims our respect and even reverence, though we know that only a very few of those who make the attempt can expect to get through." *New Zealand Theosophical Magazine*, September and October; *Theosofisch Maandblad*; *Message of Theosophy* (Rangoon), with a paper, "The Why and the

Wherefore," well worth reading, as is all Mr. Ed. E. Long writes, and a curious "Buddhist Catechism for Children" which thus enumerates the duties of a husband to his wife: "1. To speak to her with respect; 2. Not to reproach her; 3. To be faithful to her; 4. To put his property at her command; 5. To give her ornaments and other things according to his power." Could an English wife be much better treated? *Revista Teosófica*, the new organ of the Cuban Section; *La Verdad*.

Of magazines not our own we have to acknowledge:

*Broad Views*, November, in which the Editor's own contribution treats of "Parallel Streams of Progress," that is to say of Religion and Science and their ultimate reconciliation; *Modern Astrology*; *Occult Review*; *The Light of India*, published at Los Angeles, California, by a certain Baba Bharati, as we are informed, an old friend of H. P. B.'s who has spent the last four years as a missionary of Hinduism in the States. What he has to say about Theosophy is thus worth quoting. He says: "That student and friend of the Western world, Madame Blavatsky, did great service to it by founding the Theosophical Society, whilst Colonel Olcott with his eloquent energy is another benefactor. But even a greater leader of Theosophic propaganda is Mrs. Annie Besant, whose wonderful earnestness of spirit, joined to a keen spiritual hunger, a genius in facility of expression and eloquence, has contributed more to the outer world's enlightenment in regard to the Parent Spiritual Wisdom. But the bane of all spiritual missions led by the West is their material spirit and cast-iron modes of organisation, and the Theosophical Society is just now suffering from the results of this evil. Besides, the conceit inborn in the Western mind and often inseparable from a highly spiritual consciousness is another factor. . . . But, all the same, the Theosophical Society is doing a great work." We have copied this, but what it means is utterly beyond us. *The Arya*; *Siddhanta Deepika*; *Indian Review*; *Human Review*; *Espiritismo*; *The Grail*; *The Leaflet*; *Notes and Queries*; *Herald of the Cross*; *O Mundo Occulto*; *Psycho-Therapeutic Journal*; *Humanitarian*; *Metaphysical Magazine*.

W.