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APRIL, 1906

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THE THEOSOPHICAL REVIEW

VOL. XXXVIII

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ON THE WATCH-TOWER

WISDOM, it has been said, is not a harlot standing for hire in the market-place for any who may choose to cast their fancy on her, but a chaste spouse who must be wooed by the undivided devotion of a heart that gives itself to her in utter abandonment. And as the Lady of our Dreams is all-knowing, she knows the very secrets of the heart even before they are known to ourselves. Wisdom cannot be deceived, deceive ourselves as we may ; she knows infallibly our motives, not only the feeble plans we set before ourselves in the dim light of our imagination, but also the great tides that stir the very depths of our being. Do we fancy her only, then she will give us some hand-maid of illusion to match the illusion of our fancy ; but if we love her utterly and her alone, then she will give herself to us as utterly in return, for she is Justice herself and Love herself and Virtue herself. She alone is the Desirable, for she is the Desire of God, the Divine Love, that reveals itself in our hearts as the Love of the Divine Wisdom—Theosophy. But this Theosophy is not this system or that gospel, this philosophy or that theory of knowledge, this science

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or that gnosis, this religion or that faith ; all these are her hand-maidens and not herself, concubines at best, and no few of them harlots advertising for the favours of the many, tricking themselves out to catch the fancy of those who lust after opinions that will give ephemeral pleasure to their prejudices. These are the brood of empty opinions that the Great Mother, the Justice and Righteousness of the Divine, gives for playthings to those who love the things of a day—to children not yet grown to manhood. But to Men who love her and her alone she gives herself, and all the treasures of her Love and Wisdom.

* * *

THERE is then but one condition for all who would tread the Path of Wisdom ; there is but one question that she asks of the candidate for her favours : Do you love Wisdom first and foremost ; do you love utterly ; do you love your Divine Fulfilment, your Better Part, your Completion and Perfection, more than yourself, the self you know as Ignorance ? This is the question that the Wardens of the Gate eternally are asking. And if you cannot answer with all your soul and all your mind in utter honesty, you cannot pass. And the Gate is everywhere and the Wardens are everything—thoughts and fancies, aspirations and feelings. You question yourself and you answer yourself ; you are the Gate and the Path, the Wardens and the Traveller, Ignorance and Wisdom. Every gospel, every system, every teacher, good or bad, is yourself. You fancy that you go to some teacher or enter some school to learn from another ; you do nothing of the kind, for you are the teacher and the school and the pupil, you are every gospel and every system in the universe, and the only thing worth learning in all the passing shows of being taught is that your Greater Self knows everything already. Well has it been said by Râma Kṛiṣṇa : “ Of masters there are many ; the difficulty is to find a pupil.” And yet the vast majority of aspirants continue to search for one particular teacher to instruct them ; they do not know that the True Master is ever teaching them through everyone and everything, if they would but lend ear. The disciple of Wisdom is taught by the foolish equally with the wise, for one of the great lessons he has to learn is to use the folly of men for

The School of
Wisdom

wise purposes. He must not turn a deaf ear to Folly, but must listen to it with the fullest attention he can command; for Folly is the complement or fulfilment of Wisdom, in which she is hidden in even greater fulness than in those things that men call wise; the manifest is ever further from reality than the concealed. And from this indeed we may take our greatest comfort, for there is an abundance of foolishness among us.

* * *

WISE indeed would he, then, be among us who could explain the wisdom in this foolishness; but that is the reward of the

The True Lover true Lover alone, the true Devotee. Never, awake or asleep, must he cease to worship the

Beloved; he must be for ever in perpetual adoration. This is the true one-pointedness, the true self-centredness, the eternal sacrifice, the giving of oneself utterly at every moment of time. It is the consummation of every form of meditation, the apotheosis of every mode of concentration. For the Path then opens wide on all sides and the man has feet on all sides for treading it, eyes on all sides for seeing it. Then has he ears on all sides for hearing the Word in its countless voices, and hands on all sides for grasping the hands of blessing that are ever stretched out to him by the beneficence of the Better One. But many will think that this is impossible, and many others will think that even if it be possible, it is too vague for any practical purpose. As a matter of fact, however, it is the only Practical Way. All other ways are conditioned by our prejudices. We make up our minds that we will receive the blessings of Wisdom in this mode or in that, in some mode that appears to us the most proper and most natural. And so we assume that mood, and wait in it for Wisdom to come. In due time she will come in that mode no doubt—if we faint not; but meanwhile she is present in infinite other moods and modes, surrounding us on all sides, and whispering wise things,—which we because of our mood of prejudice think foolish. Let us then grow ears on all sides like the Gods, and so live out of our minds instead of in our present self-constituted two-eared ass's skin.

* * *

THE irony of time's changes and revenges is now and then so

weird and startling as to become almost comic. We all know the satirical lines in which the life-long brain-labour of an able mind was summed up and contemptuously dismissed: "Bishop Berkeley said there was no matter; and proved it. But 'tis no matter what he said." So, too, with a half-pitying smile and shrug of the shoulders, do the wise men of our own day,—especially the devotees in the temple of science on one side the road and (*miserabile dictu*) not a few of the consultants of the clairvoyante Sibyls across the way,—unite in scornfully brushing aside the arguments and reasonings of the poor metaphysician, as merely empty words with neither sense nor truth in them.

But behold out of the pale of utmost orthodoxy and from among accepted and recognised scientific leaders, there comes a voice, speaking in the name of pure science, which proclaims that science itself, pure, unmixed physical science, uncontaminated with even the tiniest germ of heretical metaphysic, may even now be on the very verge of *demonstrating*, of proving experimentally and mathematically, what Bishop Berkeley said two centuries ago, and others maintained hundreds and hundreds of years before his time, that *there is no matter*,—or if you prefer it: *Matter does not exist*!

WE must, however, be cautious; and pay at least that much of tribute in the House of Rimmon. So we leave the very distinguished scientist in question, M. Poincaré, one of the finest mathematical physicists of the day, to speak for himself. This is the English of what he writes in *The Athenæum*, for February 17th last, under the heading, "La Fin de la Matière":

One of the most astonishing discoveries which the physicists have announced in recent years is that matter does not exist. Let us make haste to say that this discovery is not yet final and definitive. The one essential attribute of matter is its mass, its inertia. Mass is that which everywhere and always remains constant, that which subsists when some chemical transformation has altered all the sensible qualities of the substance in question and seems indeed to have made it into another body altogether. If then it should be successfully demonstrated that the mass, the inertia of matter does not really belong to it, that it is only a borrowed luxury with which matter is making a parade—if it should be proved that this mass,

the one constant *par excellence*, is itself subject to change, then one really could assert with justice that matter does not exist. Now this is precisely what has just been announced.

The velocities which we have hitherto been able to observe were very small, for the heavenly bodies, which leave all our motor-cars far behind, scarcely do from 60 to 100 kilomètres per second; light, it is true, travels 3,000 times faster, but light is not a kind of matter that moves, it is a disturbance which travels through a substance relatively motionless, like a wave on the surface of the ocean. All observations made at these moderate and slow speeds show the constancy of mass and no one had as yet enquired whether the same thing would hold good at much higher velocities.

It is bodies of practically infinite smallness which have beaten the record of Mercury, the fastest moving planet; I mean those corpuscles whose motions produce cathode rays or the rays of radium. It is known that these radiations are due to a veritable molecular bombardment; the projectiles discharged in this bombardment being charged with negative electricity, as one can prove by collecting this electricity by an electroscope or Leyden jar. On account of their charges they are deflected from a straight line path both by a magnetic and by an electric field, and a comparison of these deflections enables us to calculate their velocity and the ratio of their charge to their mass.

Now these measurements have shown, on the one hand, that the velocity of these corpuscles is enormous, amounting to the tenth or to the third part of that of light, and being a thousand times greater than that of the planets; and on the other, that the electric charge upon them is very considerable in proportion to their mass. Each corpuscle in motion thus represents an electric current of some magnitude. But we know that electric currents exhibit a sort or kind of special inertia termed self-induction. A current once set up tends to persist, and this is why, when one wants to interrupt a current by breaking the conductor it is traversing, one sees a spark flash out at the point of rupture. The current thus tends to maintain its intensity, just as a body in motion tends to preserve its velocity. Thus our cathode corpuscle will offer resistance to any causes tending to change its velocity for two reasons: first, because of its inertia properly so-called, and secondly, because of its self-induction, since every change of its velocity would be at the same time a change of the corresponding current. The corpuscle—the *electron*, as it is called—will thus have two inertias: mechanical inertia and electro-magnetic inertia.

* * *

M. POINCARÉ then goes on to explain how Messrs. Abraham and Kaufmann have arrived at the conclusion, by a combination of calculation and experiment, that as a matter of fact the magnitude of the mechanical inertia is zero—in other words that the *real* mass of

The Mass of the
Electron

the corpuscle or electron is zero, and that the whole of its apparent mass is due to its self-induction, *i.e.*, that it is entirely electro-magnetic and in no sense "real" or "mechanical" at all.

This conclusion, it must be stated, depends upon the assumption made by these investigators, that all the negative electrons are identical, that they all carry the same charge, which is essentially constant, and that the differences noticed among them are exclusively the outcome of the different velocities with which they are endowed. These it is true are assumptions; but the agreement between the theoretical and the experimental curve of results is so close as to make the above assumptions extremely probable.

So far then the negative electrons have no true mass—they have only self-induction or electro-magnetic mass—and their apparent mass is thus not their own, but a loan from the ether. However, these negative electrons are not the whole of matter; and it would thus be possible to admit the existence, apart from them, of a true matter endowed with inertia—mechanical inertia—of its own. Now there are certain radiations—*e.g.*, the canal-rays of Goldstein and the α rays of radium—which are also due to a hail of projectiles, but of projectiles positively charged—positive electrons we may call them. Now are these positive electrons also devoid of true mechanical mass? It is impossible at present to say, because they are much larger and heavier, and move much more slowly than the negative electrons. So two hypotheses are possible: either these electrons are heavier because, in addition to their borrowed electro-magnetic inertia, they possess a mechanical inertia of their own—in which case they alone are the 'real matter'; or else they are also without mass, like the negative electrons, and if they appear to be heavier it is because they are smaller. To say smaller may appear a paradox; for in this conception the corpuscle would only be a "vacuum," a "hole" in the ether which alone is real, alone endowed with inertia.

* * *

BUT over and above all this, the researches of Lorentz, of Fitzgerald and Langevin along other lines of investigation, seem to

The End of the
Matter

point in the same direction ; and though various difficulties still remain it seems, as M. Poincaré says, that with every year "matter" is becoming for science more and more "non-existence," while the marvellous ether—of which all that can be said is that it is *not* matter—alone remains. And as the only conception or thought which so far our best thinkers seem able to attach to the ether is that it shall serve as the subject for the verb "to undulate," we seem to be coming rapidly nearer to a purely idealist basis of physical science. For "to undulate" is nothing more than an objectivation of the truer phrase "change in consciousness"; and if science reduces the universe to modes of the former verb, I think philosophy may well take heart of grace and try to bring us nearer the real truth of experience by transposing its deliverances into the other key—that of consciousness.

At any rate it is clear that science has travelled a very long way in the last twenty-five years, and we have travelled a considerable distance from the "atomic mechanism" of the middle period of the Victorian epoch.

A clear and accurate, but at the same time popularly readable, account of the experiments, observations and reasonings which lead up to these conclusions, may be found in a book just issued by Hodder & Stoughton, called *The New Knowledge*. Its author is Prof. R. K. Duncan, of Washington and Jefferson College, U.S.A., and he not only sets forth the subject with lucid competence, but adds some suggestive remarks upon the theoretical bearings of the whole matter. The work of Prof. Whetham, *Recent Advances in Physical Science*, reviewed some months ago in these pages, may also be referred to with advantage, and, when published, the course of lectures which Prof. J. J. Thomson is now delivering upon the *Corpuscular Theory of Matter* will prove also a valuable and conservative contribution to the investigation by one who has had a predominant part in its development.

B. K.

* * *

THE Report of the final census of the British Empire has just been issued, and has supplied a leader writer in *The Times*

The Religions of
the Empire

of March 9th with the information on which
to base the following instructive paragraph on
the religious statistics of the Empire :

The King has in Asia more than 300 millions of subjects ; in America 7½ millions ; in Africa about 43 millions ; in Australasia over 5 millions ; and in Europe over 42 millions. Classifying them broadly by religions, there are 208 millions of Hindus, 94 millions of Mahomedans, 58 millions of Christians, 12 millions of Buddhists, and 23 millions of various pagan or non-Christian religions. It should be said that this last item represents a very wide generalisation, since it contains Parsees, Sikhs, Jains, Jews, and Confucians, as well as very primitive forms of superstition. Every attempt in this country to add a column for religions to the census returns has been met with an opposition hitherto successful. It would seem that a large part of our population are possessed by an unaccountable reluctance to declare the faith that is in them. There does not seem to be much of this singular reticence in other portions of the Empire. There is no difficulty in getting people to say what their religion is, but there is a good deal in classifying them after the information is obtained. People have the courage to declare themselves Calathumpian, Canopist, Hoke, Hylozoist, Tipon, Thesian, Sung Quong, Millennial Dawnite, and so on. Their particular fancies make good reading, but they are apparently so distracting to a serious statistician as rather to spoil his humorous enjoyment. Even among what he hesitatingly describes as minor Christian sects, such titles as Dipper, Tunker, Forward Movement, and Tolstoranian Christian must cause misgivings.

ERRATUM

By printers' error the announcement of the new volume of *The Science Year Book* which appeared in our March advertisements was made to refer to the issue of 1905. This useful publication is now of course on sale for 1906.

LIFE

Show me thy face, O Life !

The solid immemorial rock. (But I do not see the Face of Life.)
The wandering lichen on the rock, and the fading light on it. (But again I do not see the Face of Life.)

The flame at the heart of the rock—and a spirit of pure flame in an ecstasy of dance, throwing with up-tost arms wandering stars into the abyss.—FIONA MACLEOD.

THE STRANGE STORY OF A HIDDEN BOOK

(CONTINUED FROM p. 38)

PAṆḌIT DHANRĀJ'S BIOGRAPHY

To the above I wished very much to add a full account of his life from the lips of Paṇḍit Dhanrāj himself. But for reasons which will be partially understood from the latter portion of the narrative of Paṇḍit Parmeshri Dās, I have not yet succeeded in getting from Dhanrāj any such systematic account. If I do in future I will certainly publish it. In the meanwhile I am compelled to content myself with putting together such notes, either on paper or in memory, as I retain, of occasional talks about himself that Dhanrāj has indulged in in my hearing. Of course, the reliability of these talks is no greater, nor less, than that of his sayings and doings in general; and it is so defective, that I should ordinarily have refrained from publishing any of these matters. But the many years' experience of the man that Paṇḍit Parmeshri Dās and I have had, and his failure and mine (of which more will be said later) to trace or secure original MSS., and the utter uncertainty of either of us having better opportunities in the future, and the very great inherent merits, in our eyes, of the material dictated by the man, and finally the hope that others with better opportunities will take the work up, and possibly bring to light this whole new world of very valuable literature for the use of humanity—all these considerations have combined to induce me not to delay publication of these matters any longer.

What I have gathered from Paṇḍit Dhanrāj (or, in strict accuracy, Dhana-Rāja) Mishra about his life is as follows:

He was born about thirty-two years ago (from now, 1905) in the village of Belhar Kalān, Post Office Menhdāwal, Tahsil Khalilābād, District Bastī, United Provinces of Agra and Oudh,

India. His father was Nepāl Mishra, uncle Patirāj Mishra, and grandfather Hargovinda Mishra. He had an elder brother, Chandrikā, who died at the age of sixteen or seventeen. (In Paṇḍit Parmeshri Dās' narrative this brother is mentioned as cousin.) Dhanrāj lost his eyesight from small-pox when he was two and a half or three years of age.

He had a phenomenal memory from his earliest childhood. When he was seven or eight years old, he could commit to memory many hundreds of shlokas in a single day. His brother Chandrikā was even better endowed. The family of Dhanrāj were grammarians. His grandfather kept a kind of private school (or day-pāthshālā), and taught deserving Vidyārthis (seekers of learning, students). Dhanrāj early exhausted his family stores of modern Saṃskṛit grammar, and grew more and more dissatisfied and inquisitive.

Many Sannyāsis (wandering ascetics) used to visit his grandfather. One of them was specially attracted by Dhanrāj's wonderful memory and inquisitiveness, and told him that he should study the *Māheshvanya-Vyākaraṇa*, with the *Nāradya-Bhāṣya* on it, if he wanted his grammatical difficulties solved and his curiosity satisfied. Dhanrāj was eager to learn, and the Sannyāsi put him on the track. He told him the names of the Paṇḍits and the places from whom and where he would get what he wanted.

Dhanrāj ran off from his home, accompanied and helped by a companion. (In Paṇḍit Parmeshri Dās' narrative Dhanrāj says he was taught the big work on grammar by the Sannyāsi himself.) His phenomenal memory, precocious intelligence, and developed inquisitiveness, were ready certificates of desert, and served as passports into the confidence of the Paṇḍits mentioned by the Sannyāsi, and he began his astonishing career of memorising.

He went from one Paṇḍit to another, from village to village, and district to district, obtaining clues to each successive house of learning from the previously visited one, all being occupied by members of the same ancient fraternity. (Some brief mention of them has been already made in the extracts reprinted from the *Prashnottara*.)

In this way he committed to memory some hundreds of thousands, almost some millions, of shloka-measures of literature (one shloka-measure being equal to thirty-two syllables). He wandered about thus for eight or ten years, and then felt surfeited. In the course of his wanderings he seems to have heard from some Paṇḍits, who had been tried and found wanting, about Paṇḍit Parmeshri Dās' unanswerable questions. Here was a congenial spirit. In the spirit of the old Upaniṣhad stories he went to Paṇḍit Parmeshri Dās to answer his questions. What followed has already been described above.

From August 30th, 1900, to January 19th, 1901, he stayed with me at "Durgākund," Benares. In this period the *Pranava-Vāda* was written down to his dictation, by me and Paṇḍit Gangânāth Jhā, M.A. (now Professor of Saṃskṛit, Muir Central College, Allahabād); the last portion, about an eighth of the whole, being written by Paṇḍit Ambā Dās of Benares (now head Paṇḍit in a Jain Saṃskṛit Pāthshālā in Benares). I have not seen him again since. I myself have not had the desired opportunity of going to his place and visiting the neighbouring tracts, and he has not been able to comply with my invitation to come and stay with me again. But I have had some correspondence, very occasional and rare, with him since. I wrote to him repeatedly to send me an account of his life, written down to his dictation by some pupil of his; but he has not done so. He gave me some hopes of coming to me on a visit, in answer to repeated invitations, but these hopes have also remained unfulfilled so far. I might have got from him orally what he had not thought fit to send in writing.

I understand he has been married twice, the first wife having died.

I have made a list of the "ancient" works of which he has spoken to my brother or myself from time to time during the months the *Pranava-Vāda* was being written, together with the names of the Paṇḍits or others, and the places, with whom and where, according to him, manuscripts of them exist. I have not had an opportunity, so far, of going out to search for them myself, personally, though I hope to do so later on. But I have had search made for them, through friends residing in or near the

localities concerned. All without success, so far. Either the villages do not exist, or at least cannot be traced and recognised ; or, if the villages are found, then the Paṇḍits named are not to be found there ; or if both are found, then the Paṇḍits swear that the MSS. named are not with them, and that they never even heard of them, and so on. May others succeed better.

PERSONAL NARRATIVE IN CONNECTION WITH THE "PRAṆAVA-VĀDA"

I turn now to the story of the particular work, the *Pranava-Vāda*, of which this volume purports to be a summary. Into this I will take the liberty of introducing a good deal of personal matter, for which I crave the indulgence of my readers, my excuse for the procedure being that the personal matter will be of use in appraising the value of the work.

Having been more or less earnestly interested in questions of metaphysic from the year 1881, when I was in my thirteenth year, I had formed for myself, in 1887, while studying for university degrees, a set of philosophical aphorisms in Saṃskṛit, with an English translation. These embodied answers, to my own satisfaction, to all or most of the final questions of metaphysic, in the shape of definitions of the ultimates of the world-process. I got them printed for private circulation among friends some time between 1887 and 1890 ; I am not sure of the exact year now. I reproduce these aphorisms below ; and for detailed exposition of the ideas contained in them, and of some slight changes and improvements and corrections introduced into the scheme, I may be permitted to refer to a book, called *The Science of Peace*, published by me in 1904.

The Heart of the Vedānta

1. (*Aham-etat-na*) "*I-this-not-am*" is the Motionless, Timeless, Spaceless, Perfect, Eternal, Supreme *Brahman*, known otherwise as *Paramātmā*.

2. The "I" sheathed in the totality of the "This" and possessing the knowledge "I am not this" is *Puruṣha*, *Sutrātmā*, *Ishvara*.¹

¹ This idea has been somewhat modified and developed in *The Science of Peace*, where the word used is *Pratyag-ātmā*, a distinction being made between it and *Sutrātmā*.

3. By opposition to the unity of the "I," the "This" is "*many*," hence atomic. This same "This," endowed with being by the affirmation "I (am) This," and deprived of existence by the denial "(I am) this not," hence existent as well as non-existent, is the (ever becoming, ever changing) endlessly atomic *Mūlaprakṛiti*—also named *Pradhāna*, *Avyakta*, etc.

4. The "I" clothed in the sheath of an "atom" (*i.e.*, a part of the "This," as distinguished from the totality thereof) and possessing the consciousness, "I (am) this" is the *Jīva*, called otherwise the *Jīvātmā*.

5. The placing before itself of the "This" by the "I" is *Knowledge*.

6 & 7. Whence the *Knower* and the *Known*.

8. The full-knowledge "I-this-not-am" is *Maḥat*, *Buddhi*, *Brahmā*, *Vidyā*.

9. The part-knowledge "I (am) this" is *A-vidyā*.

10. The complete identification implied in the "I (am) This," despite the utter opposition conveyed in "(I am) This not," results in (the) *Mutual Assimilation* (of the qualities, so to say, of the "I" and the "This.")

11. The "This" by opposition to the unlimitedness of the "I" is "limited." Owing to the impossibility, in the limited This, of a contemporaneity of the union (of the I and the This) contained in the "I (am) This" and of the separation involved in the "(I am) This not" results the (succession of the) movement (motion, or cyclic moving) of *Assumption* and *Renunciation*, *Creation* and *Destruction*, *Hypothesis* and *Refutation* (*Manifestation* and *Absorption*, *Evolution* and *Involution*, *Life* and *Death*, etc., etc.).

12. This succession (of the movement) itself is *Time*.

13. The possibility of the Existence of the "Many" in (and at) one Time is *Space*.

14. The *necessity* of the movement involved in the sentence "I-this-not-am" is *Māyā*, *Shakti*, *Daivî-Prakṛiti*, the Goddess of a hundred names and a thousand hymns.

When I met Paṇḍit Dhanrāj, at Bārābanki, in 1897, as said

before, and, day after day, heard his astonishing accounts of extant ancient works, I one day asked him whether in any of these he had met with any definitions of Brahman, the Absolute, or Paramâtmâ, the Supreme Self, in the words of the first aphorism printed above. He was silent for some time and then said "Yes." At my further request, he repeated a paragraph in the middle of which occurred, like an islet in a stream, the four words recognisable to me, while on both sides thereof were masses of what was to me then entirely unintelligible language. I asked him whence he had made the quotation. He mentioned the name of *Pranava-Bhâṣya* in reply, to the best of my recollection. (When, long after, I referred the point to him, he said my memory was at fault, and that he had mentioned the right name, *Pranava-Vâda*, from the very beginning.)

My opportunities, at the time, of seeing and conversing with him, were not many or long, because of the exigencies of the service I was in. I was, moreover, shortly transferred by the Government to another district, and so lost sight of him for the time being. I resigned the Service in March, 1899, partly to find more time for such studies as I was interested in, and partly to look after the secretarial work of the Central Hindu College, Benares, founded a few months previously by Mrs. Annie Besant, in the best and highest interests of Hindu youth and Hindu religion. In the winter of 1899-1900 I wrote out *The Science of the Emotions*, the main ideas of which I had put forward many years previously in a very roughly sketched article published in *The Theosophist*, in 1894; and the work was published in London, by the Theosophical Publishing Society, in the summer of 1900.

About the end of July in this latter year I went to Bârâbanki for a couple of days to pay a visit to my old friend Paṇḍit Parmeshri Dâs. At the latter's house I saw Paṇḍit Dhanrâj again. The broken conversations of 1897 were resumed. I made further enquiries about the commentary on the *Pranava*, the *Pranava-Vâda* as he called it now. He repeated passages from it; also from what he declared was an ancient commentary by Bârâhâya on the original *Brahma-Sûtras*. My interest was aroused strongly. Between this interest on the one hand, and

the doubts and suspicions hanging around the man on the other, it appeared to me that a serious experiment should be made, and a full and fair opportunity given to the Paṇḍit to help the public, if he really could, with an ancient work which, from the promise of the oral extracts, would be of immense value.

I invited Paṇḍit Dhanrāj to come and stay with me at Benares, where the home of my family is. He agreed. I returned to Benares, made necessary arrangements, and sent men to fetch him from Bârabanki. He arrived in Benares on the morning of the 30th August, 1900. On the next day I began writing down the *Praṇava-Vâda* to his dictation. We worked for almost four hours each morning. I took down about 125 shloka-measures (equal to 4,000 Saṃskṛit letters or syllables) in about two hours, carefully re-read to him the previous day's writing, and made the necessary corrections that he pointed out in another hour, and spent the fourth hour in little breaks for rest, and in general talk and discussion of any words or sentences in the work that offered any difficulty to me. In this way I finished about 4,000 shloka-measures in the month of September.

As the writing proceeded my understanding of the archaic Saṃskṛit improved, and my interest in the work, and wonderment at the coincidences of its thought with the views I had arrived at independently before, grew apace.

But at the end of September, 1900, other urgent business, mainly connected with the Central Hindu College, and partly with the Theosophical Society, the Indian Section of which has its headquarters at Benares, unavoidably took up my time and attention. I began to feel very anxious as to how a break could be avoided in the work of writing down the *Praṇava-Vâda*. Just then, most fortunately and providentially, my old friend and junior at College, Gangânâth Jhâ, M.A. (author of many valuable translations of Saṃskṛit works, then Librarian to the Mahârâja of Darbhanga), turned up on a six weeks' leave to stay with us in Benares, amidst old associations. I seized the opportunity, worked up his interest in the matter without any difficulty, and induced him to take my seat at the writing-table.

I used to pique myself on my power of writing the Saṃskṛit, i.e., the Devanâgarî, character fast. I used to write, on an

average, one shloka-measure or thirty-two syllables per minute to Paṇḍit Dhanrāj's dictation, the arrangement between him and me being that he should speak out half that measure once, and wait for an audible sign from me to proceed with another half shloka-measure, without repeating any words except when I happened to become doubtful and made a special request for a repetition. But Gangânāth Jhā fairly surpassed me, and in the six weeks he stayed with us, he took down to the dictation of the blind man nearly 8,000 shloka-measures. Then he had to go back and rejoin his post.

I began again about the middle of November, 1900, and, by the end of the month, reduced to writing another 2,000 shlokas. In the beginning of December, 1900, I had to go out with Mrs. Besant on a tour in the North of India, in connection with the College and the Theosophical Society. I, therefore, engaged Paṇḍit Ambā Dās Shāstri, a Paṇḍit of Benares, educated in Samskrit in the indigenous way, with a special training in the Nyāya Philosophy, to complete the work for me. I may note here that Paṇḍit Ambā Dās does not know English. He completed the last 2,000 shlokas of the *Pranava-Vāda* on the 9th January, 1901.

Throughout the months of October, November and December, 1900, and up to the 13th of January, 1901, I used to avail myself of the spare hours that I could secure during the days I was in Benares, generally between the hours of 9 and 11 in the night, to read out to the blind Paṇḍit what had been written by Gangânāth Jhā or Ambā Dās Shāstri, and correct any mistakes that had crept in, as pointed out by him. This work of revision was also completed on the 13th January, 1901.

Between the 13th and the 19th January, 1901, I took down to the Paṇḍit's dictation the original "Preface" to the book, which for some reason of his own, never explained to me, he had reserved to the last. On the 19th January, 1901, Paṇḍit Dhanrāj left for his home in Belhar Kalān.

Although, on repeated reading, the language of the work becomes, generally speaking, intelligible, yet the precise sense remains often obscure and indefinable. It will remain obscure throughout to minds not specially trained and prepared by previous metaphysical study to grasp and utilise slight clues to

subtle ideas. There are other drawbacks to a study of the work : too much repetition of the same ideas in only slightly different forms or aspects and only slightly different language ; too much condensation in one place, and over-prolixity in another ; and so on. Yet, despite these drawbacks, as they are from a modern point of view, the work is unique. It is entirely different from anything on the subject of Philosophy now current in Samskr̥it, or any other language, so far as I am aware. It has had a special charm and attraction for me, and has aroused an almost superstitious enthusiasm in me, because of the entire agreement of its line of thought with that which I evoked for myself independently many years before I knew anything about Paṇḍit Dhanrāj, or about this work, and which I had circulated privately in print amongst a few friends, and also sketched out roughly in a few articles (one of which has already been mentioned) in *The Theosophist* for 1884, and 1895, and later on published in *The Science of the Emotions* and *The Science of Peace* in 1900 and 1904 respectively.

I have already stated how *The Science of the Emotions* was written out in the winter of 1899-1900, when I possessed only an acquaintance with Paṇḍit Dhanrāj, and had not yet heard anything from him about the *Pranava-Vāda* beyond the mere name. I found, later on, the main ideas of that book expounded in the *Pranava-Vāda* in a few pages at the beginning of the last chapter of the third and largest section, on *Kriyā*, entitled the *Kriyā-Prakaraṇa*.

I may be permitted to add here, with respect to *The Science of Peace*, that it is practically a detailed commentary on the set of aphorisms reproduced above, made by me for my own use in 1887, as said before ; and deals with most of the many questions incidentally raised in *The Science of the Emotions* and left to be answered elsewhere as belonging to metaphysic. The drafting of this work, *The Science of Peace*, was begun in June, 1900, when I was away, for a change of air, at the hill town of Waltair, also called Vizagapatam, on the sea-shore, midway between Calcutta and Madras on the eastern coast of India. The whole of it, and the bulk of a continuation of it, dealing especially with the metaphysical psychology of cognition, desire and action (not

yet published) was drafted out in June, on my return to Benares in July, 1900, just before the beginning of the *Pranava-Vāda*. More of the continuation was drafted, in a sporadic manner, during the time the other was being taken down. (This is yet in hand and may be revised and published later.)

The correspondences of thought between my draft and the *Pranava-Vāda* were frequently very startling to me; and have been the main cause for my, so to say, superstitious faith in the latter work. It came upon me more and more strongly as I proceeded with the work that on the one hand I was taking down, in one form and language, to dictation from the rote-memory of another, what I had been reproducing on the other hand, in another form and language, and much more imperfectly, from my own reason-memory of the *Samskāra*, the impress and development of past births, and that both forms were derived, not only from the common store of all-knowledge, all-consciousness, which is in and which is the world-process at large, and whence and wherein is all knowledge whatsoever, but also, more particularly, from a special literature which existed and was extant and matter of public knowledge and study in India, some thousands of years ago, and which still exists, but now inextant and hidden, and to be rediscovered by single-minded and laborious search only.

After having taken down to dictation the *Pranava-Vāda*, I felt for some time that it was perhaps not necessary for me to continue work on *The Science of Peace*. But on looking at the two again, I saw that while the root-principles, the main ideas, were the same, there was *much* difference in the method of treatment and the details. My draft, I saw, endeavoured to deduce these root-ideas from the one, single, indispensable, and indefinite fact of consciousness, and dealt almost entirely with the *why* of things. The older work, on the other hand, practically started where my draft ended, assumed the root-ideas as proved, as, in fact, matter of common knowledge, and at once entered upon numerous applications of those root-ideas to the facts around us, to the details of the world-process, of human life and evolution, and to the technicalities of Samskrit literature in particular, which had never entered into my mind. In other

words, the difference between the two works was the difference between abstract and concrete, laws and cases, rules and facts. Moreover, the older work was full of obscurities, and full of technical ways of thought and expression, unfamiliar to readers of English and thinkers employing modern counters of thought; while the newer work was written more, though not by any means entirely, from the standpoint of modern philosophical thought. It seemed to me, indeed, that my work would serve efficiently as an introduction and help to the study of the *Pranava-Vâda*, showing, as it did, the steps by which the principles and conclusions taught in an ancient and now hidden literature had been worked up to newly by an individual consciousness, in modern days, and without any help from that previous literature. I therefore decided to put *The Science of Peace* before the public. I shall endeavour and hope to be able to place the continuation of the work before them also later on, for similar reasons.

In concluding this note I would record my deep gratitude to Mrs. Annie Besant, who was the first to appreciate *The Science of the Emotions* and *The Science of Peace*, and who read them in manuscript, suggested many improvements, encouraged me to publish the works, and finally had them published by the Theosophical Publishing Society, giving a series of lectures on each book, while it was in the Press, and thereby introducing the ideas to a much larger public than they would have reached otherwise, and in a more interesting manner than the written treatises have achieved.

I have written down the above personal history in the hope that I may thereby inspire a special interest in the work, by pointing out such an extraordinary coincidence connected therewith, as is, even by itself, and apart from the inherent merits of the work, no mean test of truth. Unless there is an agreement of basic fact, such coincidences do not occur. When they do occur they constitute at least sufficient reason for careful enquiry. I myself earnestly believe that there is a providential purpose in this coincidence, and that the time has come when the general modern public, prepared by the ideas of the great German philosophers, by the world-wide revival of interest in Samskrit

learning and philosophy, especially Vedānta, and finally by the Theosophical literature and movement—than which there is no more promising seed, at the present day, of all-embracing tolerance and sympathy and brotherhood—is ready for a larger metapsychic, a deeper psychology, a more reason-supported ethic than it has been content with so long, a metaphysic and a science of Yoga that will form the completing keystone of the great dome of knowledge, wherein the different sciences serve as the building stones, bound together by the mortar of psychology and physiology.

With this foreword, written with the hope of staying the reader from carelessly throwing aside the work and leading him to a careful consideration of it, I would leave it for him to judge whether it satisfies or does not satisfy lastingly any deep-seated need of his. But before proceeding to the actual summary of the work I should say, in two more preliminary notes, something about the genuineness of the work, and about the nature of this summary.

BHAGAVÂN DĀS.

(TO BE CONTINUED)

THE STORY OF A MONK

MANY hundreds of years ago, at a time when there was a great religious revival, there lived a monk who was truly inspired with the Divine Spirit. He was a man of great learning and immense power, and he tramped over many countries, exhorting people to study more; to study the scriptures, to study nature. And wherever he went people listened, for even the most sceptical of them were impressed by his earnestness and the wonderful reasonableness of all that he said.

In due time the monk died; he left this mortal world to live for a while in the ideal world; and as on earth his whole being had been immersed in the realities of life, and as his only wish had been to help forward the progress of humanity, there were between him and the earth no special ties. For life in the inner

realms can be just as real as life on our earth, and humanity can be helped just as effectually by people living in the inner realms as by people returning into a physical body.

And those who could see wondered how long this monk would choose to dwell in the inner realms, and when he would come back to earth to bless humanity with his visible presence.

They all wanted him back, but did not know how to attract him ; and those who could see, saw that he was still studying for the good of humanity, still working under what appeared to them far happier conditions than are possible in our world ; so they had not the heart to try to attract him back to earth, and others less scrupulous had not the power.

And so time went on and the monk never came back, and all his pupils and followers died and he was well-nigh forgotten. Then there was born upon earth a man of great mind and virtuous life. This man was not a monk, and he was born at a time when there was no special spiritual revival, but he, too, was a lover of learning and a lover of humanity, and he studied the wisdom of the sages.

Amongst other books he studied the writings of this ancient monk, and was much impressed by them, for they seemed to him to be inspired and of great importance for the world of his day. So he concentrated his mind upon them to try to assimilate the wisdom of the writer, and there grew up in him a great love and devotion towards this ancient monk who had lived hundreds of years before. And sometimes he wished that the monk might come back to earth again to teach men, but more often he longed for the time when he himself would be wafted off to the ideal realms, and would meet his teacher face to face in the inner realms, there to work with him in the service of humanity under still more potent conditions.

And those who could see within and without saw the mind of this lover of learning becoming every day more like unto the mind of the monk who had inspired the world some hundreds of years before. Their ideas were alike ; the learned man taught the doctrines of the ancient monk with an appreciation and understanding which never had been before, and he inspired people with a new understanding of life. And the monk in

heaven felt the force of this; the ideas framed by this man's mind were, by his love and admiration for the monk, wafted right away to the ideal world where the monk was living, and the monk felt as if his own mind were growing, and he poured forth gratitude to the Gods for their goodness to him, little knowing that this expansion of mind was being given him by men below. And the Law of Justice guided this loving gratitude back on to the man below, and through him to all those who had truly listened to the teaching.

And the Gods put it into the mind of the monk that he should search and try to understand how this sudden reinforcement of mind had come about. And the Gods put it into the mind of the man below to wonder why he should wait till he reached the inner realms before meeting his teacher face to face, and communing with him in the intimacy of sight and feeling as well as mind.

And the monk's attention was directed once more towards the earth; for though he had been working all these hundreds of years for humanity, he had never had any special interest in souls who were in incarnation dwelling on the earth; he had been working amongst souls in heaven.

And the man below wondered if it would be possible for him then and there to come in contact with his teacher; he tried not only to raise his mind to the ideal realms, but he tried, by the power of his love and devotion, to raise his whole being. He tried and tried, but without success. Then he wondered whether he could attract the monk back to earth; but he was one of those who felt convinced that life in the ideal realms was far happier and more to be desired than life in our world of non-realities and appearances, and so he gave up all thought of attracting the monk back to this world, even if it had been possible to do so.

It happened at about this time that the learned man was preaching to a large and worldly audience concerning things of a spiritual nature, and one among them, younger and more foolish than the rest, rose and argued in favour of the material over the spiritual, in favour of this physical existence as superior to any ideal realms; he argued that true life and happiness was only to be found in this world. And the learned man was grieved that

anyone could be so worldly ; he was pained and grieved about the youth. But the Gods put it into his mind to search within for the truth ; for there is truth and wisdom within every folly. And the learned man searched ; and the truth within that folly he decided was this : That true life and happiness is neither a thing of this nor that world, neither an existence in ideal realms nor existence among appearances ; true life is not a thing of this world or that world, but must embrace all. And he was humbled and learned that to be great, one must learn of fools, as well as sages. He now saw that he in his wisdom had been as far from the truth as the fool in his folly.

And his mind turned once more to the monk whom he adored, and there burst upon him the truth that to be great his teacher must live on all the planes of being ; and so he prayed with great earnestness that the monk would come once more and dwell upon earth.

And the monk living in heaven was again thinking of the earth state ; and looking down amongst men he searched for those amongst whom to be born, for people of kindred type and spirit ; and as he searched he was attracted in the direction where there was most sympathy. And as he came towards the lover of learning, his mind was so like his own, his whole nature vibrated in such perfect harmony with his own, that he said : "Here is my body ; here is the form I left behind me hundreds of years ago, young as ever, younger than when I died. The Gods have kept it alive for me, that I might return to earth when I wished."

And the monk was born upon earth immediately, born of the union of their desires ; the monk found a physical vehicle through which to work, the man was baptised with the power of understanding ; the monk never knew he had died, he preached to all the world the continuity of both form and consciousness.

Thus are Great Souls reborn in Peace by the Power of Perfect Sympathy—born straight into the heart of man in secret, hidden from the sight of any seer ; for the planes of nature are not stirred by this Great Birth, there is no descent, no form-building, but immediate realisation. Thus must we watch for the Unexpected One.

ERINYS.

THE RATIONALE OF REINCARNATION

By means of the word *rationale* I imply a logical justification of a view from the standpoint of a premise which can be said to be a necessary postulate.

As the title of my paper is apt to arouse great expectations, let me warn the reader at once that I do not propose to deal with the details of a cycle of re-birth, but only to show that the notion of reincarnation need not be treated as a pure working hypothesis, the truth of which can be realised only through an actual remembrance of the incidents of a past existence.

On the contrary, I should say that to know reincarnation to be a *fact* on the strength of such a remembrance alone, is not enough to realise it as a *truth*. Truth is a matter of understanding, whilst mechanical memory can only corroborate the *correctness* of the current belief in reincarnation without elucidating its *raison d'être*.

He who accomplishes a tour around the world may realise vividly that it is round, but for all that he does not as yet understand *why* it is so, nor has he settled the problem as to whether its surface is convex or concave. It is clear that a statement of an empiric fact cannot have the value of a *rationale* in the sense in which I use the word. A fact of experience is still only something taken for granted.

Now it may be said that we cannot help taking something for granted. This is quite correct, only all depends on whether we base our reasoning on a *blind* assumption, or whether we postulate at once a premise which cannot be thought away. The intellectual search for Truth may be characterised as a search for such a necessary postulate. The scientific theories are invariably based on premises which subsequent reflection shows to be only contingent. Büchner believed that the chemical elements were original; since then a protyle has been postulated. Until recently the atom has been credited with indivisibility, now it

is admitted to be a microscopic universe. Nay, once upon a time (only two or three hundred years back) the animals were viewed as little more than mere mechanism, whilst now even metals are credited with a capacity for sensation.

Let us realise that, so long as our premises are simply facts of experience, they can never be final, because they can never put a stop to the *why* which their very assumption is bound to provoke sooner or later. They may open new fields, the exploration of which may be so absorbing that all desire for going beyond them seems to have vanished as if finally satisfied. But the time is bound to come when the mind becomes able to view them objectively.

That which once filled the whole mental horizon sometimes shrinks at an amazing pace; ay! is even often brushed aside as an exploded superstition. Something similar happens to a glutton who has tired of a favourite dish. That which gives at first pleasure, becomes monotonous through continuous indulgence. An occasional holiday is delightful; a perpetual one becomes unbearable boredom. The nicest song becomes hateful, thanks to the organ-grinder.

The *raison d'être* of change is due to the fact that any empiric activity—whether intellectual or emotional—is only a partial expression of our capacities, and consequently, in order to realise our fullness, we must keep on altering. Hence we are taught to seek the lasting *beyond* the pairs of opposites,—or rather, in their reconciliation. But this is really an invitation to emancipate ourselves from blind assumptions, especially from the current view of objects as existences *per se*.

“Putting off the body,” we read in Shaṅkara’s *Vivekachudāmanī* (*The Crest-Jewel of Wisdom*), in Charles Johnston’s translation, “is not Freedom, any more than putting away one’s staff and waterpot; but getting free from the knots of unwisdom in the heart,—that is Freedom in very deed.”

The *I am* has been for a long time considered as a safe premise. However, from my standpoint even this is only a statement of a fact, which, although indisputable, calls for elucidation. Let us bring to our consciousness what it is exactly that we seek when we ask: Who am I?

Unconsciously we seem to protest against the existing manifoldness of separate bodies as contradictory to the basic Unity of Consciousness. Hence the craving for correlating facts, for systematising all that comes within our reach according to a rule. This craving shows itself externally in the love of order, which becomes sometimes a veritable craze with the so-called uneducated people, whose attention is as yet wholly riveted on externals. To one who has insight into the spring of human likes or dislikes, it is touching to watch the beautifully cared-for cottage-gardens of the country labourers. Worthy people, although unable as yet to systematise the contents of their minds, what interest do they take in arranging their belongings as a periphery of their as yet more or less dormant genius !

The Self wants to feel itself as a centre. The born organiser of men knows it. If a good housewife is hurt by untidiness in a home, how much more saddening is it to believe that human affairs are disorderly ! On the contrary, what a joy there is in the scientific mind at the discovery of a new law which promises to unify a wide range of so far discordant facts ! In seeking to answer the question who we are, we seek to realise ourselves as the supreme Idea, of which all that is, is suspected to be a systematic explication. We anticipate self-knowledge as containing the *rationale* of all that is.

However, in his search for this ultimate *rationale*, the scientist as a rule overlooks the fact that without an *à priori* capacity for thinking experience would be impossible. When we observe that ice melts when exposed to the heat of fire, we conclude that warmth is the cause of the phenomenon. This we could not do if the pure concept of Cause were not in our mind beforehand or *à priori*. Similarly we could not conceive the wish to measure the dimensions of an object if the pure concept of Quantity (Space, Time) were not inherent in our mind *à priori*. In short, whatever statement about facts we may make, we always are only bringing to our consciousness the import of some pure concept, the origin of which cannot be traced to mere perception.

A problem calls for a solution only when it awakens in the mind. It is clear that, if it did not originate in the mind itself, observation of facts could lead to no cognition. To an idiot or

an animal Nature tells nothing. In order to profit by experience we must have the ability to seek the answer to a question. Ask, and enlightenment follows sooner or later. Without anticipating, or relating our experience to, a particular cognition, our observation of facts would be only a mere blur of isolated elements of knowledge.

Indeed, without the pure concepts *à priori*, it would be impossible to frame any *empiric* concepts at all. A blank mind is incapable of fusing together the manifold of a perception into an empiric concept. Now, when we state that a stone breaks a window-pane, we link two single empiric concepts into a judgment by means of the pure concept of causality. This has, then, the same relation to the single concepts in the said judgment as these have to their corresponding manifold of perception. It may be viewed as a synthetic unit of a higher degree, being as such a further illustration of the synthesising function of mind in all its spheres.

It is clear, then, that in taking our habitual modes of thinking for granted, it is impossible to attain to true freedom of thought. We are accustomed to speak of *our* mind. However, so long as we take the forms of intellect *blindly* for granted, our mental activity, so far from implying *our* use of mind, represents really an uncontrolled sway of mental laws, the proper import of which is not understood.

In order to acquire real possession of our mind, we must first of all emancipate ourselves from the sway exercised by blind assumptions over our reasoning, and this can be brought about only through a realisation of the nature of thinking, which, in turn, is a matter of tracking the gradual unfolding of our thinking capacity. The first step consists in realising that, so long as we take the authority of the formal laws of thought as enumerated by empiric logic *blindly* for granted, we have no rational claim to positive knowledge.

It is true that an assumption must be made to begin with in any case ; only, whereas ordinary reasoners *blindly* assume debatable propositions for their starting-point, we ought to assume *consciously* only that which everybody must assume, *i.e.*, that, given a premise, the correctness of a view is a matter of pure Logic.

Now, assuming this as our starting-point, we are not long in determining what must be the first premise in tracing the unfolding of our thinking capacity. As, in this case, the object is to think about the nature of thinking, the premise cannot be a matter of perception but of *pure* Thought. It must be the simplest act of which our mind is capable, and this can only be expressive of the bare sense of Being, which might be articulated as *pure* Being.

However, it is clear that I cannot undertake to trace the evolution of the thinking capacity by way of prolegomena to the proper task of my short paper; and as I am obliged to use at once our habitual modes of expression without such a previous thorough-going examination of their import in the system of pure Reason, I had better remain content with saying that I can only indicate a line of elementary reasoning, which promises to give a truly philosophical exposition of the doctrine of Reincarnation.

As the simplest mental act is expressive of the bare sense of Being, we cannot think away Being. We may doubt the authority of any definite assertion; our very pursuits may sometimes appear to us as a mere dream; but not even the keenest scepticism can go as far as to postulate pure Nothingness. For, after all, this is only a pure concept, and consequently presupposes the capacity for thinking it. Let us realise that utter blankness of mind cannot be logically postulated as exclusive of Being. We cannot logically maintain that, because we do not remember the slightest trace of any activity during deep sleep or a past fit of faintness, our mind was actually a blank. And when we come to think of it, even such a blankness could not be denied the determinateness of Being. Do we not ask what *is* Nothing? Indeed, as it is the pure concept of perfect indeterminateness, Nothing must be declared to be the same as pure Being. And this is why it cannot be thought away: it survives in its opposite, at once identical with it, and distinguished therefrom. That is, it shows that the nature of consciousness is fundamentally triune.

Next, we cannot conceive a Being which is radically different from Mind. We know of *Matter* only through an act of cognition. If it were something *per se*, we could not possibly

take notice of it, which we undoubtedly do. Nor can it be said that it is only *felt*, for unless we interpret a sensation mentally, we cannot feel. And if it is pointed out that, for instance, a worm may feel without an exercise of mind, I ask in turn : How do we *know*? We cannot oppose logic on the grounds of a mere *perhaps*, and a thorough examination of the nature of thinking leads to the conclusion that experience is impossible without an *à priori* thinking capacity.

The scientist who would fain trace the evolution of mind from matter through the vegetable and animal kingdoms postulates quite correctly a waking mind, for, as has been pointed out above, such a postulate is logically forced on him who would arrive at perfect self-knowledge. But it is not correct to credit the waking mind with an independent existence apart from our full-grown mind. It is only owing to an inability of thinking about thinking that we do so.

Now, we readily concede the fact that we change, and if so, then we are not the same for two consecutive seconds. This is a warning not to interpret Reincarnation as the rushing of a *fixed* individuality from one body into another. As distinguishable individuals we cannot maintain a permanent inertness, but are comparable to the crest of a wave rushing across an endless ocean. Is it not a fact that, in spite of the unceasing flux of our empiric consciousness, we also preserve the sense of our self-sameness? Do we not identify ourselves with the child of the past? We admit that then we were naïve, incapable of sustained thought, unable to speak French, ignorant of the world's ways, but it was our own self all the same. In order, then, not to be one-sided, we must agree that we are at the same time changeable and permanent. Further, we find that in thinking of ourselves, we must correlate at least two of our states, which implies *memory*. Thus, we come to realise that the "*I*" is a Trinity of permanence, changeableness, and memory.

But this means that, even as distinguishable individuals, we must endure for ever. For the sense of our permanence, being at bottom identical with the bare sense of Being, cannot be thought away, nor can it be thought apart from our full-grown, *i.e.*, empiric mind. As has been pointed out already, we cannot

credit the waking mind with an existence *per se*. The very simplest notion shows forth the triune nature of mind, inasmuch as the pure concept of Being implies Non-being, from which it is also distinguishable. It is then not surprising that the Trinity should force itself on our attention as characteristic also of the notion of *I*. The triune nature of mind must simply show itself in every mental act.

A further examination of our empiric nature leads us to conclude that it exemplifies itself in an *endless* (and therefore beginningless) succession of cycles. No matter whether we trace the working of mind or sensuous consciousness ; no matter whether we confine our attention to the simplest act of knowledge or to long periods, ay, to the whole of our physical existence, we always distinguish a beginning (premise), duration (dialectic) and an end (conclusion). Beginning implies end, and *vice versa*. Every day of our existence we get up, are busy or lazy, and then go to sleep again, in order to repeat the cycle the next day. And as all our acts or thoughts during the day are themselves cycles, we find that every cycle is at once a mere moment of a higher cycle and a synthetic unit of minor cycles. We cannot limit either the subdivision or the building up of the cycles, any more than we can put a stop to the divisibility of a whole. To attempt to do this, would mean to lose ourselves in the mazes of imagination. However, my argument is a matter of thought, and so suffice it to realise that the reason why the subdivision or building up of the cycles has no reachable limit, is simply due to the nature of their arising. We at first view them in the connotation of a whole ; but as a whole implies parts, we proceed to correct our assumption, and so declare that the cycle has the connotation of a part ; but a part implies a whole, so in a blundering way we again give it the connotation of a whole, and so on, *ad infinitum*, or rather until we tire of the idle repetition of the same vicious circle.

The infinity of the cycles is simply due to the fact that they are only a further determination of our changeableness which cannot be thought apart from our permanence.

It is natural that we should realise ourselves at first in the connotation of a Limit, since this implies at least two somethings,

and we can conceive ourselves only as a relation. However, the pure concept of Limit is capable of further determination, being itself only the next higher restatement of the pure concept of Change. In so far as *Something* is subjected to change, it implies the becoming of *Another*; and the simplest notion which implies both something and another is that of Limit. But as this is itself a something, it is changeable, *i.e.*, only a *Limitation* which is to be transcended.

Accordingly we find that, as the first result of rational awakening, Life is interpreted as an infinite progress, and emancipation from our limitations is given the rank of *Duty*. In this stage it only requires us to bring to consciousness the fact that such infinite progress cannot be imagined as a straight line (since phenomenal existence exhibits the nature of cycles in all its aspects, and, philosophically, because a straight line exists only as an element of a circle), to make the notion of Reincarnation appear quite plausible. For this is only a particular application of the fact that changeableness implies a succession of cycles, of which each is at once a synthetic unit (or Limit) of minor cycles and an element of a higher cycle.

So far the notion of Reincarnation may be called a triviality which should need no argument in its defence. On the other hand, however, it is to be realised that, in so far as we view ourselves as infinitely progressing, we identify the "I" with a perennial Duty to transcend our limitations, *i.e.*, we only infinitize our Finitude. But as the Finite cannot be made absolute, the notion of infinite progress, or of Reincarnation, cannot be the last. On due consideration we find that it springs only from an inability to conclude the vicious circle which has been already exemplified once before, and which, in connection with the moral growth, assumes the form of an endless gyration of Duty and Limitation. It is our duty to overcome our limitations, but as the latter are infinitized, the former also becomes perennial, and so the Ideal recedes beyond reach.

But has the Ideal, then, presumably the connotation of an *inert* Limit? Yet this is precisely how the metaphysical consciousness unconsciously conceives the end of growth; incapable as yet of elevating itself to a realisation of the true Infinite, it

falls back into the meshes of the primitive illusion of an inert one which it had already to transcend in the very beginning of its mental growth! When it is told that Reincarnation must be viewed as a mere phase of the true Self, it immediately anticipates a time when the "I" will cease to be changeable. So arises the notion of the exoteric *Nirvāṇa*, which is rightly interpreted as a pure annihilation, for it is a denial of the triune nature of Being, *i.e.*, of *all* Being.

However, it is not in this sense that the "Freedom from the evil of Rebirth" is to be understood. In order to reach such a freedom, we must transcend that view according to which we are perennially finite.

Well, is not *Duty* a limitation? And is not *Limitation* that *is to be* for ever exactly the same as a *Duty*? Thus although the two are at first sight contradictory, on further thought they are found to be identical. But this means that they are only correspondences of pure Being and Nothing, *i.e.*, they are only moments of the true Infinite. The notion of infinite progress is seen to arise only from a one-sided clinging to their distinguishment. But as they are also identical, it is just as correct (or rather *one-sided*) to deny that there is any progress at all.

However, our task is to reconcile these contradictory views and this we do in framing the notion of *Remembering*. We can know only in so far as we remember, hence our growth in knowledge is only a process of remembering. But we can remember only that which we already know—our growth is then really an illusion. The empiric "I" is in truth an exemplification of the flux of *Divine Memory*, which has then the connotation of the true Infinite.

Thus the notion of infinite progress, or of Reincarnation, finds its conclusion in the realisation of an infinite Self-reference. The infinitized Finite remains opposed to a qualitatively distinguished Another. However, the true Infinite as the one Self-reference negates its Negation; inasmuch as its Other is itself, it remains unchanged even in its Otherwiseness. And it is only in the realisation of our changeableness as an exemplification of the triune nature of *Divine Memory* that the Freedom from the *evil* of Re-birth is reached. For then the end of growth ceases to

be anticipated as the supreme inertness of the exoteric *Nirvâna*, and Re-birth can be conceived as *evil* only so long as one exalts pure fiction above that which is.

Infinite remembering and forgetting—behold the secret of all changing!

FRANCIS SEDLÁK.

Note.—It is fair that I should acknowledge my indebtedness for my line of argument to Hegel's *Wissenschaft der Logik*. In him I greet my great teacher.

JUSTIN MARTYR ON REINCARNATION

OF the three indubitably genuine works of Justin, the two *Apologies* (of which the approximate dates may most probably be placed in the years 148 and 150) and the *Dialogue with Trypho* (which was written later and may be placed anywhere from 150 to 160), the last alone furnishes us with anything to our purpose. The first passage occurs in the graphic, though highly-coloured, account of Justin's meeting with the old Christian, when for the first time he hears of the doctrine of the Christian Way, and is converted to it by the old man's statements, he himself being at the time (? 132 A.D.) a Platonist, or at any rate a student of Platonic philosophy, and (if we can take the date of his birth as approximately 114 A.D.) only some eighteen years of age. Justin, writing a quarter of a century afterwards, sets this interview forth with literary skill in the fashion of a Platonic dialogue, and no doubt unconsciously embodies in it the views of his maturer years after a strenuous life of controversy with Platonists and others.

I. *Dialogue with Trypho*, iv. ; Otto, I. ii. 20 f.¹

[Text : Otto (I. C. T.), *S. Justini Philosophi et Martyris Opera*, (Jena ; 1848).]

The question is concerning man's relationship to or kinship

¹ Reith's (G.) trans., *A.-N.C.L.* (Edinburgh ; 1867), pp. 92, 93.

with God. "Is the soul divine and immortal and a part of that Royal Mind spoken of by Plato (*Phileb.*, 30D.); and just as that Mind sees God, so also is it within the reach of *our* mind to conceive the Divine and thence forthwith reach happiness?" To which Justin, in his literary character of a young disciple of Plato, gives emphatic assent. After some irrelevant remarks the old Christian thus continues:

"—But tell me this. Is it while it is in the body that the soul sees [God], or when removed from it?

"—Both while it is in the form of man,¹—I reply,—is it possible for it that this should take place through the mind; but especially² when it has been set free from the body, and by itself returns to its own nature, does it attain to That which it has loved throughout all time wholly.

"—And does it remember this when it passes again into the man-state?"

"—I don't think it does,—I said.

"—What advantage, then, is it to the [souls] that see [God]; or what has he who sees more than he who does not see, if he does not remember even the fact that he *has* seen?

"—I can't tell you,—I answered.

"—And what is the condition of those [souls] who are judged unworthy of this Sight?—he asked.

"—They are imprisoned in certain bodies of wild beasts; this is their punishment.

"—Do they, then, know that it is for this cause that they are in such bodies, and that they have committed some sin?

"—I do not think so.

"—Then they gain no benefit from their punishment apparently; indeed, I should say they are not punished if they are not conscious of their punishment.

"—No, they are not.

"—Souls, therefore, neither see God, nor do they change into other bodies; otherwise they would have known that they are so punished, and would have feared to commit even a casual

¹ Cf. Plato, *Phædo*, 72 E.; 73 A.; 76 C.; 92 B.; *Phædr.*, 249 A., B.

² Cf. *Phædo*, 66 B.; 66 D., E.; 67 A., E.; 68 A.

³ Or is born again as a man.

⁴ Cf. *Phædo*, 81 ff.; *Tim.*, 42.

sin afterwards. But that they can understand that God is, and that righteousness and piety are good things, I agree—he said.”

It will be noticed that first of all Justin, as the pupil of a Platonist, admits that the Divine Sight is possible for some souls while still in body; such souls, it follows, “remember,” in the Platonic sense.¹ But usually this Sight is only gained when out of body—that is here presumably after the death of the physical body. This Sight, however, is only possible for that principle in the soul which is connate with the Royal Mind; in other words, the soul of the philosopher or of one who is king of himself.

This seems to suggest that this Sight must also further be gained while still in the body, that is “remembered,” before a man is free from the necessity of reincarnation. So that for those near to attainment but still unperfected in any life, though the Sight is seen out of body after death, the man must still return to consummate the Great Work, for it can only be finally and thoroughly achieved in a physical body. But even the man who is in his last birth does not remember the Sight at once on being reborn, he has still to win the victory of the recovery of memory.

But what happens to those souls who are judged unworthy of this Divine Sight after death? They are imprisoned in the bodies of beasts—says Justin.

Is this then, to be taken literally, as, of course, Justin intends it? The Platonists and Hermeticists at any rate would have answered: No. Such souls are not imprisoned in the *bodies* of brutes, but are attached to the “*lives* of brutes.” This means, as far as I can understand the teaching, that the souls bound to such “lives” were themselves still in the intermediate purgatorial state; they were there passing through a passion of purification, whereby their animal nature was being wrought out to its appointed end in the light of their own higher consciousness, that so the lesson might be learned in full memory of the past life on earth.

¹ That is remember the high things of the soul,—ideas and the Good and Beautiful and True not necessarily the details of past earth-lives, to which the Platonists seems to have paid no attention whatever, though the Pythagoreans did

Seeing, however, that this lower passional nature, which was also shared in by brutes pure and simple, was passing back into its own nature as it was gradually set free from the control of the rational part of the soul, it attached itself, in its process of de-energisation, to the souls of animals in body, so that such human-animal souls temporarily synchronised with animal souls pure and simple. Do we not often say that a human soul looks out of the eyes of a dog? And may it not be that as much good as evil is wrought by this Divine Alchemy of Nature?

If, then, I understand their tradition correctly, the human soul never incarnates into the body of a brute, as Hermes Thrice-greatest, in communion with the living Pythagorean and Platonic traditions, emphatically assures us; but the human soul learns the consequence of actions in the purgatorial state after death. This soul-schooling is dramatic and real enough, brought into most intimate realisation by the light of the pure mind, which is itself the purifying fire of an intenser life out of body. In this state the animal tendencies of the soul are not isolated from the animal life incarnated in the bodies of brutes, but are involved in that life, according to the nature of the tendencies in every particular case.

When, however, the process of de-energising is at an end, the man has a free choice of the type of human life in which he will seek his next incarnation. This indeed is the main burden of the mystery-instruction set forth by Plato in the Vision of Er.

There is in it no idea of *punishment* through incarnation. The man chooses; but when once he has chosen he has to go through with it, for his choice involves him in every consequence of such incarnation, good or bad. This point has not been sufficiently considered by students of reincarnation; and many of the ancients also regarded the mere fact of incarnation as a punishment; whereas, if I rightly understand Plato, it was not a punishment but a consequence of the still unsatisfied desire of the man for earthly existence, or will to live, involving the natural consequence of imprisonment and loss of memory, unless the man deliberately chose the life of "philosophy," for then and only then was he on the road to "remember" the gnosis of things that are.

If this is the real doctrine of the philosophical mysteries, then the philosopher could have answered the old Christian that souls were not *punished* by reincarnation ; they returned because they had not yet had enough of it. They chose this type of life, thinking it the most desirable. The "punishment" followed when they went out of life,—that "punishment" being the realisation of the consequences of action.

But it will be contended : How comes it, then, that any soul will willingly choose the life of a toiler in a slum, or of an ill-paid clerk, or of a thousand and one other conditions that are apparently eminently undesirable ? It must be confessed that it is here the Myth of Plato breaks down, and we are left to our own speculations.

As for the vast majority of souls, it may be supposed that the desire for physical existence is so strong—for after all is this not in some sense the most complete form of existence?—that they will choose any form of earth-life so that they may enjoy physical sensation. There is, I believe, a mystery in physical sensation, that pertains to a far more potent principle of our nature than our minds ; it is this "will" that makes the choice, the mind being as yet too feeble to direct that will.

But in this "will" is involved all that we call the moral nature. This will transcends the mind that prefers this detail or that detail ; it is itself the Great Desire of the man for physical existence, and this will being indeed the Divine in man, and therefore fundamentally wise, chooses for such a man an environment that is far more conducive to the self-realisation of the moral nature in incarnation than if the desire of the mind alone were left to itself. For in the majority of cases, the natural man would choose a type of life which would appear eminently desirable to his limited intelligence, such as that of a king or millionaire, but which would involve him in difficulties entirely beyond his strength as a moral entity.

The moral nature apparently cares nothing for the comfort or discomfort of its twin in life ; it has other objects in view, and pursues them remorselessly as far as the incarnated human nature is concerned. But this incarnated human nature, the "prodigal son," at a certain moment in the cycles of descent,

"repents"—and when that mystery occurs, the power of its "elder brother" begins to wane, and the "younger" gradually reaches to honour after honour, and finally succeeds even to the place of the Father Himself.

I do not profess that the ideas I have felt after in the above paragraphs are in the form of systematised thought; they are not, and I have studiously refrained from making them so; for the mysteries of the human soul are infinite, and he were indeed foolish who would pretend dogmatically to enunciate the how and the why in any precise formal terms.

As far, however, as Justin is concerned, it is sun-clear that he did not believe in reincarnation, except as the pupil of a Platonist, before his conversion by the old Christian. Justin in the dialogue is simply setting up the doctrine as he understands it, to have it promptly knocked down by the old gentleman, to his own entire satisfaction. And yet I have seen Justin cited as a Father who believed in reincarnation!¹

Justin's view of reincarnation is the vulgar view of immediate incarnation into the bodies of animals, as he says (v.E. ; Otto, 26, 14) "they go into swine and snakes and dogs." We have, however, endeavoured to show, that in the first place this was not the philosophical doctrine, and in the second that in the contentions of the old Christian as to "memory," Justin has equally misunderstood Plato.

The remaining passage in Justin deals with the John-Elijah puzzle, and is as follows.

II.—*Ibid.*, xlix ; Otto, I. ii. 159 ff.²

The dialogue is with the Jew Trypho[n], supposed by some to have been the famous Rabbi Tarphon.

"And Trypho said: Those who say that he [Jesus] was born a man and was anointed by election and became Christ [Messiah], seem to me to speak more plausibly than you who profess the opinions you [Justin] express. For all of us [Jews] expect that the Christ will be born a man of men and that Elijah will anoint him when he comes. So even if this man give

¹ Even by a scholar like Keil in his *Opuscula Academica*. See the translation on "The Pre-existence of the Soul" in *Bibliotheca Sacra* (Andover and London), Jan., 1855, p. 159, n. 3.

² Reith's Trans., pp. 149 ff.

signs of being the Christ we should be certain he was a man born of men ; but from the fact that Elijah has not yet come, I judge he is not Christ at all."

But, says Justin, Elijah *has* come. "For our Christ said then when on earth to those who said Elijah must come before Christ: 'Elijah shall come and restore all things; but I say unto you that Elijah is already come, and they knew him not but did unto him whatsoever they would.' And it is written: 'Then the disciples understood that He spake to them about John the Baptist.'"

"And Trypho said: In this also you seem to me paradoxical, when you say that the prophetic spirit that was in Elijah was also in John.

"And I replied: Do you not think that the same thing happened also to Joshua, son of Nave, who succeeded to the command of the people after Moses, when Moses was commanded to lay his hands on Joshua, and God Himself said: 'And I will take of the spirit that is in thee and put it on him'?"

"And he said: Yea."

As a matter of fact Justin misquotes the saying in *Num.*, xi. 17, which refers to the seventy elders, who were to stand with Moses in the tabernacle, and then Yahweh would take of the same spirit that was in Moses and lay it upon *them*. *Num.*, xxvii. 18-20, however, does speak of Joshua and in the Targum (LXX.) which Justin used, reads: "And the Lord spake unto Moses saying: Take to thyself Joshua, son of Nave, a man who hath Spirit in him, and thou shalt lay thine hands upon him . . . and thou shalt give him of thy glory"—that is, intensify the spirit that was already in him, by the Spirit of Wisdom that inspired Moses, as we learn from *Deut.*, xxxiv. 9.

"As, therefore," continues Justin, "while Moses was still among men, God took of the Spirit in Moses and laid it upon Joshua, so also God could cause it to come from Elijah on John"—though Elijah was no longer among men, which was evidently in Justin's mind, though he omits it.

But the Reincarnationist could reply, as we have seen from our former study of Origen,¹ that the statement in the Gospels is

¹ Cf. *Matth.*, xvii. 11-13.

² See the February number.

emphatic: "This is Elijah who was for to come"; and that if nothing other than a similar transmission of the Spirit as from Moses to Joshua was intended, which was natural enough when Moses and Joshua were in life together, then there was no reason why the Spirit should not have been transmitted from any one of the ancient prophets, when they were all dead, and preferably from Moses himself, the greatest of all. But the Messianist will reply, it was necessary that the prophecy of *Malachi*, iv. 5,—which Justin attributes erroneously to *Zechariah*,—should be fulfilled.

To all of which the man who is not seeking to fulfil the utterances of ancient Jewish worthies at any price, would reply: Such a vague and metaphorical fulfilment of prophecy is not worthy of the great claim made for it; and a Master of Wisdom must have meant something far more definite by such a distinct utterance, unless He is to be accused of trifling with His hearers' most sacred convictions.

If the prophecy was really fulfilled in John, then John must have been Elijah in a very real sense; he was not a successor simply to the prophetic power as it had been manifested in Elijah, as in other prophets, but to the actual power of Elijah which had been intensified by the Spirit of Wisdom.

But, of course, all this has little to do with the truth or falsity of reincarnation in itself; no fact in nature can be made to depend on Jewish prophecy, and many will remain quite indifferent to whatever the Orthodox tradition may hand on as a Saying of Jesus with regard to such prophecy, remembering the obsession of the "in order that it might be fulfilled as it is written" tendency in the mind of the Gospel-compilers. This, however, cannot be the position of those who believe that Jesus actually spoke these words. For if He who is believed by Christians to have been not only a Master of Wisdom but God Himself, so declared, then He could hardly have meant simply that John and Elijah were both inspired by the Spirit of Wisdom, and therefore the prophecy had come true; that would have been too ironical even for a cynic. The explanation of Justin, therefore, does not extricate the Churchman from his quandary.

G. R. S. MEAD.

ISLÂMIC THEOSOPHY

THE purpose of this article is not to attempt a differentiation of Theosophy, for such an attempt would be doomed to failure. Theosophy is neither a cult nor a creed, nor, as a matter of fact, one particular form of belief, that it can be treated as distinct from another. There has been already far too much of a narrowing tendency in this direction, and though it is an error which is so likely to result from the endeavour of man in his present confined condition to understand the wisdom of God, it behoves every Theosophist to fight strenuously against the inclination to place within bounds, and those human, that teaching which is indeed limitless.

With regard to religion, Theosophy, if one may put it so, holds the same position as that of interstellar ether in relation to science; it is the indefinable medium by the aid of which all good men, be their religion whatsoever it may, seek to communicate with Omniscience, to pour forth pæans of praise to a manifested Deity, to learn the real lesson of life, to make progress along the sure course of evolution, and to tread the narrow path which leads upward and onward to perfection. Not to all true worshippers is the nature of the medium known, but of what consequence? Their activities develop along Theosophy's channels and in the end the result is the same. Time was when less being understood of electricity than is known now, it was believed by many that the electric telegraph wire alone acted as the medium for what was termed the electric spark or fluid. The indispensable etheric medium had not revealed itself to many minds in those days, but nevertheless it acted as the medium for the electric current every time a message was flashed along the wires. And even in these days of progress, how many persons understand the delicate process by which the vibrations occasioned in the body by some impact are conveyed to the

brain cells and translated into sensation? What do they know of the etheric medium which interpenetrates the tiny cells of the nerves and makes it possible for a message to be flashed through them to the brain? And yet millions of such messages are sent every second.

So it is with religion, followers of every creed, the world over, avail themselves of the medium Theosophy provides for getting into touch with Truth in all its aspects. It matters little that the medium remains unknown, so long as the desired end is achieved, the knowledge of all things comes not to him who waits, but to him who strives thereafter. Hence in every religion we find earnest devotees aspiring to the higher life, yearning for communion with a Saviour, seeking in all ways to diffuse love and happiness, worthy agents of Him from whom all love and happiness come; and yet such people may repudiate the Theosophical designation, they may even repudiate Theosophy, for to them it will appear to be something outside the bounds of their creed, alien to the teachings of their particular Prophet, contrary to their views regarding the Divinity. We know that this is so with regard to Christianity; it is just so with regard to Islâm, or rather the orthodox followers of Islâm. There is a great deal of thought expressed in the Islâmic religion which is purely theosophical, but one finds little amongst orthodox Mussulmâns, reared on exoteric teaching and that alone; it is only on looking beneath the surface, by exploring the seemingly hidden channels, that one discovers the pearl of great knowledge.

At first sight it would seem that Islâm, as a religious system, offers a very narrow field to the Theosophical student, but research quickly dispels such an idea. In this Western World so little concerning Islâm is known, and so erroneous is that little, that ignorance of the beauties of Mohammed's teachings and those of many of his followers may well be excused. For many hundred years past, unfortunately, it has been the fashion for Christian writers to deride Mohammed, to mis-translate the Qurân and to heap opprobrium on the religion of Islâm and everything connected with it. Who among Britishers, noted as a race for fair-play, had dared to take up cudgels on behalf of Mohammed and to refute the calumny hurled against his memory

before Thomas Carlyle did so, and so nobly, all honour to him for his work? Even in these times there is a lamentable ignorance in Europe concerning the Prophet and that which he taught. In many quarters the spirit of Christianity is so strangely interpreted that instead of hailing with joy the discovery of another aspect of the universal Truth, instead of rejoicing to hear of the acceptance by many millions of people of the Word of God, though in altered form, we hear of the term "heathen" being applied to such believers, we read of missionaries, save the mark, being sent to redeem them from their supposed errors.

It appears to be a popular notion concerning Islâm that it is a religion of a most degrading type. That it is a compound of fatalism, polygamy and sensuality. That it excludes womankind from life hereafter, inculcates a feeling of revenge in the mind of every follower of the Prophet against the infidel, commanding him to wipe such a one out of existence, and that it countenances slavery in any and every form, while it offers as a reward for the faithful, physical delights in Paradise. In a word, such a notion is as far removed from the truth as it can be. It may please over-zealous advocates of one particular religion as opposed to all other religions to allow such an idea to be entertained, even, one is loth to say, to spread abroad such falsehood; but all conscientious men, of unbiassed convictions, who have lived in those countries where Islâm holds sway to-day, and is spreading fast, know that in its exoteric form it is much the same as any of the other great religions; that its followers are far more devout than the majority of Christians; that its women-folk are kindly treated and are not excluded from the promise of a life to come; that it is the greatest temperance organisation in the world; that propagation of Islâmic teaching by the sword is absolutely prohibited, also slavery, so that the slave-traders, knowing this, do their best to prevent Islâm from spreading to their African preserves, fearing lest they themselves will be driven out once the religion is established therein. That the practice of polygamy, though sanctioned by Mohammed, with reservations, at a time when immorality held sway throughout the land, to check its progress, is no longer strictly observed, though it is, at any rate,

preferable to the legalised prostitution and the secret polygamy and polyandry of the West, and that the literal interpretation of the Qurân, enjoining belief in a material heaven and hell, is no longer insisted on in enlightened Moslem circles, despite the antiquated creeds still taught in modern, up-to-date Europe concerning bodily resurrection, vicarious punishment, etc., the result of a too literal interpretation of the Scriptures and lack of general scientific teaching.

True, Islâm is not to-day that which it was once, when it held sway from China and the East Indies to the Gates of the Atlantic, when its universities in Spain were the centres of learning for the world, when its great men and women, in all branches of the arts and sciences, were too numerous for one to recount, and when it so quickened the spirit of knowledge amongst its adherents that many important discoveries were made by them and the world's progress thereby hastened. When they had risen to high power, the spirituality of Islâm's followers decreased; they sought temporalities, they became oppressive and avaricious, and they fell, and the might of Islâm, for the time being, fell with them, as once fell Rome, as Rome is falling again to-day—has, in fact, well-nigh fallen a second time, and with her, Spain, and other countries under her baneful influence. But Islâm remains the same. The absence of the spirit of Mohammed amongst those professing to uphold his teachings in no wise harmed those teachings, and signs are not wanting now of a great religious revival in Moslem countries, one which shall once bring Islâm again to the fore and make it a mighty factor to be reckoned with. And if this is so, we Theosophists know that there is at the back of this revival that mysterious Presence which is at the back of all such movements—the machinery of the great Brotherhood, always in motion, is producing here an effect discernible to all mankind. In the force of Islâm we recognise the outpouring of Theosophical knowledge; in every Moslem convert from false principles to a right and proper conception of human life and destiny, we see the chastening influence that knowledge possesses.

Islâm, then, presents a field sufficiently wide for the most untiring student of Theosophy. Teaching, as its title expresses,

resignation to the Will of God, how can it fail to abound in Divine Wisdom? We have seen to what heights it once rose, we have noted also its fall. On the one hand it was an outpouring of the spirit of Islâm into the minds of devout Mussulmâns, and on the other a departure, rather a rejection of the spirit for the form—the outward pomp and show—by the followers of Islâm, followers in name only. Now it bids fair to rise once more; the spirit is at work again!

Then is Islâm purely an exoteric religion, such as many of its exponents proclaim it to be? Is there no hidden side to it, were there no teachings given out by Mohammed to the few, as by the Christ, teachings often too holy to be committed to writing? Let us look deeply into Islâm and we shall find them, and having found them, we shall see that they constitute what is termed Islâmic Theosophy.

In arriving at a proper conception of the religion of Islâm, it is necessary to understand that Islâm is only a comprehensive term for a religion that is three-fold in character. Properly divided it stands thus, Islâm, Imân and Ishân. Islâm is an exposition of the tenets of the faith—the ritual of the religion, that upon which its whole outward fabric rests; Imân is an exposition of its dialectics; and Ishân treats of the philosophy of Islâm.

Naturally, Islâm is that division of the religion which is more generally known, for it is the aspect which appeals to the multitude, ever seeking attachment to form and ceremony, wishing for something external on which to fasten their faith. And here one's insight into Islâmic Theosophy begins, for it is in this triplicate form of Islâm, the term being used in its wider sense, that its special claim for Theosophical study lies. Here is a religion carefully divided into stages, each leading upward to the other, the whole so beautifully fashioned that no break can ensue in the chain of reasoning, from simple to subtle, as the mind of the devotee expands. First is taught the simple faith, and the rules by which that faith is to be exercised, much regard being paid to outward appearances, but the key-note to the religion, that of the Unity of God, being insisted on always, and by prayers and other religious practices the purification of the desires

and the exaltation of the soul is begun, thus paving the way for the further illumination, when the first lesson shall have been taken to heart ; then the logic, that the believer, having become strong in faith, and purer in desire, may thoroughly understand the argument on which the fabric of his religion is based and be able to explain it to others, in this way strengthening his own mind for the next stage ; and lastly the philosophy, that he may transcend the simpler teaching and learn by meditation, by concentration, of Truth, unveiled.

Thus we see a ladder of learning provided, which all must climb, one that is as necessary for him who is now on the topmost rung, as for him who is still on the lowest, slowly but surely learning the way to rise. Is not this Theosophy ? Is not this the manner in which the Masters have ever insisted on the teachings being given out ? Truly it is, and in the three-fold aspect of Islâm we mark the wisdom of its great Founder and we bow the knee to that wise and just Beneficence from whom such wisdom flows at all times.

But if in its outward form such marked Theosophical teaching is found in Islâm, more substantial will be found the impress of Theosophy thereon as one proceeds to the inner teaching, the existence of which so many Mussulmâns deny. Some dispute the actual teaching, others deny that it is esoteric and see in it nothing beyond the literal statement. The first are merely the children of Islâm, those whose minds have not yet broadened, so that they can take a firm, fast grip of things as they are and not as they imagine them to be ; the others bear the same relation to Islâm as the orthodox priest sometimes bears to Christianity ; they are men who are making a living by professing to teach religion, born Brâhmans, not made, as the Hindu would say, and being unspiritual, grasping at the shadow, and that only, they fail to perceive the substance. It would be too laborious, from their point of view, to go deeply into things, to probe beneath the surface, and to attempt to read into sentences their real meaning ; besides, to do so thoroughly, they would need the spirit which illumines and makes clear all things to him who cultivates it, the spirit which within them is all but dead, despite the semblance of its presence they affect, to preserve their authority. They are

blind, how then can they be leaders of the blind ? The answer is provided by the disreputable condition in which Islâm finds itself to-day. Pleasing it is to note that by no means all the teachers of Islâm are lacking in spirituality, that there are some earnest workers who still proclaim in all sincerity those great truths the Prophet enunciated thirteen hundred years ago, and with them lies Islâm's future.

The inner teaching of Islâm may be gathered up into one comprehensive term, *Tasawwuf*, literally, philosophy ; *Tasawwuf* is the philosophy of Islâm. The term did not come into use until the second century of the Hejira, and it was then used, it is said, with reference to Abdul Hashim-as-Saad bin Ahmed, who is known as the first Moslem philosopher. In the Qurân and the Hadis the philosophy of Islâm is to be found, the Qurân being to the Mussulmân the Word of God, spoken by the Prophet Mohammed, the Hadis the verbal discourses and decisions, or acts of the Prophet, or those of his disciples, who were known as "companions," Tabai, and "companions' companions," Tabi-Tabayins. Of these Hadis there are held to be eighty different kinds ; there is a great number, indeed it is difficult to give a correct estimate thereof, and it should be borne in mind that some of these discourses originated in Mohammed's time, and others later but all come from the secret teaching given out by the Prophet to his "companions" and by them transmitted orally to their descendants, who are known to-day as Sûfis, mostly, and who, in some Moslem circles, are viewed as heretics. The philosophy of Islâm is not in the hands of the Sûfis only, it is known to many orthodox Mussulmans, but the difference lies in its interpretation, for whereas amongst the former the lamp of learning, fed by the spirit from within, has always been kept burning, amongst the latter it has been allowed to die out well-nigh, and on the mystic nature of the teachings of their great Prophet it sheds now but little light.

In consequence, many passages of the Qurân capable of a very lofty interpretation, in fact quite Theosophical in character, and Hadis also, are by no means fully understood by Islâmic Orthodoxy ; their philosophy is unrevealed and their esoteric value is denied. Taking the Qurân first, in Chapter ii., Suratul-

Baqr, 128, we find the following sentence: "For God is in the East and the West, so wherever thou turnest thy face, there is the essence of God." And in Chapter v., Suratul-Nisa, 116: "Really God surrounds everything." These passages afford an indication of the exalted nature of Mohammed's teaching regarding Divinity—the Omnipresence.

In other verses the eternal existence of God is portrayed. For instance, in Chapter xxvii., Suratul-Rahman, 26: "He is the first and last—the apparent and the real—and He knows everything. . . . Whatever remains of existing things will be annihilated, but the Face of the Lord thy God with His Glory and Mercy will remain." Here is a conception quite Vedântic in character. A pair of opposites is set up, on the one hand *Rub*, the Creator, and on the other hand *abd*, the created, and it is shown that *abd* is only an emanation from *Rub*, that it is illusion and that *Rub* alone is eternal, and that to exist eternally, to *Rub* all *abd* must return. Some orthodox Mussulmâns give a very different interpretation, however. They claim that Mohammed sought to show the measureless gap between God and man, Creator and created, and they quote this passage to prove that man cannot become God; but the Sûfî never falls into such gross error, intuition aids him in reading the great truth aright.

Another illuminative verse is to be found in Chapter xxx., Suratul-Alk, 30: "He taught with the Pen what man did not know," which refers to spiritual or subjective knowledge, as compared with objective knowledge; for in various places the Pen is mentioned as a mystic term for absolute reason, knowledge which comes only through the Grace of God.

Then occur such passages as: "Whoever is blind in this world will be blind in the world to come, and it is he who has lost his way." (Chapter xv., Surat Ban-i-Israil, 70.)

"Thou didst not throw a handful of gravel when thou didst throw it, but God threw it." (Chapter viii., Surai-Anfal, 18.)

"We shall shew them our signs both in the horizon and in their individualities." (Chapter xxv., Surai-Hum-ul-Sijida, 43.)

All these texts of the Qurân go to prove the inspired character of the work—of the man who wrote it—and the

high standard of the knowledge it contains, the value of which standard every Theosophist can perceive for himself.

And now take the Hadis. In these one discovers such helpful verses as the following : " I became ill (saith God) why didst thou not enquire after Me ; I became hungry, why didst thou not feed Me ; I begged of thee, why didst thou not give Me ? " (Murfu Mutasil, Chapter Ayadat-ul-Mariz, p. 126.)

" Verily the creation of spirits is by God. Their forms are like the forms of their bodies." (Kimiya-i-Saadut, p. 26.)

" I am from the Light of God and true believers are from my light. . . . What God created in the beginning was my soul." (Ihyaul-Ulum, Book III., p. 15.)

" I was a hidden treasure and loved to know Myself and so I created *khalk* (creation) to know Myself."

Here, also, it is easy for the student to discover the intuitional character of these verses written by the various disciples of the Prophet. Khaja Khân, a well-known writer on Islâmic philosophy, to whom the writer is indebted for much valuable information thereof, says that in the Prophet's time there were " companions " who applied themselves to learning the esoteric meaning of Islâm and those who were content with its exoteric teaching, and among the former he mentions the four Khâlifs and Hazrath Ali, who was styled the " Door," whilst the Master, Mohammed, styled himself the " City of Knowledge." The " Door " and the " City of Knowledge," these are far more than mere terms to Theosophists, who know of their mystic interpretation, and having discovered such terms applied by Mohammed to his teaching and to his disciples, one feels that one is certainly on the right track in searching Islâmic tenets for traces therein of Theosophical knowledge.

Many are those traces. Starting from the fountain-head—from the " City of Knowledge "—a flood of wisdom issuing thence is found which permeates all with which it comes into contact. An inner school of thought is established by the Prophet, wherein laws are enunciated for the guidance of present and future worshippers within the inner court which shall ever ensure the safe custody amongst the chosen few of the " Spirit of Islâm," that torch of learning whose fire shall never be quenched. Too

sacred are many of the truths the World-Teachers have to tell to be entrusted to writing, they are transmitted by word of mouth and repeated from father to son, and so forth, adown the generations. In Mohammed's time scarcely any esoteric teaching was made known by means of literature, but the seed was deeply sown in the minds of the disciples who were ready to receive it, and long ere the Master passes to rest we note an abundant harvest. And what is the result of that teaching? The philosophy of Islâm, at the present day even, unknown to the many, as is the case with all religions, but known to the few, from whom in the course of time it shall spread, diffusing its streams of knowledge amongst the multitude, raising the standard of Islâm, restoring the old-time purity of its teachings and aiding the mighty onward sweep of spiritual evolution.

The philosophy of Islâm, or rather the philosophy of Islâm rightly interpreted, is the theosophy of Islâm. It teaches that the essence of creation is all one of the Created and the Creator. The Creator, as long as He is *Bâtin*, unmanifested, is the Creator, but when He becomes *Zâhir*, manifested, and assumes limitations, He becomes the Created, or, at least, an aspect of Him becomes "limited," and it likens the *Zâhir* to a drop travelling from the bottom of the ocean; the nearer the shore it gets, the more individualised does it become, and it assumes all shapes and limitations and wrongly considers itself as a separate entity from the ocean. Compare this with the Hindu idea of the Parent Flame and the sparks, and note how analogous is the simile; the spark in the cold clay, the drop of water nearing the land, both more or less becoming estranged from the parent—a falling from spirit into matter, materiality. The philosophy also tells us that there is no addition to or subtraction from the Divine Essence; it is the same.

First there is Unity; in this stage God is "without the condition of anything," and of Him thus, man cannot conceive, He is in the state of *Ahdiyat*, that in which the imagination cannot be exercised.

And then comes the awakening of His Love for Himself, the wish to be known, and the consequent awakening of His attributes. This is the stage of *Wâhdât*; and now four relations

are found, *Vajud*, Essence, *Ilm*, Knowledge of self, *Núr*, Light and *Shahud*, Observation of self. God becomes conscious—"I am that I am"; His essence is now His being, His knowing is His knowledge, His light His consciousness, His Ego; and becoming conscious of Himself, He observes Himself. These four attributes are not differentiated, the one is the other.

Then comes the third stage, *Barzakh*, or Partition, when the attributes are differentiated and the Essence becomes existence, Self-knowledge becomes knowledge of attributes, or Love; Light becomes Desire and *Shahud* Power. Three other attributes, those of hearing, sight and speech, are awakened and these complete the seven primary attributes of God.

The fourth stage, that of *Alam-i-amr*, or World of Action, is that of manifestation. When God wishes any of His Names to be expressed, He addresses it (desires it to be manifested) and it becomes manifested, and the relation that exists between the *Bâtin* and the *Zâhir* of each Name (the unmanifested and the manifested state) is *Nafs-i-Rahmani*, or the Holy Ghost. And so, by addressing His Names, the work of creation proceeds.

The first Name manifested was that of *Badi*, the Master Builder, or the great Artisan, and forthwith came Absolute Reason. Absolute Reason, *Akl-i-kul*, servant, *marbûb*, of the Name *Badi*, saw its own potentialities and prayed for a companion, whereupon the Name "First Cause" came into activity and manifested Absolute Individuality, *Nufs-i-kul*. Under this conjunction of Absolute Reason and Absolute Individuality, the Name *Bâtin* came into activity and manifested Absolute Nature and Noumenon, and the manifestation of the name *Zâhir* was as Absolute Form. Eleven other Names came into activity and manifested the eleven skies, which are forms; the Name "Living" manifested the sphere of air, "Life-giving," water, "Life-taking," earth, "Beloved," minerals, "Providence," vegetation, and then man, the manifestation of all the collective attributes, *Rafiu-l-durjat*, came forth, the microcosm of the macrocosm.

Thus man is the manifestation of the collective Names of God, and he is the highest point of His creation. In all there are twenty-eight Names of God pertaining to creation; the first six manifest as the spiritual world, the next eleven as the world

of form, and the remaining eleven as the world of matter. So long as the Names are unmanifested they are in His knowledge, they are *Rub*, Lords, but when they are manifested they become *marbûb*, servants, and worship their own *Rub*, or the particular Name of which it is a manifestation, and man, the manifestation of the collective Names, worships his own *Rub*, God, who is the possessor of all the Names.

All forms, as they exist in the knowledge of God, where they remain the same, whether they are manifested or unmanifested, are termed *Ayan-i-sabitha*, and when they are manifested and become created, they are *marbûb*, and before each form is manifested and takes a mundane shape it must pass through the world of spirit, *Alam-i-arwah*, and the world of form, *Alam-misal*, for spirit grows into form and form into matter. When spirit displays weight and cohesion, it becomes mineral; when the mineral displays the faculty of growth, it becomes vegetable, possessing the qualities of absorption, assimilation, etc.; and when the vegetable displays the power of locomotion it becomes animal. Eventually the animal displays understanding and becomes man.

And having reached this point in reasoning, having tracked the course of spirit downward through matter, the philosophy goes on to map out the ascent from man to God, the upward trend of spirit, till its latent potentialities are fully evolved. First, man, ignorant of his power, sees through a glass darkly, and fails to recognise unity in the midst of diversity. He is dual in nature and whilst he remains so, good and bad actions leave an impression on his nature, the *mizan*, or balance, of the Qurân, and these must have their effect here and in other worlds. Eventually he annihilates self by merging in the Universal Self; he has won redemption from limitation, from form, from matter.

Says the wise Moulâna Jelaluddin Rôum :

“ We have grown like grass often,
 Seven hundred and seventy bodies have we taken.
 From the inorganic we developed into the vegetable kingdom.
 Dying from the vegetable we rose to animal,
 And leaving the animal we became man.
 Then what fear that death will lower us ?

The next transition will make us an angel ;
 Then we shall rise again and merge in Infinity.
 Have we not been told that all of us will return unto Him ? ”

Gulshani Raz proceeds in like strain :

“ Know first how the perfect man is produced,
 From the time he is first engendered.
 He is produced first as inanimate matter,
 Next by the added spirit he is made sentient,
 And acquires the motive powers from the Almighty.
 Next he is made lord of will by the Truth.
 In childhood opens out perception of the world,
 And the temptations of the world act on him.
 When all the particulars are ordered in him,
 He makes his way from these sources to general.”

Listen also to the venerable Imâm Mohamed Ghazzâli :
 “ You must, therefore, know for truth that by death nothing of
 your real self and of your individual attributes is annihilated.
 . . . You yourself remain individually the same as you are in
 this world. . . . The body is only a vehicle, or riding animal,
 and it may be changed for another and yet the rider remain the
 same. . . . The human soul is not a substance, or matter,
 since it is indivisible, it is a spiritual tabernacle for the Divine
 Light, the Knowledge of God.”

And hear the devoted Kâbi'a on the house-top, at night,
 gently crying : “ O God ! Hushed is the day's noise ; with his
 beloved is the lover. But I have Thee for my Lover, and alone
 with Thee I joy.”

Ah ! Here is Theosophy, the Theosophy of Islâm, here
 burns the sacred fire lit at the Divine altar measureless ages
 since, nor does that flame of inspiration lack lustre now. Gone
 are the great ones of Islâm, but their record has not perished,
 and still in the heart of the Sûfi, lineal descendant of the Prophet
 in the spirit, the fire of prophecy burns brightly. Islâm shall
 yet awaken to the recognition of Truth in its highest aspect, the
 perfect knowledge, and once again teachers of wisdom shall
 arise amongst her sons, lifting anew the fabric of her devotion to

ethereal heights, building in the highest heavens an eternal temple dedicated to the worship of the great High God !

EDWARD E. LONG,

(Formerly Editor of the "Rangoon Times.")

A FORGIVENESS

It was a day in summer and I stood on a roadway that led over a hill and looked at the alien country below me ;—a pallid country, smoke-grimed in parts and hillocked with refuse from coal pits ; thin, discouraged grass in the fields ; trees that were racked and twisted ; dingy houses ; and in the distance a low line of hills ; beyond them perhaps the same pale desolation. I thought of the changing loveliness of my own country, mysterious as the twilight, tremulous as a white star in the rose of dawn, and a pride in its remembered beauty filled me with savage exultation and a pitiless scorn of the country below me.

The road lengthened and led down the hill, and by it harebells grew ; but I did not pause for sake of them—they were dust-grimed, and pride had closed my heart [to tenderness. All that day and through the night pride closed my heart, but in the early morning when I opened my window and saw a garden that had been lovingly planted with old-world flowers and beyond it three beech trees solitary against the sky, I felt ashamed. The trees were gaunt and had fought with wind and smoke-dust all their lives, yet they had still a graciousness that made me think of all the help I ever had from trees, and of the mystery of dark branches against a sky of stars, and of the tenderness and peace they breathe into the night. Before these three beech trees I stood humiliated, the bitterness of tears in my eyes. The alien country had not paid back my scorn.

Humbly I reached out in spirit to a heart infinitely nobler than my own. At first there was only blankness ; then I felt the pulsation of a titanic life. The graciousness of the Gods surged about me, and I was forgiven. In that hour a thought came to

me ; I would go ere I left this land to a place where beauty showed itself triumphantly that I might have the memory of it always.

It was a day out of heaven when I started, and a great beauty lay on the lake and on the mountains I had come to see. I stood in the bow of a steamer and watched each mountain come close and closer, and then slip past. In my heart was a hush of expectation ; but each mountain passed—august, remote, and unapproachable.

The steamer drew up by a little pier at the head of the lake and I wandered away by myself ; perhaps in the touch of the earth there would be magic. I sat down near a mountain that was shaped like a mountain in my own country and waited. I waited till the steamer hooted and rang starting bells. Then I rose. There had been no sign ; yet because of the likeness this mountain bore to one that flamed with beauty and divine life, I said to it in farewell the rune of praise and blessing I would have said to that other.

I hurried on board and the steamer bustled away. Before me rose the mountains rank on rank—august, remote, and unapproachable ; behind me was the mountain I had blessed—unapproachable too. The paddle-wheels made a churning sound ; a bird wheeled in mid-air ; and a long white trail spread itself in the water.

Suddenly there was a glory about me and within me, a splendour, subtle as light, sweeter than all sweet sounds, mysterious as love, strong as immortal life. It was the mountain I had left sending me a blessing. Swift as a signal-fire runs from cresset to cresset, the sign ran from mountain to mountain and each as I passed sent me a gift—a flash of self-revelation, a glory that differed as the glory of one God differs from that of another.

It was royal largess indeed ; and royal, henceforth and forever, is that alien country to me and all alien countries, for I have learned through a forgiveness that the Lords of Life reach hands of benediction everywhere and all countries are sacred.

ELLA YOUNG.

THE MYTHOS IN IRELAND

(CONCLUDED FROM p. 71)

COMMENTARY

(1) *Cuchulainn*: The journey of Cuchulainn (one among many Irish Myth-journeys) bears every indication of a Redemption-Myth. Parallels in other Mythologies will suggest themselves to the student. As we shall have occasion later to deal more fully with Cuchulainn as a personification, it will be sufficient to state here that the main incidents in his adventures, as well as his genealogy, birth, death, character, appearance, and adornment, will establish his place not merely as *fortissimus heros* of the Ancient Celts, but as an expression of the Logos, aspected on various planes as universal, cosmological, planetary, and microcosmical.

(2) *Eochu Rond*: "King of Ui Maine and one of the Firbolg race."¹ Ui Maine (modern Hy-many) means "the descendants of Maine," the words becoming associated with the territory occupied by them. Irish Mythology speaks of seven chiefs of the name of Maine, and connects their ancestry with Medb and Ailill, queen and king of Connact. Sun-Mythologists unite in interpreting the latter, and the Firbolgs, as personifications of Darkness. They are the foes of the Tuatha De Danann (interpreted as representatives of the Powers of Light), from whom Cuchulainn was, according to some stories, descended. Students of the ideal will find little difficulty in lifting the ancestry of Maine to a plane above the historic, and perceiving in the King of his posterity the figure of conquest over the various planes of man's nature, a conquest which must be achieved before the eternal question may be put which sends the Saviour Soul forth on its Divine Quest.

(3) *Duil Dermait*: Professor Rhys translates the name as the "Beetle of Forgetfulness."

¹ O'Curry, *Manners and Customs*, iii. 106.

Jennings¹ says: "The antiquary Pignorius has a *beetle* crowned with the sun and encircled with the serpent," and H. P. B.² says: "The Serpent of Life and Immortality was everywhere symbolised as a circle . . . which became the sacred scarabæus of the Egyptians . . . called in the Egyptian papyri Khopiroun and Khopri from the verb *khopron* 'to become.'"

Uniting the symbol of Pignorius with the etymology of the scarabæus, we have an expression of the characteristics of the Monad, crowned with Illumination and encircled with Wisdom, yet ever "becoming." And such is the office of Duil Dermait. He stands unseen, unheard, outside the story, and, as the one ever becoming, he sends his ray through all the planes of his Divine Adventure, through the island of silver and bronze to the "uttermost isle," where his Three Sons—his Jivâtmâ on the human plane—are in captivity. The wife of the ruler of the second island is the daughter of Duil Dermait, while one of the principal personages on the third island is described as "brother of the children of Duil Dermait's father." But these we shall consider as they take their places in the story.

(4) *Loeg*: As a later detailed treatment of the stories centralised around Cuchulainn will necessarily involve a full consideration of the Mythic import of his friend and charioteer, I shall only state here that in the Myth under present consideration he stands as Buddhi to Âtmâ. According to our story his parents and family dwelt on the first island, and the connection will appear when we consider that island. As spy for Cuchulainn to the island where dwelt the Goddess Fand,³ he fulfils the function of the Wisdom aspect of the Immortal Triad in action, "the Sixth Principle, or Divine Intellectual Soul, Buddhi," as H. P. B. calls Kṛiṣṇa, charioteer to the Prince of India.⁴

(5) *Lugaid*: As son of Fergus Fairge (of Ocean—the Water World) the place of Lugaid as third in the Triad is at once discernible. As Higher Manas, he is friend and foster-son (in some stories, son) of Cuchulainn. To him Cuchulainn made over the wife which Cuchulainn had won by conquest. By conquest again Cuchulainn became the husband of Lugaid's mother: a cyclic operation which we shall consider more fully later, but which figures the interchange between the Higher and Lower Manas and the planes above and below. The dual nature of Lugaid is set forth in his dual parentage, for not only is he son of Fergus of Ocean, child of the world of the sea-waters, but also son of

¹ *Rosicrucians*.

² *S.D.*, ii. 582.

³ As told in another myth.

⁴ *S.D.*, ii. 322, footnote.

three terrible Gods of Darkness and the Horrible Sisters of Medb.¹ Further, from being the friend of Cuchulainn he became his foe (some stories say, his slayer), and the admixture of [the Kâmic and Mânsic elements in his nature is clearly shown in his appellation "Lugaid of the Red Stripes."

(6) *The King of Alba's Son* : Bearing in mind the identity of the Land of the Quest with Hades, as insisted upon by Rhys, the action of the King of Alba's son in giving Cuchulainn his boat wherein he might reach "Hades," recalls the office of Mercury as conductor of the Dead. But there is a further link with Mercury. H. P. B.² equates Agni, Indra, Kârttikeya, Apollo and Michael as one. Now Kârttikeya, the leader of the Siddhas (Nirmânakâyas, "spirits of great sages from spheres on a higher plane than our own"), is called *the spear-holder*. And Michael (synonymous with Kârttikeya) is a synonym for Mercury. Moreover, Michael (together with Jehovah) was called a "Guide of Israel," and Mercury (Hermes) "the trainer of the Christs." So far, then, as extraneous authority is concerned, we have in the King of Alba's son an Irish Hermes-Kârttikeya-Michael. An interior examination of the relationship thus suggested knits up the threads, and places the allocation of the office of the Prince on a sure esoteric basis. Observe, first, that Kârttikeya is the leader of the hierarchy of Saviour-souls, who make "the great sacrifice" on behalf of humanity. Note they belong to higher spheres than ours, in fact to another evolution. And so he who relinquishes his vehicle to Cuchulainn, while bringing tribute to the same king as Cuchulainn served, belonged to a different nation, belonged to a country whose place was in "the geography of the other world"⁴—but not Hades, the battle-ground of the *Son of Man*. Further, we learn from the conclusion of the story that the place of Cuchulainn at the Court of Ulster was worthily filled by the King of Alba's Son, so worthily that when Cuchulainn returned from his quest he found his rations of ale and food served as usual. All this appears to be a shadowing forth of the function of the Causal Body, here dually expressed as (a) the vehicle of the microcosmic Brahma, the "Haṅsa (Swan) of the temporary deity"⁵ or personal God of the microcosmic system, the vehicle in which the Âtmâ-Buddhi-Manas (Cuchulainn-Loeg-Lugaid) are set afloat on the Ocean of Ether, the Âtmic plane⁶; and (b) per-

¹ See §2 above.

² S.D., ii. 400.

³ S.D., ii. 673.

⁴ Rhys, *Celtic Heathendom*, 449.

⁵ S.D., i. 109.

Annie Besant, *A Study in Consciousness*.

sonified, from the point of view of manifestation, as the "Angel of the Presence" filling the place of the manifested one at the Court of the King: "the gold-gleaming Genius, Swan of Everlasting."¹ In different language, we have here the "true soul," the "Fravarshi" of Zarathustra, which H. P. B. refers to as "the Ego which reincarnates"² or, rather, which conveys the Spiritual Triad on its way towards incarnation.

Now the office of the "Genius" is that of Illuminator and Inspirer. Dwelling in the presence of the Logos (individual, planetary, universal, or cosmic, according as the Myth is lifted from plane to plane) and holding the bright weapon of the absent one, it is the work of the Genius to bear to that absent one the will of the King, and to goad him into obedience thereto. It is the glorious office of the Genius to reflect the rays of the unseen and eternal Sun (the Monad) to the darkest recesses of the seen and temporal earth (the shadow in manifestation), for none can behold the Glory of the Light unveiled and live, to heal and to restore sight to the immortal eyes now darkened in the flesh, and to interpret by Divine Intuition the Riddle of the Sphinx. Thus he is at once Kārttikeya, the sword-holder; Mercury-Hermes, the Messenger of Jupiter, the Interpreter, the Sight-restorer; and Michael, "the translator of the invisible into the visible."³ It is hardly necessary to point out that the Genius here spoken of is not of the order of Genii or Elementals. To these "the reasonable part of the Soul is not subject," it "being designed for the reception of the God who enlightens it with a sunny ray."⁴ Now the God here referred to is "often the incarnation of a God or highly spiritual Dhyan Chohan in him, besides the presence of his own Seventh Principle."⁵ In other words, the Triad on the human plane (the Three Sons of Duil Dermait) held captive in the quaternary, owe their release to the operation of their seventh principle, Cuchulainn, who has behind him the King of Alba's Son. Thus the Genius here and elsewhere referred to, is of the order of Deity, not of "Nature," one with "the Mazdean Mithra, the Genius or God . . . perpetual companion of the Sun of Wisdom, . . . the leader and evocator of souls, . . . golden-coloured Mercury."⁶

A final consideration presents itself. The boat lent to Cuchulainn was the property of a stranger. In the All there are neither friends nor strangers; but in the manifesting of the One as the many,

¹ *Bṛihad Āraṇyaka Upaniṣhad*, iv. 3-4. ² *S.D.*, ii. 502.

³ *S.D.*, ii. 502. ⁴ *S.D.*, i. 314. ⁵ *S.D.*, i. 314 ⁶ *S.D.*, ii. 31.

differentiations arise. Hence are orders and hierarchies. And this ancient myth bears with it the teaching that, as the Barishad Pitris gave to men their bodies, as the Mānasapūtras imparted mind, so did the glorious Hierarchy of the Geniuses—the Gleaming Swans of the Third Life-Wave¹—give of the Divine Substance of their bodies to be for men the treasure-houses of knowledge gathered in successive incarnations. To fulfil perfectly this Divine office they themselves had necessarily evolved, it may be in other Manvantaras, it may be in other systems, to the utmost point of man's possible evolution. So at the end will the Genius be found waiting to hand over to the returned one his rightful inheritance; waiting to meet "Abraham returning from the slaughter of the kings," and to receive as a reward—as a contribution to his own evolution—"a tenth part of the spoils"; he who is veritably the "King of Peace" and "Priest forever after the order of Melchizedec."²

(7) *The First Island*: The key to the significance of the Island of Silver and Bronze will, I think, be found in its affinity to Loeg as the home of his parents.

It is his native place: the Buddhic plane, ramparted with the symbolical metal of Wisdom. To it Loeg is made welcome for the sake of his aged parents, who constitute the link between himself as an aspect of the Three in One: Wisdom formulate, and the Archetypal realm of Wisdom *in potentia*, before its admixture with the Mānasic element represented by the dual-natured bronze. In the palisade of bronze and in the "findruiney" (a composite of silver and bronze) which entered into the decoration of the island, we have, therefore, a clear indication of the "ascending arc" as the "period" of the story in one of its readings. On this arc the last becomes the first: Manas, last of the Triad in order of the outgoing, becomes the first in order of the indrawal; and Âtmâ, first in the descent, becomes last in the ascent, and can only make that ascent through the instrumentality of Manas. In other words, cognition is by the mind; hence Cuchulainn is "welcomed" for the sake of Lugaid to the Island of Silver and Bronze. Further, as Manas Higher and Lower, Lugaid is the connecting link between the One and the Many, between the Unmanifest and the Manifest. By him the ascending "Shadow" is made known to the descending "Flame." He is the *dyad* which, as Proclus says, "is the medium between unity and number," for which reason the *dyad* was called Eros, Love, a name suggesting the already

¹ *Study in Consciousness*, 173.

² *Heb.*, vii. 1, 2, 17.

mentioned Kâmic element in the nature of Lugaid. Transferring these characteristics of the personification to the plane of his affinity, we see in the palisade of bronze the suggestion of differentiation; the point in the so-called "descent of the Monad," where the transition is made from the *a-rûpa* to the *rûpa* levels, from abstract formless soul-substance to relatively concrete mental-substance. And thus, in his aspects as Loeg (Wisdom), and Lugaid (Activity), Cuchulainn (the Will) is made manifest in the cosmic and microcosmic heavens.

(8) *The Second Island*: Rhys argues identity between the Irish Achtlann and the Welsh Ochren and Achren.¹ As an etymological afterthought he sees a possible alternative connection with the Welsh Aethlenn, said to have disappeared in the sea. Esoterically they are one and the same, both being of the race of the High Gods, and immersed in or bound to the relative limitations of the World of Waters, which world, as dealt with in the Myth before us, embraces all that region lying between the abstract and the concrete, *between* the purely spiritual and the purely material, variously called the planes mental, astral, occult, magnetic.

The identity of Achtlann and Achren is further shown in the esoteric relation between Condla Coel Corrbac, husband of Achtlann, and Bran, an associate of Achren. Like Condla, Bran is of titanic proportions, and in the habit of lying full length across waters. The story of his wading among his fleet to Ireland to avenge the wrongs of his sister has many points of affinity with the story of the expedition of the Welsh Gwydion to Caer Sidi, "a country *under* the world of waters."² Now, Achtlann is the daughter of Duil Dermait, the reflection (negative) of the Monad as it passes through the plane of the waters to the plane of manifestation, where, as the three sons (masculine, positive) it is made captive in the "strong prison" of Echaid Glas. As daughter of Duil Dermait, Achtlann is kin, therefore, to the Voyaging Triad; indeed is she not but a negative synthesis of them, as they and she are but aspects of the indivisible One from whom the cosmic and the microcosmic universe have come forth? Hence, she goes with her own as they proceed on the Eternal Quest. "She is Lakṣmî, the wife of Viṣṇu; she is Gaurî, the bride of Shiva; she is Sarasvatî, 'the watery,' the wife of Brahmâ, because the three Gods and Goddesses are one under three aspects."³ As with Achtlann, so with Condla. His sister is Branwen, daughter

¹ *Celtic Heathendom*, p. 346 and footnote.

² Skene, ii. 155; i. 276.

³ *S.D.*, ii. 80.

of Llyr, "Lord of Ocean." He is, therefore, of Divine lineage, though ranking lower than his wife. Thus they are perfectly mated for the purpose of the Divine Will: she as spirit, he as substance; she as latent light, he as vibrating fire; she as the "peace of God," he as the "Divine discontent." She the Intuition purifying the Intellect, for which reason she combs out his hair as the Voyagers approach the island. "The lord of Shri is the moon, and she is the wife of Nārāyana," says Parāshara in the *Vishṇu Purāṇa*. So is Condla the mover on and of the waters (Nārāyana). "Says a commentary: 'Manas is dual—Lunar in its lower, Solar in its upper portion.'"¹ On the plane of manifestation and of soul-consciousness the sun is masculine, the moon feminine. How comes it, then, that Achtlann, the feminine, is linked with the sun, and Condla, the masculine, with the moon? A complete explanation of this apparent contradiction involves a more detailed consideration of symbolical figures and methods than we can here enter upon. It may suffice for the present to state that the reversal throws us back from the plane of the individuate and manifest to the plane of the abstract and archetypal, dually aspected in Achtlann and Condla as already indicated. Now this abstract must be made individuate, this unconscious conscious; its innermost secret must be wrested from it; a universal law and method which is symbolised in the Myth before us in the fact that neither Bran (Condla) nor Achlend (Achtlann) would yield submission to a conqueror unless their names were discovered. No such task, however, was imposed on Cuchulainn, Loeg, and Lugaid, when they arrived at the second island, because they had passed that way before. They had achieved the conquest of all the planes. At this point, therefore, in the Myth, we note the crossing of the descending and ascending arcs.

(9) *The Third Island*: We have already seen that this, the third and last stage on the outward journey of the Divine Triad, is significant of the plane of manifestation, the universe of matter, the Earth. A general corroboration will now be seen in the septenary symbolism which marks this part of the story as fully and as clearly as the triplicities on the other extra-mundane planes; and also in the character and action of the two "Giants," who bulk larger in the story than the Kings and the Princes. The differentiation is clear and complete. One (Coirpre) is kin to Duil Dermait (if not actually an aspect of him), and kin therefore to the three held in captive by his

¹ *S.D.*, ii. 520.

foe (Eochu Glas); one is a personification of the Monadic impulsion, the other of the power that binds and hinders; one God, the other Satan. Hence in the section following, we find Cuchulainn ranged on the side of Coirpre, after having first asserted his power over him; the conscious over the "unconscious conscious"; the already regenerate Ego assuming command over the spiritual powers of its own being, ere it essays the struggle with the captor of its kin.

A comparative study of Mythologies yields, so far as the writer is concerned, little that is illuminating in regard to *Coirpre*. Such, however, is hardly necessary. His quaint genealogy,¹ and his subsequent dealings with Cuchulainn, stamp him as one with the Divine. It is quite otherwise, however, with *Eochu*. A very short study provides much food for reflection, and excites wonder at the esoteric fulness of this ancient and unknown scripture. Rhys, seeking always a reference which, out of a mass of solar irrelevancies, may be construed as a metaphor of daily or nightly phenomena, marks with emphasis the release of the three Sons as figuring the release of the tripartite day (morning, noon and evening) from the fetters of night. His intuition has led him as far as his intellect was willing to go, and has led him aright. For, of a truth, the three Sons are the Children of Light, and their captor the "Prince of Darkness,"—Satan—Saturn—called also "Lucifer, Son of the Morning." As Cronus, he imprisoned three ethnological Giants in a dark country; as Saturn he guarded the Roman State treasures and bore a pruning-hook and sickle. In those "suggestive and majestic verses,"² as H. P. B. calls them, he is thus spoken of:

Satan is the Minister of God, Lord of the Seven Mansions of Hades.
He encompasseth with bonds and limits all things.

Commenting on the inspired utterance from which this quotation is taken, H. P. B. notes the identity of the Seven Mansions of Hades with the Hindû Saptaloka, the Limbo of Illusion: and this is none other than the "strong prison of Gweir in Caer Sidi" of the Welsh Mythology, identical with the prison of the three Sons, whose Lord is Eochu—Cronus—Satan, the "God of this world,"³ our Earth, whose colour is *glas*—green. And "*he is one with the Logos.*" Herein lies a great mystery, concealed and revealed in this old tale, a mystery which the sun-mythologist had under his fingers when he pronounced

¹ Brother of the children of Duil Dermait's father.

² Kingsford-Maitland, *The Perfect Way*, Appendix, xv. 33, etc.

³ *2 Cor.*, iv. 4

the Dagda—the Father of the Irish Pantheon—to be one with Cronus.¹ We have seen the esoteric identity of Eochu with Saturn; the transition from Saturn-Cronus to Dagda is plain. “The first and ‘eldest of the Gods in the order of microcosmic evolution,’ he (Saturn, Cronus, Dagda, Eochu) is the seventh and last in the order of microcosmic emanation.”² But this is not the only connection of the name Eochu with the Dagda. Rhys thus brackets the two names: “Eochu Ollathair, called the Dagda.”³ Other Eochus in the mythology give promise of esoteric significances in a later detailed study of “the father of the Celtic Gods,” and in view of what has been said above, it will hardly now be necessary to do more than say that Eochu Rond and Eochu Glas are one.

As regards the *Daughter of Coirpre*, her genealogy removes from Cuchulainn's association with her any suggestion of “traffic with mortality.” As daughter of him who is “brother to the children of Duil Dermait's father,” she is of the lineage of the Sons of God. In a later study we shall deal in detail with the marital relationships of Cuchulainn, noting simply for the present—what has probably been apprehended by the student—that Cuchulainn's obtaining possession of the daughter of Coirpre figures his complete possession of his own spiritual powers ere he turns them against the foe of Coirpre and the captor of the Sons of Duil Dermait. It represents, as it were, the point of convergence at which the Fire takes to itself Flame as vehicle; at which the Breath finds Voice as medium, and the “Word” is “made flesh.” In the conquest of Coirpre and the possession of his daughter by Cuchulainn, we have an indication of the Saviour-hood of the latter. Already, as Son of Man, he has achieved the victory over the sevenfold son of limitation,⁴ and from that victory he has acquired the “destiny” to find the answer to the question: “What took the Sons of Duil Dermait out of their own country?” This is the riddle of the Universe. Once, a blind thing in the “procession of fate,” stumbling on through the perfectionment of suffering, he has now achieved the mastery of consciousness, and has come forth open-eyed on the Eternal Quest. Hence he appears as the “perfect man” of the Hebrew Scriptures, and in the story before us as the invincible hero. As “Son of Man made perfect,” Cuchulainn asserts his power over the elements that are akin to his own nature, personified, as we have seen, in Coirpre; and the full and complete qualification of

¹ Rhys, *Celtic Heathendom*.

² *Perfect Way*, p. 361, footnote.

³ *Celtic Heathendom*, p. 616.

⁴ See § 2 above.

Cuchulainn for learning the answer to the question is symbolically set forth in the hospitality bestowed by Coirpre upon his conqueror, culminating in the bestowal of his daughter.

And, although no answer is given to the question which sent Cuchulainn forth (since the hour of all knowledge is not yet) the subsequent action of this archaic mystery-drama leaves us in no doubt as to the effect of the disclosure upon Cuchulainn. He unites his forces with Coirpre, and frees the Three Sons of Duil Dermait, who were, we now learn for the first time in the story, held captive by Eochu.

Although we may on a future occasion deal *in extenso* with Cuchulainn as the Celtic Christos, we may here glance at the bearing of other mythologies on the office of Cuchulainn as Saviour. We have already noted the esoteric identity of Dagda, the Father of the Gods, and Eochu, the Celtic Satan. Intuition apprehends the interior identity of Cuchulainn and Eochu as well, for verily they are all but shadows of the one Great Light, segments of the one great circle, interwoven, interpenetrating, indissoluble. But to the intellect some tangible evidence for so dark a saying must be given.

Now the Vanquisher of the Dragon was Michael;¹ and Michael was Mercury, as we have seen; and Mercury was Hermes; and Hermes was Tat; and Tat, was Set; and Set was Satan.² Moreover, Cronus, Saturn and Melchizedec also are as one.³ Wherefore it was said of the Christ when he had overcome the last enemy, and had entered "within the veil," not "after the *law* of a carnal commandment" (since Karma was put away), "but after the *power* of an endless life," "Thou art a Priest for ever after the order of Melchizedec."⁴ So on the return of Cuchulainn to his place at the Court of Ulster he found his representative, nay, his very self, seated there as was commanded.

But returning to the story. We have already seen the Three Sons to be the Jivâtmâ of the Monad on the physical plane, his shadow in the worlds of manifestation, held captive by Saturn (Eochu), the "Prince of this World." Esoterically, such interpretation is inevitable; but conviction, if such were needed, is afforded by a consideration of the "Three Paramount Prisoners" of Welsh Mythology,⁵ who are inextricably woven with the quest of Cuchulainn. We have already noted the Welsh rendering of the Myth of the Eternal Quest in the story of Gwydion's voyage to Caer Sidi. "Strong was the prison of Gweir in Caer Sidi," the old story says.

¹ Rev., xii. 7-9.

² S.D., ii. 398.

³ S.D., li. 409.

⁴ Heb., vi. 20; vii. 16, 17.

⁵ Celtic Heathendom

Reasoning exoterically Rhys shows Gweir to be an aspect of Gwydion. The latter he has equated with Lugh, and Lugh is the mythical father of Cuchulainn. This would be quite sufficient to stamp the first of the Three Sons as Âtmâ on the human plane, even had we not the etymological substantiation in the very name, Gweir—*word*—the microcosmic Logos. Associated with Gweir as the Second "Paramount Prisoner" is Llŷd, one with the Irish Nuada both by their common appellation "Silver hand," and as identified with the building of walls, two qualifications which link them with the Buddhic as the gathering and conserving aspect of the Indivisible One. Particular is this so in regard to the "Silver hand," as we shall see when we come to deal, in a future study, with Nuada and his cognates. The third "Paramount Prisoner" is Mabon, a mighty hunter who had a wonderful hound, and rode a steed as swift as a wave of the sea—characteristics of *Activity* which, together with figures allied to universal symbolism, mark him as the representative of the Mânasic principle. Here, then, we have the Microcosmic Triad; the Creator (Will), Preserver (Wall-builder), Destroyer (Hunter), held in the prison of limitation on the "uttermost isle" and outermost circle in this our universe and for this our Manvantara.

To free this Triad from the bondage of matter, Cuchulainn goes forth and engages in the one and only battle that is waged under the stars: the mystic battle of God against God for God. For truly has it been said: "Twain are the Armies of God: in Heaven the Hosts of Michael; in the Abyss the Legions of Satan. These are the unmanifest and the manifest; the free and the bound. And both are the Ministers of the Father, fulfilling the Word Divine."¹

Thus was consummated the Mystery of the Eternal Sacrifice, the universal and the individual immolation of the Christ upon the Cross of Manifestation,—for captor and captive, slayer and slain, are one. This is the key to the synthesis, and this the light to lighten the interpretation.

JAMES H. COUSINS.

¹ *Perfect Way*, App., xv. 42.

DEATH is Life on furlough.

WILLIAM SHARP.

NEVER brood! You are a man, remember; not a hen.

EPICTETUS.

CONTENT

AND God saw everything that He had made, and behold it was very good.—*Gen.*, i. 31.

I form the light and create darkness: I make peace and create evil: I the Lord do all these things.—*Is.*, xlv. 7.

AFTER a period of struggle against a depression that threatened at times to paralyse all mental and even bodily activities, I found myself one morning in a state which seemed in some dim far-off way to be a reflection of the Supreme Content implied in the words of the first of these verses.

For some time my waking consciousness had been concerning itself at odd moments with the mystery of the Asuras, and a few days before I had re-read and accepted as reasonable, as far as unaided intellect went, the ancient teaching as to the twin spirits of Light and Darkness, the two poles of the One. This content was, however, something quite different from the attitude then taken; it was almost a new experience or perhaps an intensification of a rarely recurring frame of mind. We *may* bravely face the disagreeable when inevitable, or, like Mark Tapley, seek it so as to enjoy the subtler pleasure of coming out "strong," but, as a rule, we prefer to think of the pleasant side of things.

Just then, however, *all* seemed "very good," and a strong wave of gratitude and of appreciation of the disagreeable, the aggravating, the dark and sorrowful side of things swept over me, and I longed for the tongue of the poet so as to sing praises to my beloved.

He who succeeds in lifting veil after veil of the Spirit of Light, Goodness and Beauty, however dazzling be the vision, is prepared for it in some measure, but to find somewhat unexpectedly Light under Darkness, Beauty in Deformity, Joy in Sorrow, has an effect so intoxicating, that it is only kept in check by the thought that in a short time—a week—a day—a few minutes even—the vision will fade, leaving only a vague remembrance, but still a remembrance, to help one to gaze unflinchingly at the dark veil that disguises the Glory within.

Railway travelling is not generally in my case conducive to thought, but as I was being whirled along to my destination, where I was to spend the day with some good friends who, without in the least intending it, would I thought very likely help to dissipate that content, would make me doubt if I had ever seen the vision and think me mad, to say the least of it, could they divine my thoughts, I began trying to reconcile their point of view with mine. Was I only seeing a little further I wondered?

The instinct of all that is best in humanity to ally itself with the Light forces, is right and true, and all clinging to the Dark side degrading and dangerous. Even when we reach a point when we cease to turn with loathing from the one pole, and dimly realise their unity, when we are ready to take what comes from either side, and try at any rate to find it "very good," He who has unveiled Himself, bids us seek Him through His Twin. "Turn from me, resist me if you would know me," He cries. "Fear me, doubt my existence, and I am your enemy. Strive to understand me and I will drive you from me ever more rapidly along the path which leads to the Two made One."

Until the time comes when we can transcend all pairs of opposites, are we not ever learning to widen the space between those poles and then to annihilate it? Are we at one particular stage of our evolution bound by a more or less fixed range of contrasts, say L-M, in a wider range A-Z—a limit we cannot pass and remain man—and when we succeed in lifting that range with its limited contrasts a step higher, are we entrusted with a wider range, say K-N? Is the difference between the various schemes of evolution within our solar system due to something of this kind?

Such thoughts as these and others, which have not yet reached the stage of expression in words, floated through a brain which cannot solve such riddles. How much there is to know, to puzzle over, how many so-called facts to add to one's poor store! Verily, "of making many books there is no end, and much study is a weariness of the flesh." I have often felt fascinated and yet cowed by that demon of learning that lures and then devours his victims, but now he does not terrify. I have had a peep at him too, and love him for what he is worth; that is all.

I fear I am as yet only a butterfly lover, dipping into a page here and there in Life's great book. Not long ago, my fancy was caught by the "Middle Way." What could be wiser, safer, more to be desired? A few days afterwards the remembrance of a former love returned—the Trinity of Things. And "in this Trinity (as in all others) none is afore or after another, none is greater or less than another." Sattva had been asserting itself, that was all; but though worthy of all honour in its own day and time, it could not chain my wayward fancy, and I sought another love.

Have butterflies and children their work in the world of thought, I wonder?—children, who, where all seems so new and charming, scarcely know which treasure to choose, who would greedily grasp all, if possible; who bother the sages with their prattling, and insist in showing off as precious stones some rude unpolished pebbles, or sparkling fragments of some common thing? Perhaps among the sages there are some so wise, so near to the childhood of the next stage, that they have time to listen, and may sometimes find that the unskilful seeker has come across a jewel after all.

And as for the busy, fickle insects that bustle about among the flowers, what are they doing? Do the Great Gods smile as the butterfly-minds dip into the mâyâvic feast spread out for them within Truth's varied blossoms and fly off to aid in the work of propagation? Shall we look upon them as does the jealous gardener who shuts them out lest they should mar the purity of some bloom he is treasuring as unique—these unconscious agents of Mâyâ ever weaving new subtleties?

No, let the Great Game go on, and the complexity increase. Let us play our parts, whether of child or sage, clown or hero, with all our might, drawing aside gladly when we may, so that we may the better learn how to fit our part into the great whole. When our share in the playing is done we may take our place among the audience, and from that vantage point criticise and work out a better play.

I began with the thought of Supreme Content. What is it but a rest, a breathing space, when into life there comes an echo of the shouting of the Sons of God for Joy, and in the strength of that Content a new day is begun?

A. L. L.

ON THE UNITY OF LANGUAGE

FROM THE "NUOVA PAROLA"

THE generalisation made more than half a century ago by Max Mueller, by which he grouped all the known languages of the world under three principal heads, *viz.*, the Aryan (Indo-European), the Semitic and the Turanian or Agglutinative, was not looked upon by the Professor as the last word on the subject. His researches distinctly pointed to a primitive language spoken by and handed down from the progenitors of our race. For Max Mueller held to the idea that man had not ascended from the savage, but had descended from highly endowed ancestors, and in this was at one with the teaching of the *Secret Doctrine*. This belief he had arrived at by the study of Sanskrit and other ancient Oriental tongues, which are not only richer in verbal expression, but have more highly-evolved grammars with more numerous inflections than any modern or Western language.

Of course the idea did not originate with Max Mueller. It was started long ago by Leibnitz and worked out more or less by Bopp, Schleicher, Schlegel and other learned grammarians. Since then, however, the science of Glossology, to give its not too melodious name, has progressed, and the latest researches of an Italian *savant*, Alfredo Trombetti, have confirmed the guesses of the pioneers.

To quote from the introduction to Trombetti's book (*Unità d'Origine del Linguaggio*): "The primitive language was possessed of a very rich construction which, being inherited by the derived languages, became impoverished by phonetic decay, which was naturally accompanied by a greater or less loss of the original forms, to replace which new formations sprang up."

Trombetti further considers it "impossible to find a grammatical concordance between derived and independent languages, but it is possible to find an affinity in the primary

elements or roots, that is to say, in the material though not in the form of the words." Perhaps, says the writer in the *Nuova Parola*, Dr. Giuliano, we may find links among the older nations of America, some legend from the lost Atlantis, which will throw further light on the problem not only of language, but of anthropology and philosophy generally, thus winning for Glossology an important place among the sciences. For the question of monogenesis or polygenesis with regard to language must affect that also with regard to the human race.

It appears that Trombetti's work has been received with scorn in certain scientific quarters, as being in conflict with the Darwinian theory of evolution, and as favouring the old belief in Adam and Eve and the Tower of Babel—in short, if these are facts about the origin of language, so much the worse for the facts! But this attitude is not new to students of Theosophy.

E. KISLINGBURY.

FLOTSAM AND JETSAM

Now that people are turning their attention to all kinds of nature "cures" to bring them back into some closer contact with the Great Mother, it is of interest to remind ourselves of the ancient Asclepieia or temples of Æsculapius and some of the methods of healing practised in these ancient hospitals of Greece, which were also frequently schools of medicine. *The* book on this subject has so far not been written, but perhaps the recent discovery of the great Asclepieion or Health Temple of Cos, which was the scene of the labours of Hippocrates, may induce some competent scholar and knower of medicine to undertake the task. The site of the ancient temple is some two miles from the modern town of Cos, and its excavation is due to the enthusiasm of Dr. Rudolf Herzog of Tübingen and his fellow labourers. Dr. Caton of Liverpool has recently given an instructive lecture on the subject at the Royal Institution, and we append a report of *The Times* of March 3rd for the benefit of our readers. The lecturer said :

The Asclepieion
of Cos

The temple precinct consisted of three terraces arranged in steps on the side of the mountain. The lowest of the three, approached by a gateway, or *propylaea*, consisted of a three-sided *stoa* or portico, about 130 yards long by 65 broad, enclosing a quadrangular area, which was probably the Palaestra. The eastern side of the portico had adjacent to it an extensive series of baths, originally, no doubt, the work of Greek builders, but altered and extended in Roman times. A vast number of ancient earthenware pipes brought water to the baths and fountains, probably from the spring of Hippocrates, and from the celebrated red-water, or iron spring, a couple of miles higher up in the mountains. The north side of the quadrangle contained many rooms, probably employed as consulting-rooms and operating-rooms, dispensary, library, and rooms for teaching purposes, for Cos was a great medical school. Near the *propylaea*, or gateway, were large tanks or basins, probably for ceremonial ablutions. A portion of the western side was devoted to sanitary accommodations. The south side of this great *stoa*, or quadrangle, consisted of a long buttressed wall supporting the second terrace, pierced by certain flights of steps, and presenting several drinking-fountains between the buttresses. About the centre of the second terrace there stood a huge altar, reminding the visitor of that at Pergamon, though on a smaller scale. This was interesting as being the scene of the fourth Mime of the Greek poet Herondas. To the west of this altar stood an ancient Ionic, prostyle temple, divided into *naos* and *pronaos*. On the south side of the *naos* the floor contained a large rectangular coffer, or cyst, composed of great slabs of marble, each a foot thick. The coffer was about 5ft. long, 4ft. in breadth, and 3ft. in depth. The massive block which formed the lid was pierced in the centre by an aperture about 6in. in diameter. Professor Herzog believed this to have been a treasure chamber. The extreme difficulty of removing the massive lid in order to deposit or remove treasure led Dr. Caton to believe it to have been the "Ophision," or home of the sacred serpents, from which they emerged when fed by votaries with the "popana," or cake offerings. Probably also a bronze tripod stood adjacent, on which incense and bloodless sacrifices were offered to the god in his serpent form. This structure, which was probably at an earlier time the Temple of Asklepios (before the erection of the great temple on the third terrace), may afterwards have been utilised as a *thymele*, or sacrificing place to the serpent deities, as probably was the case in the *tholos* at Epidaurus. East of the great altar stood a second temple, the original dedication of which was unknown, but in Roman times the Emperors were probably worshipped there. It was Doric peripteral. Both temples appeared to be not later than the fifth century B.C., but had been reconstructed probably after overthrow by earthquake. East of this latter temple extended a long irregular building, which may have been partly temple, partly rest or shelter houses for the sick. South of the Doric temple was a large *exedra*, or semi-circular seat, similar to those at Epidaurus. South of the Ionic temple was a building reconstructed in Roman times, and perhaps intended for a

"Lesche" or for a priest's house. South of the great altar a broad and lofty flight of steps led up to the third or highest terrace. On the summit, facing this great stairway, stood the large temple of Asklepios, a Doric peripteral structure dating only from the third century B.C. Its dimensions were 34 yards by 18. On the south, east, and west sides the temple was surrounded by a great *stoa* measuring 110 yards by 70. Adjacent to the east and west arms of the *stoa* were buildings which were thought to be the *abatons*, or sleeping places for men and women respectively, where the sick spent the night on their couches hoping for illuminating visions from the god, for visits from the sacred serpents, and for miraculous healing. They were the counter-parts of the *abaton* at Epidaurus. This curious idea of incubation as a means of healing still survived at Tenos and other Greek islands, as Dr. Rouse, of Cambridge, had pointed out. Only the foundations of all these buildings existed, but architectural fragments remained, which rendered it not difficult to reconstruct in imagination the original fabrics. Naturally but few remains had been found of the splendid works of art in bronze and marble which once decorated this celebrated place of healing. The views from the temple commanding the mountains and plains of Cos, the blue Ægean, the islands and the hills of Asia Minor, were most striking. The sanctuary had no theatre or *stadium*, those of the town of Cos being easily accessible. The sacred grove of cypresses surrounded the upper part of the temple on three sides.

* * *

FROM Egypt the news of the most recent excavation is of the greatest interest. Messrs. Naville and Currelly report, in *The*

The Shrine of
Hathor at Thebes

Times of February 24th, the discovery of a Shrine of Hathor in perfect preservation in the ruins of the oldest known temple at Thebes, belonging to the XIth Dynasty. It is doubtless, as is the case with so many monuments of antiquity in Egypt, the reincarnation of a still more ancient sacred building, for, as we are told, the temple is built on a platform in the middle of which is a great block of masonry which may have been the base of a pyramid. The new-found Shrine and its contents are of such enormous value that a guard of soldiers has been set over them till they can be removed to Cairo. The mode of discovery of this priceless art treasure from a past of some 4,400 years is described by the fortunate excavators as follows:

This year our efforts have been directed towards the back part of the temple; we wished to see how it ended, and how it was connected with the mountain at the end of the amphitheatre of Deir el bahari. In the first part of the season Mr. Hall discovered the enclosure wall and found that the

enclosure was interrupted by a court or wide avenue, lined on both sides by a single row of columns, and directed towards the mountain. The rock had been cut open to make way for the avenue.

On the north side of this court, over the enclosure of the old temple, we found remains of a shrine of the XVIIIth Dynasty, of the great King Thothmes III.

This building, made of big blocks of sandstone, did not cover a very large area, and is badly destroyed. A first encouragement was a fine statue of a scribe who lived at the end of the XIXth Dynasty. As this statue was quite perfect it seemed to us that it could not be alone. In this respect our hopes were deceived; we found no other statues; but suddenly the removal of a few stones revealed to us a chapel covered with sculptures, the colours of which are absolutely fresh. It is about 10ft. long and 5ft. wide. The roof is vaulted, painted in blue with yellow stars. This chapel is dedicated to Hathor, the goddess of the mountain of the West, who generally has the form of a cow. The goddess has not left her sanctuary. In the chapel is a beautiful cow of life size, in painted limestone, reddish brown with black spots. The head, horns, and flanks have evidently been overlaid with gold. The neck is adorned with papyrus stems and flowers, as if she were coming out of the water. She is suckling a little boy, who is again represented as a grown man, under her neck. The cartouche behind the head is that of Amenophis II., the son of Thothmes III., whose sculptures cover the walls.

This is the first time that a goddess has been found undisturbed in her sanctuary. Besides, no cow has ever been found of such size and superb workmanship. The modelling of the animal is exquisite, and the distinctive characters of the Egyptian cattle of the present day are reproduced. The statue is uninjured, except for a small piece of the right ear. The cow wears the special insignia of the goddess, the lunar disc between the horns surmounted by two feathers. There is so much life in her head that she appears as if about to step out of her sanctuary; when one approaches the place the effect is very striking. This is evidently the scene represented on the numerous paintings on linen that have been found in the neighbourhood.

* * *

THERE are bold men in the Church, and they are taking the laity into their confidence by preaching on the housetops what has been hitherto whispered in the secret chambers of their private studies, or apocryphally circulated in learned language which is not understood of the people. The following report (from *The Daily News* of February 26th) is in the vulgar tongue of common sense and puts directly and forcibly a difficulty that hundreds of thousands—indeed, we do not think we should be overstating the case if we said millions,—of Christians are faced with—the dogma of the

The Dogma of the
Resurrection from
the Dead

of their private studies, or apocryphally circulated in learned language which is not under-

resurrection from the dead of the actual physical body of Jesus. This gross materialism they can no longer believe; and now we have a courageous cleric telling the people they need not believe it, for it is no true doctrine of Christianity but a heresy—like so many more materialised dogmas of the spiritual life that the gross literalism of the Ecclesiastical mind has bound as yokes upon the necks of the longsuffering faithful. It goes without saying that Theosophists without exception have preached the same doctrine as the Vicar of Gorleston for all the years of their existence, following the example of their predecessors, the Gnostic disciples of the Christ. The report of the Rev. Forbes Phillips' pronouncement is as follows:

Last night, in the course of a musical evening at the Lyceum Theatre, the Rev. Forbes Phillips, Vicar of Gorleston, addressed a large audience on "The Resurrection—Re-stated." He claimed that the Church did not require him to believe anything more than in a living and personal Saviour, who overcame death. It did not require him to believe that He rose again from the dead, and that the Christ who appeared after the Resurrection was a personality composed of solid flesh, such as his hearers that night saw before them in him.

Fortunately for him St. Paul supported him in his views, or he would not be wearing the uniform of a clergyman of the Church of England. In his opinion, it was quite clear that the Christ of the Resurrection was a spiritual personality, a glorified type of what all men would be one day if they remained faithful. There were many he found who held—and held violently—that the Resurrection of Christ meant the actual coming forth from the tomb of that body which had been mangled and crucified on the Cross. That was not the belief of the Church, and to put it forth from the pulpit that the bodies of men would rise again in the solid state was a gross and stupid blunder. (Hear, hear.) He refused to believe that the Christ whom he was called upon to preach in the spirit world was a solid body. When he conducted a burial service he was required to read a long passage from St. Paul. In that passage St. Paul emphasised the very doctrine for using which he was now called upon to resign.

He might say at once that he had no intention of resigning. (Cheers.) Before they could get him out of the Church of England they would have to get rid of St. Paul. (Cheers.) In his work as a clergyman he had to visit the sick, but what comfort was it to tell a man in the last stage of consumption that that was the body in which he would appear before his Saviour? He said it was time the Church said what she meant, and for God's sake let them throw overboard useless lumber which was keeping men and women—the intelligent ones, at all events—out of the Church.

CORRESPONDENCE

THE SERMON ON THE MOUNT

A Criticism of Mrs. Besant's Statement in her Paper on "Eastern and Western Ideals," September number, p. 33.

DEAR SIR,

I hope that the following remarks may not be taken as an adverse criticism of the whole of the interesting paper of Mrs. Besant under the above-named title, the general teaching of which, as a whole, I am heartily in agreement with. But I cannot refrain from writing some words that I feel are necessary, either to elicit from the learned author some explanation of her words concerning the Sermon on the Mount, or to convince your readers that the position Mrs. Besant has taken, in respect to the magnificent generalisation of true manhood, true brotherhood, and true citizenship, that Jesus has enunciated, is a mistaken one. I sincerely hope that I may find that I have misread Mrs. Besant's words. Mrs. Besant's "view of the relativity of ideals" is a profoundly important truth, and one that accounts for the many differences in the moral sense and the moral code of the races of men, both Eastern and Western. Mrs. Besant is speaking of the graduated standards of moral conduct, according to the varying positions and environment of men, or to the stage of their evolution. She points out that no Eastern sage would lay down "one common moral ideal for all," and she describes the various "castes" of Eastern society—the "fighting caste," the "teaching caste," the "merchant caste," the "peasant caste," the "artisan caste," and the "servant caste." In this presentation of moral responsibility Mrs. Besant portions out the moral code, in relative or graduated standards of morality, to each "caste." In the case of the lower caste, the code of morality is reduced to the minimum. "The other parts of the moral codes will find their accomplishment in lives that are yet to be lived." "We need not try to compass universal perfection in a single life—the most impossible of all impossible tasks. Hence the moral code will vary with every stage." Then she

instances the case of an Indian "monk," who adopts the ascetic, world-abandoning life of an anchorite, and points out that the standard of morality which prompts that step is not binding upon other classes of men—the householder, for instance. Now, this is very true, but I fail to see that this is at all a case in point. The acceptance of poverty and the ascetic mode of life does not involve a question of *morality*, it is purely a matter of *expediency*. Morality is not touched by it; a "monk" may be a most immoral man, and yet a monk, for morality has to do with conduct as concerning right and wrong. And if morality is what all the world conceives it to be, the right adjustment of conduct in the light of rightness or wrongness, then such matters as eating, drinking, clothing, self-denial in habits and indulgences of the body, social intercourse, etc., have nothing to do with the idea of morality. A man does not need to be a "monk" in order to be honest, pure, obedient, gentle, forgiving, harmless and benevolent. And a householder, a soldier, a teacher, a merchant, a servant, a peasant, and an artisan, quite irrespective of his "environment," his social position, or his "evolution," is as much under the moral law as is a "monk." The moral law, according to the universal conception, is universally binding. Even our cats and dogs are punished for stealing, or for misconduct; they are notoriously subject to the sense of guilt or innocence concerning the moral codes, and are most conspicuously susceptible of training and discipline as to the way they should go. Therefore I would submit to Mrs. Besant that her remarks, even if they were not intended to convey such an impression as I have suggested, are capable of serious misconstruction. I altogether dissent to her generalisation, that, in view of "caste," "the moral code will vary with every stage." Whilst having no desire to needlessly antagonise a deep principle in relation to evolution, on which "caste" is based, I yet feel it pressing upon me urgently to protest against the forcing of what appears a most dangerous and antinomian mis-application of the principle. At any rate her language seems to need considerable modification and explanation, to avoid being seriously misunderstood. It is quite true that men who live their lives out under conditions that almost absolutely debar them from rectitude, purity and love, will return in future lives to live and accomplish what circumstances or environment have caused them to miss in this life. ("Sin" means "missing the mark"—*ἀμαρτία*.) But that, because of these circumstances, it is to be rightly postulated that the moral law was not applicable to, or binding on, these souls, is a

statement fallacious and mischievous to mankind. I venture to think that, however erroneous is the common presentation of the Christian doctrine of the "forgiveness of sins," Theosophy, as generally inculcated, fails to perceive the vastness of the real truth that doctrine, rightly understood, brings to the world; its comforting and blessed message of peace; its stimulus to right living. The natural intellectual revolt of the mind against the crude idea of Forgiveness and Atonement has led to a far swing of the pendulum in the opposite direction.

It is also quite true, and probably what Mrs. Besant means, that the moral sense, being subject to the law of evolution, many classes of mankind are yet deficient in the moral sense, owing to their infantile evolutionary conditions. But even with them the moral code of abstract righteousness and virtue is equally binding as with the morally *adult* classes of human evolution. Evolutional deficiency of the moral sense may be an extenuating circumstance, a good plea for mercy before the tribunal of justice, but it is no pretext for the adaptation of the moral code to the evolutionary state of the individual. The moral law must stand good for all classes, or "castes," and all individuals alike. For instance, Mrs. Besant's division of "castes," in which she divides humankind into various classes (according to their *avocations* more than according to their evolution) opens the door to a vast amount of abuse. Does Mrs. Besant mean that in, say, the "merchant caste," it is morally right for merchants and financiers to pursue the competitive practice of commerce, which is inimical and fatal to the brotherhood of man and the principle of love, as required by moral law; that it is morally right to carry on business according to the unprincipled methods in which business is usually conducted, simply on the grounds that they belong to a "caste" in which dishonesty, rivalry, greed and injustice are not reprehensible, because the "merchant class" have not evolved to a higher moral sense; that they, as a caste, must await another reincarnation before the moral code, in its fuller aspect, becomes binding? Is the thief extenuated, or exonerated, because he belongs to a "caste" in which "thou shalt not steal" does not stand in its moral code?

I now come to Mrs. Besant's remarks concerning the Sermon on the Mount. Mrs. Besant first says: ". . . Thence arises much confusion in the Western mind in reading Eastern books, because they read, as binding on all, ideals which in the East are related to their proper stage of evolution—a doctrine that in the West finds

small acceptance." This is a statement of which there is no dispute, an absolutely sound corollary from the Eastern method of inculcating esoteric truth, and one with which not a few "modern Christians" are familiar, and to which they thoroughly assent. Christ himself consistently followed this method of teaching throughout his life. He taught the "Mysteries of the Kingdom of Heaven" in "parables," and gave to his disciples their interpretation. These parables had an *exoteric* meaning, apart from their *esoteric* meaning, which made them profitable to the general hearer of every "caste," but only to the instructed and initiated disciples were they the covering of the precious esoteric truths and mysteries, and of even deeper significations to the more advanced thinkers and initiates. But the Sermon on the Mount, alluded to by Mrs. Besant, was not a "parable," in the strict sense of the word, but plain ethical teaching, not conveying any double significance, and not to be regarded as applicable to special classes, but to all classes. Even if the teaching was beyond the comprehension and capacity of many hearers, it was nevertheless a message of reform and reconstruction of morality and ethics that applied to all sections of the community, a reform and reconstruction by the Great Reformer made necessary on account of the utter degeneration of the people, and the corruption into which the moral law, and the moral sense of mankind, had fallen. According to Mrs. Besant, "modern Christian people" err by "throwing broadcast as the moral ideal," the Sermon on the Mount, because the "ideal of non-resistance," inculcated in that discourse, "applied to the ordinary man of the world is impossible, and therefore disregarded." Surely Mrs. Besant does not mean that it is a *moral and physical* impossibility for the "ordinary man of the world" to conform to the teaching of Jesus? Or, does she mean that it is *financially and economically* impossible? If the latter is what is meant, then all true "modern Christian people" are at one with her, *so far*, at any rate.

But Mrs. Besant cannot be of those that argue that what is financially and economically impossible is morally and physically impossible. She would be the first to deny association with the "*laissez-faire, laissez-allez*" class of obscurantist economists who pronounce that "as it was in the beginning, is now, and ever shall be," and that the modern economic system is morally right because it is impossible financially and economically to alter it. But it is just this idea that Mrs. Besant appears to give countenance to. "When a man like Tolstoy applies it (the Sermon on the Mount) all round,

people say that he is a crank. Certainly he is very unwise." I hold no brief for Tolstoy, and possibly he may be "unwise" in some of his proposed schemes of reform. But that Tolstoy is "very unwise" in this particular point, of applying the Sermon on the Mount all round, I strongly dissent. Ay, utterly "unwise" according to modern economists, modern systems of State-government, of commercial affairs and the world's finance. To the "wise" of this world, he may be a very child playing with a mathematical puzzle. But in the light of the universal moral sense, illumined by all true reformers, from Christ to the "Fabian Society," Tolstoy, in his main principle, is right and truly wise—even if it be the "wisdom" of the "babe and suckling." Moreover, Mrs. Besant continues, "no State could live on such a foundation" as the Sermon on the Mount, "false alike for the citizen as for the thief." This is the most damning indictment of the State, of citizenship, as well as of the thief. Nothing could be stronger to prove the truth of Tolstoy's position than this remarkable utterance of Mrs. Besant. We are all agreed as to the truth of it. But not all are agreed as to the reason. Mrs. Besant regards the State that cannot live on the foundation of the non-resistance policy of Christ and Tolstoy as being in a right position, rightly founded. But in so saying, she argues far too much, for the necessary deduction is that on the moral code, suitable for Saints, no State could live, and, therefore, that no State is founded on the moral code, nor subject to the moral law. It becomes a law unto itself.

Mrs. Besant quotes the late Bishop of Peterborough, who said "that a nation founded on the Sermon on the Mount would very soon go to pieces." This is very much like Jesus appealing to the *dictum* of Caiaphas in support of his teaching on the "traditions and commandments of men," which Jesus said were "vain." But even if the Bishop held that opinion, it would amount only to the condemnation of the nation, and not to the limitation of the Sermon on the Mount. It would be interesting to read the context of the quotation made by Mrs. Besant. Possibly the inference drawn from it might suffer some modification. If, on such a high authority, it be the fact that a "nation founded on the Sermon on the Mount would soon go to pieces," it is the best proof that such a nation deserves to go to pieces, and the best claim the nation could have for reform and reconstruction. "Is it not a pity," continues Mrs. Besant, "to put the Sermon on the Mount as binding on all Christians? For the result is that, inasmuch as they know it to be impossible for them¹ it leads them to

profess a belief with the lips which does not guide the life." The result of a State professing to be guided by Jesus, calling itself Christian, and admittedly knowing that such a profession is impossible, is hypocrisy, undisguised hypocrisy—national hypocrisy. This is Mrs. Besant's indictment of the State and the Nation. It is the exact position taken by Tolstoy and all true Social Reformers, from Jesus downwards. The State and Nation stand for a general hypocrisy, and are self-condemned in the act and habit of, not hypocrisy only, but of unrighteousness, immoral practices, and of systems hostile to the law of God, the teaching of Jesus, and the higher moral sense. If the State cannot live on the foundations of the Sermon on the Mount, *then it follows that the Saint cannot live on the foundations of the State.* One or the other must *die*, must "*go to pieces*." And the honourable record of the early Church was that the Saints preferred to "*die*," to "*go to pieces*," than to submit to the system of unrighteousness, of "*Mammon*," on which the systems of the State, of the Nation, and of the commercial, the industrial and the social systems supported by the State and the Nation, are founded.

It may be that I have altogether misread Mrs. Besant's words above quoted. I sincerely hope that I have. But if I have done so, it pointedly suggests that many others of her readers may have done likewise. Mrs. Besant states that "no State would live" on the foundation of the Sermon on the Mount. I would ask what Mrs. Besant means by "*living*"? Have not the records of national history proved that races have come and gone, lived and died, in swift succession? And what was the cause of these disappearances of nations? Was it not, in every case, the *decadence* and degeneration of the governing classes, followed by the degeneration of the people? And is not all decadence of nations due to moral decay? What is that essential element of decay in States that ever, sooner or later, ends in death? Is it the effort of the State to live by the Sermon on the Mount, by striving after righteousness, uncorruptness, purity, honesty; or is it not by departing from these efforts and strivings, and resorting to unrighteousness, corruption, impurity, license, dishonesty, and excessive self-indulgence? Is not this the canker-worm of unrighteousness that eats at the heart of the State, that causes its inevitable fall? And would not Mrs. Besant agree that when righteousness, truth, purity, worship of God, and devotion to the common weal, are established at the foundations of a State and a Nation, they will extend their benign influences and forces into the

farthest ramifications of the Nation, purify its polity, purge its systems, expurgate evil, and perpetuate the life and well-being of a Nation, *so long as it adheres to these principles?*

For one thing I am thankful that Mrs. Besant has written these words. She has emphasised the fact that the principles upon which the systems of this world are founded, by which human polities, one and all, are regulated, are wrong, false, and unsound. And no Theosophical explanation of evolution, of "caste," of reincarnation (with all of which doctrines, I, with many convinced Socialists, are in agreement) can apply to the existence of wrong, of immorality, of anything that is opposed to the first principles, the elementary demands, of the moral law, which are recognised and countenanced, if not followed, by all intelligent creatures. These Principles of the world-systems, which are the foundations of the evil in the State, the Nation, the Social system, the Economic, the Industrial, and the Religious systems, in the wide world, are summed up in the word so constantly on the lips of Jesus—"Mammon," or "the Mammon of Unrighteousness." Any methods of reform (and they are many indeed), adopted against the evil conditions of our time, are measures taken against *systems*, and all such measures are doomed to failure, or to the aggravation of the evils. They are tinkering at the corrupt structure of Society or Government, and utterly useless whilst the foundation still remains as it is, whilst "Mammon" still continues. This Christ recognised, and, instead of attacking systems—the fruits of the principles which are the root—he attacked the Principles, he exposed the rottenness of the base of the human structure, and, tearing away the subtleties of "Mammon," he taught the deep and eternal verities of the "Kingdom of God and His Righteousness." Viewed from the base, or the structure, of Mammon, his teachings are indeed "impossible," as Mrs. Besant has truly said. But as I understand the Teaching of Jesus, and his whole attitude, even if my opinion be in the minority of one, he indubitably meant that the State and the Nation, founded upon Mammon, *should "die" and "go to pieces," and for this the Church was created.* The acts of the early Church and the Apostles go to show that this was so recognised by them. For, according to the testimony of the "apocryphal" sayings of Jesus contained in that luminous book, published by the Theosophical Society and translated by Mr. G. R. S. Mead, *Pistis Sophia*, we understand that Jesus commanded his disciples very pointedly in the following stringent words: "Renounce *the whole world*, and all

the matter therein, for *he who buyeth and selleth therein, he who eateth and drinketh* of his own matter, who liveth in his own cares and in his own associations, amasses ever fresh matter from his matter, *in that the whole world and all that is therein*, and all its associations, are exceedingly material purgations." These words, interpreted in the light of his sayings recorded in the canonical Gospels, are clear enough as to his attitude towards the "world." And if anyone supposes that these sayings only apply to the "Saint," or to those that are of a fit evolutionary "caste," let him remember that these words are addressed to his *Disciples*, as his Apostles, or Messengers, who were told, "*the human race* hath need of them (the 'purifying mysteries'), for men are purgations of matter. *For this cause, therefore, preach unto the human race*, saying, Renounce the whole world," etc.

Yours truly,

H. E. SAMPSON,

Rector of St. Thomas', Turks Islands, W.I.

"ASTRAL RECORDS"

To the Editor of the THEOSOPHICAL REVIEW.

DEAR SIR,

Mr. Bhagavân Dâs's account of the prodigious "memory" of Paṇḍit Dhanrâj is quite too wonderful to be explained as memory of the normal order. One feels sure that Dhanrâj must have access to the "cosmic memory," or the "astral records," or whatever may be the true name for something that can be read by supernormal faculty although never previously presented to the normal consciousness. All this opens up the question, what is memory? Is not the personal memory a sort of private astral record, just in the same way that the student's note-books are his own transcripts of what he has heard or read? The student who wishes to recall what he has learnt can go to his own note-books when the great library is not available; just so we go to our memories because the cosmic memory is closed to us. But no doubt if we had cultivated our latent powers, the cosmic memory would be as much at our disposal, to read there what we require, as is our own private memory of words which by an effort of will we have stored up in it; and probably the act of reading in the cosmic memory is not greatly different in nature and method from the act of reading in our own private memories. Let us then try to cultivate the art of remembering what we have never (consciously) learned. Is

it not in the cosmic memory and not in any *geographical* Tibet, that the Sacred Hidden Books are preserved ?

J. B. S.

EDS.—As Mr. Bhagavân Dâs has not yet completed his narrative it is somewhat premature to hazard a theory ; that, however, the suggestion of our correspondent has already been taken into account by our colleague is evident from what we print of this "Strange Story of a Hidden Book," in our present issue. As Masters *ex hypothesi* have access to the sources of inspiration of the world scriptures, a geographical Tibet that is a sort of British Museum Library of the "Sacred Hidden Books" is an unnecessary hypothesis for the solution of the Dhanrâj puzzle ; Dhanrâj himself has never mentioned the word Tibet, he speaks only of certain places in India.

THE STATUE OF KING ARTHUR AT INNSBRUCK.

To the Editor of THE THEOSOPHICAL REVIEW

SIR,

In Mrs. Cooper-Oakley's interesting article on "The Goliardi or Jongleurs," in your number for February, it is stated in a footnote (p. 543) that no one knows why a statue of King Arthur of England was placed in the Hof Kirche at Innsbruck.

When there some years ago I was informed—whether on Baedeker's or some other authority I cannot now remember—that that statue, together with the others equally colossal, surrounding the Emperor Maximilian's tomb, were the latter's ancestors, most of them fictitious, but placed there in order to aggrandise the memory of that monarch.

I am, Sir,

Faithfully yours,

MABEL BOWEN.

ELEMENTAL SYMBOLISM

To see Self, or Life, symbolised all about one as a limitless, fathomless and lonely sea ; to take a handful of this sea and throw it into the grey silence of the ocean of air ; and for it at once to return as a swift and potent flame, a red fire crested with blown sunrise, rushing from between the lips of sky and sea to the sound of innumerable trumpets.

FIONA MACLEOD.

REVIEWS AND NOTICES

THE RED TAPE OF PSYCHICAL RESEARCH

Proceedings of the Society for Psychical Research, Part LI., Vol. XIX.
December, 1905. (London : Brimley Johnson and Ince, Ltd.
Price 5s. net.)

THERE is a good deal that is interesting and suggestive in the three hundred and fifty odd pages of this Part of the S.P.R. Proceedings, but nearly one-third of them is devoted to red tape pure and simple, for anything more wearisome and inept than most of the interminable discussion upon Professor Richet's remarkable case of Xenoglossy, as he terms it, one would find it difficult to disinter even from the many volumes of the S.P.R. Proceedings which notoriously abound in that form of entertainment.

The case itself described at length by Professor Richet is both interesting and remarkable; a lady, personally well known to the Professor and of unimpeachable character, who certainly knows no Greek, produces by automatic writing a considerable number of Greek sentences, some from the Gospels, but the majority, as is afterwards ascertained, derived from an exceedingly rare dictionary of French and Modern Greek. For details the reader must turn to Professor Richet's papers; here it must suffice to say that the Professor abstains entirely from any suggestion even of an explanation and simply claims that we are here in presence of an "unexplained phenomenon."

His description and analysis of the writing occupy some thirty-two pages and then we have seventy more of discussion from others. Sir Oliver Lodge leads off with nine pages which throw no light on the matter; then Mrs. Verrall devotes forty more to a dreadfully dry-as-dust analysis of the writing, going into all the percentages of errors of various kinds and the like with praiseworthy but most wearisome minuteness and iteration, to reach eventually the same result as Professor Richet: *viz.*, that she has no explanation to offer. Then at an even duller length the Hon. E. Fielding and Miss Alice

Johnson rack themselves and strain every limit of decency and probability to devil's advocate an incredibly inept suggestion of fraud and deliberate imposture. Lastly, Professor Richet sums up again, tersely and vigorously, and, it seems to me, successfully refutes the advocates of imposture. And finally, after over seventy pages of analysis and discussion, we find ourselves exactly where we started. Could anything be more typically red tape or more irritating?

The remaining contents of this volume are, however, very fortunately, both more readable and more instructive. The opening item is an illuminating and fascinating paper on the psychological aspects of the Welsh Revival of 1904-5 from the pen of the Rev. A. T. Fryer. This is extremely well done and gives the reader a far clearer and more definite picture of the whole course of events than one possessed before. It is to be hoped that the writer will follow the matter up and give us later on a still more detailed and individual account of this great emotional and religious upheaval. He is singularly clear-sighted though sympathetic, and such a document would be a record of permanent value and add considerably to the usefulness of the more general account which is given in these pages.

As regards the "lights" seen, Mr. Fryer very tentatively suggests a sort of "vibration" theory, seeming inclined to consider them as the subjective translation by the percipients of some of the stimuli set up by the Revival. This does not take us very far; but at least it is more reasonable than either sheer denial or a hasty calling of such experiences "mere hallucinations." In an appendix Mr. Fryer gives a good deal of first-hand evidence and several first-hand descriptions of Revival experiences which will prove very useful hereafter. But a very much fuller and more detailed study of the whole subject is needed and it is to be hoped that he will sooner or later supply it.

The Welsh Revival and Professor Richet's "Xenoglossy," etc., form the main contents of this volume; but in a lengthy and very careful comparison of details, Mr. Piddington shows that the cases recorded in the S.P.R. Census of Hallucinations present marked and characteristic features which differentiate them from the class of "Visceral Hallucinations" of which Dr. H. Head made so much in his Goulstonian Lectures for 1904. The honours of war certainly remain with Mr. Piddington, and for once we find an S.P.R. writer refusing to bow down before the golden idol of physiological explanation which has been set up in the temple of modern science.

Lastly, Professor McDougall's review of Sidis and Goodhart's

Multiple Personality is well worth reading; and we welcome it the more cordially because it is indeed high time that academic and official philosophy should begin to take account of and profit by the remarkable discoveries and suggestive observations of recent workers in the domain of abnormal psychology. There lies a whole domain of most pertinent and valuable material which has not as yet been utilised in its philosophical aspect. But Professor James, Professor Schiller of Oxford, and others, are leading the way and ere long a new spirit and a new life will begin to stir among what most have regarded as the dry bones of philosophy.

B. K.

IMPERATOR CÆSAR JULIANUS MAXIMUS AUGUSTUS

Julian the Apostate. By Gaetano Negri. Translated from the Second Italian Edition by the Duchess Litta-Visconti-Arese. (London: Fisher Unwin; 1905. 2 vols.)

It is a good thing to have this excellent translation of Negri's masterpiece. Many have attempted to give us a life of Julian and to pass judgment on the deeds of the most fascinating personality that ascended the throne of the Cæsars, but few, if any, of these attempts give us a true portrait of the man or a just judgment of the Emperor. Gaetano Negri's work approaches nearest to a true portrait and to a just judgment of Julian's character as Emperor and administrator. A soldier and an administrator himself, who took a foremost part in building up the fortunes of Milan and making it the great centre of industry and liberalism that it is, dissatisfied with traditional Christianity, yet keenly interested in its history and in the great problems of general religion, strongly imbued with the scientific spirit and keenly realising the moral responsibility of the historian, Negri was long fascinated by the problem of the attempt of Julian to restore Hellenism in the midst of triumphant Christianity. Though well acquainted with the literature of the subject, he takes no previous writer's opinion and follows no man's views, but goes direct to the contemporary documents and on them bases his conclusions. And the historian of Julian is fortunate, for not only has he the accounts of Julian's personal friends and admirers on the one side, and of his bitter contemporary foes on the other, but also the writings of the man himself. With them before him, Negri balances one against the other, and checks them by what Julian tells us of his own hopes and fears in both his premeditated and unpremeditated utterances.

Negri in all of this holds the balance justly ; he sees the good and evil of Hellenism, he sees the evil and good of Post-Nicene Christianity, and gives us a vivid picture of the times and the state of sects and parties. Julian, he thinks, was utterly mistaken in his attempt to restore Paganism as a moral force to check the corruption of the times, a corruption that was not due to the neglect of the Gods, as Julian thought, but to the neglect of the excellence of the pure ethics of the Gospel, the doctrine of Jesus, that had nothing to do with dogmatic theology and the absurdities of Arian and Athanasian metaphysical fanaticism. Nevertheless Julian shines out from among the crowd of corrupt clerics and degenerate Christians of the time as an example of high virtue and the utmost devotion to duty ; he was the noblest and best of the Emperors, not excepting Marcus Aurelius, than whom he was far more alive in every way.

What, however, in spite of all he did to purify the corrupt officialdom of the times and recall the administration of public affairs to order and decency, Julian lacked, according to Negri, was the scientific spirit. Julian was as much of a fanatic as those he opposed, as far from right reason as to the true condition of real stability and right progress in human affairs as were the rest of his contemporaries. If he had been otherwise he might have proved himself the saviour of the ancient state and hurled back the march of barbarism that was shortly to overwhelm the ancient order of things. For Julian as a general and administrator Negri has the highest admiration, for his moral character he has high praise, for his effort to set things right and purify the manners of the time he has every sympathy, but for his mysticism and his cult of the Gods he has unqualified disapprobation.

The standpoint of Negri is that of a man imbued with the modern spirit which regards mysticism with suspicion, and utterly rejects any belief in the Gods as a vain and baseless superstition ; from this standpoint he is, with regard to other things, exceedingly impartial, and has given us an admirable study of Julian and his times. But is this a real solution of the problem ?

Quite recently that distinguished scientist and thinker, Dr. Alfred Russel Wallace, published his autobiography. For his achievements in the fields of science, and for his work as a man, his reviewers had unstinted praise. But that side of him was *not* the side that had been of the greatest importance to Wallace himself. The main factor in his life was all that he had come into contact with by means of those

introductory phenomena that are classed as "spiritualistic." This was what had made, and still makes, life livable and understandable to the man himself. But for all this his reviewers had nothing but contempt or silence. So with Julian ; life was nothing to him without the inner life which he led as a lover of philosophy and an initiate into the mysteries of invisible nature. To Julian his public career, all that he did, was ancillary to the main love of his life ; all that he did was but a passing expression of some great thing that he knew of in himself, an attempt to realise some part of what he believed to be the divine order of things within, of the nature of which he had been taught by those whom he thought to know more than himself. As to himself and his power of carrying out this design, as he conceived it, he is very modest ; for this is what he writes to one of his teachers on his assuming the imperial dignity :

"May God grant me good fortune and a wisdom equal to it ! But I feel the need of being helped first of all by the Omnipotent, and also by you, O students of philosophy, now that I am called to guide you, for whose sakes I run these many risks. If God through me means to bestow some benefits on mankind greater than those to be expected from my education and the opinion I have of myself, ye must not become irritated on account of my words."

Now if the deeds of this man were great and in many ways excellent, so that his last biographer declares him to have been the best of the Emperors, when judged of apart from ecclesiastical prejudices, it cannot be that the main cause of the inspiration of his actions can have been so fundamentally absurd as Negri supposes. There was truth, and great truth, behind the belief of these philosophers, as is being proved day by day by all who take part in the present Theosophical revival. When this side of the subject is better understood, perhaps we shall be able to form a more correct idea of the forces that were acting through the body of which Julian became the executive member, and see a distinct purpose, in spite of the apparent failure of the attempt, where now we can see no right reason.

The great mistake of Julian and his friends in their programme was the attempt to revive the sacrificial system, and the cult of the Gods in the ancient popular forms. How they could have committed this error is hard to understand, when they had had the example of Pythagoras before them, knew of the reforms preached by Apollonius, and were well acquainted with the fact that the pure sacrifices of the

reason were the only ones recognised by Hermes, the Thrice-greatest whose teachings were set forth by their own Jamblichus at great length.

But they were confronted with the problem how to cater for the many ; their line of tradition had in its nature respect to the few alone, and their only idea of catering for the many was to restore the ancient order of cult. This was a mistake. Christianity was catering for the many with a new order of things ; what they ought to have done was to have shown that within this popular side of the new order for the many there was a still higher side of the ancient order for the few. They should have joined hands with their brethren of the Gnosis among the Christians and taken the best in both traditions, the old and the new.

But we must close, for our space is limited. It is only necessary to repeat that the translation itself is excellent. The Greek accents and breathings, however, have not passed through the hands of a knower of Greek, and some of the names are incorrect. As to Negri's work itself, it is very free from serious objection as to fact, but he is certainly wrong in thinking it possible that Julian could have addressed letters to the living Jamblichus.

G. R. S. M.

HOW TO GET RID OF SELFISHNESS

A Practical Programme for Working Men. (London: Swan, Sonnenschein ; 1906. Price 2s. 6d.)

MAN is what the environment makes him, and at present man is selfish because the industrial environment compels him to be selfish, if he is to exist at all ; such is the main theme of the anonymous American author of this book, whose style, however, frequently reminds one of Mr. Herbert N. Casson. Hence the best way by which we can mould character is to establish an environment in which all the lower qualities shall be limited in their scope and shall be gradually atrophied and starved out. The common enemy of rich and poor alike is Industrial Competition, and Society must gradually be re-organised on a new basis of Co-operation, so that all the helpful qualities of man shall have free play and room to grow.

The author does not believe that this can be done by voluntary communities within the existing system, because those cannot exercise compulsion ; but his knowledge of the history of such communities appears to be solely derived from Noyes, whom he lays under tribute

without acknowledgment ; he shows no signs of any acquaintance with Nordhoff's survey, or with the investigations that are at present being conducted by Professor Prudhommeaux, who has just recovered the famous Macdonald MS. that was Noyes' starting-point. He sees no hope in Trade Unions, because these seek only to improve the lot of the worker under Competition rather than to overthrow the competitive system ; but he does not make sufficient allowance for the fact that, while the American Trade Unions are antagonistic to Socialism, the English ones,—especially the Gas Workers,—are by now permeated with Socialism through and through.

The "practical programme" is intended for American consumption and is therefore of no great value for English readers, and the author's references to English problems are often marred by an inadequate acquaintance with this side of the Atlantic ; the main points of the programme are the municipalisation of public services, the nationalisation of railways and the public ownership of the Trusts, but in all these three cases America and England are not on the same footing. But the book is written with a strong moral purpose, and in illustrating the wastefulness of Competition it gives some striking instances from the history of the Trusts which will be new to English readers.

B.

TOWARDS SIMPLICITY OF LIFE

Das Buch vom Genie. By Paul Dahlke. (Leipzig : Max Altmann ; 1905.)

MUCH is written in these days on the evils of multiplicity and the need of greater simplicity of life. Many opinions have been uttered many plans devised as to the manner of its achievement, yet none seem to arrive. Some think we should live in the country in constant touch with nature, others in community, others again profess a belief in the benefits of solitude. Whence this failure of agreement ? Is it not because all the remedies prescribed are surface remedies only and do not touch the root of the matter ? How many know what they want, where they are going or how to arrive at the goal ? They have no goal, no conscious goal at least. They are caught in the whirl of fashion, of society, of the ever-increasing needs of the hour, yet they say that they loathe it and would gladly be quit of it all.

This book, by Paul Dahlke, entitled a *Book about Genius*, tries to provide some solution of the difficulty. The title seems to the present writer misleading. The early part of the work is a denunciation of the hypocrisy, stupidity and above all irresolution of mankind.

somewhat Carlylese in style. These remarks, in the form of conversation with an uncle, are interspersed with Indo-Germanic fables, the application of which to the subject in hand is not very evident. At last, however, we begin to see daylight and what Herr Dahlke means by the title of his book. He defines genius as the art of seeing ourselves within as we really are, and, as a consequence, things outside of us as *they* really are. This knowledge, far from saddening us, should put us on the high road to happiness. Just as the true artist, says the author, sees in the block of marble the glorious Apollo that he would fashion, so does the truly awakened man see in every human life the germ of sainthood. And as the sculptor begins his work by hewing away the superfluous stone that hides the masterpiece, so should we more easily find our true life by a process of rejection of all that does not help that life to its fullest growth. In fact, truth in all things, in man, in art, in philosophy, in science, is arrived at by "letting go" the superfluous, the adventitious, the meretricious, the false, and thus making room for the emergence of the soul. In the words of the modern French poet, "*place à l'âme*" !

All works of genius are simple, are natural ; the Adam of Michael Angelo, his David, the symphonies of Beethoven, the tragedies of Goethe, the plays of Shakespeare, where the artist aims at nothing but the expression of his own highest thought, and is not swayed by any secondary aim. It is certainly true that works of art executed to order, as in the case of a poet-laureate, are far from successful. Music is therefore the highest of all the arts because it follows its own laws and not those imposed by man. In this connection comes in the story of Beethoven's reply to the violinist who complained of a too difficult passage "Does he think that I can take account of a wretched violin when the spirit within me is striving for utterance?" Truth can only be arrived at by freedom from the "I," *i.e.*, from the lower personal will, in order to give scope to the action of a higher Will.

The book has many fine passages, but is scarcely an example of the simplicity which the author is striving to show is the best accompaniment, the true condition, of "genius." E. K.

EDWARD MAITLAND AS AN EXEGETE

The Bible's Own Account of Itself. By Edward Maitland. Second Edition, edited by S. H. Hart. (Birmingham : The Ruskin Press ; 1906. Price 6d., in cloth gilt 1s. 6d.)

THE substance of this book was contributed by the late Mr. Mait-

land to the pages of *The Agnostic Journal*, and the feeling of his surroundings has kept under so much of what we hope we may call without too much offence his extravagances that we are not sure that it would not be the best of his works to put into the hands of a stranger. The sum and substance of his doctrine is one with which think all of us can agree ; " that it is only by the perfecting of the soul that the purposes of religion can be fulfilled ; that a revelation must be to the soul and not to the senses ; and must deal, not with things physical and external, belonging to times, persons and places, but with things spiritual and interior—with principles, processes and states directly relating to the soul, and valid always, everywhere, and for all, being eternal verities inhering in man's nature and having their witness within him." So far, at least, he is one with the Teachers of all time ; and for the sake of his eloquent exposition of this main principle we will not here speak of the details on which we differ, but recommend to our readers this cheap and elegant reprint, to which Mr. Hart has added some illustrative letters from the author. W.

MAGAZINES AND PAMPHLETS

Theosophist, February. After the Colonel's account of his New Zealand adventures in 1897, we have the conclusion of Mr. Leadbeater's lecture on the "Use and Abuse of Psychic Powers." Next comes an interesting paper by W. A. Mayers, entitled "The Widening of Quaker Fellowship." We should be glad if one of our American friends would furnish us with some account of the branch of the Quaker body there known as Hicksites who, from the little we know of them, seem to come even nearer to our own position than the orthodox. But to all followers of the Inner Light, Theosophy ought to recommend itself as an explanation and justification of what they have practised without entirely understanding. Miss McQueen speaks wisely of the Equilibrium which is the goal (often, alas, far distant !) of all our efforts ; and the papers of N. S. on "Mysticism and Science," of "Seeker" on "What Humanity needs," and of P. Narayana Ayer on "The Ancient Hindu Ideal of Hospitality," are all worth reading. A farther portion of the translation of *Bālabodhinī* and a note by the Editor, entitled "The Mendacity of Hypnotic Subjects," from which he describes himself as suffering at the present time, as so often before, complete a good number.

Central Hindu College Magazine, February. The continuation of Mrs. Besant's "In Defence of Hinduism" is to us the most intere

ing part of an interesting number. In speaking of the Shrāddha ceremonies, she describes the process by which the defunct becomes a Preta, in Pretaloka; "and this (she says) if he has not lived a very pure life is the troublesome and often painful part of his experiences in the world into which he has gone. ¶The Shrāddha ceremonies now are directed to help him through this part of his life; first, by rearranging the material of the Manomayakosha into a form which, by bringing to the surface its coarsest constituents, enables them to be more rapidly eliminated than would otherwise be possible; and, secondly, by helping forward the process of elimination." It will at once be observed that this statement cannot be reconciled with the view which Mr. Leadbeater has made familiar to us, that this rearrangement is the work of the desire-elemental expressly to hinder this elimination. We are not, however, disposed to take the newer statement as a correction of the older one; but rather to see in it a new illustration of what seems to be the fact, that what goes on upon even the nearest super-physical plane is not to be described in physical words at all, and that *both* formulæ equally fail to express the non-physical. When Paul was taken up to the third heaven, all he could report was that he heard "words which it is not lawful for man to utter." We are glad to read in the "Crow's Nest," that two of the Trustees of the College have been promoted, Pandit Sundar Lal to the Vice-Chancellorship of the University of Allahabad, and Rai Bahadūr G. N. Chakravarti from the Provincial Educational Service to the Imperial—"a rare honour"; and that one of the students has gained the Lumsden Sanskrit Scholarship at the Allahabad University.

Theosophic Gleaner, February. Here Mr. G. E. Sutcliffe continues his praiseworthy labour of reconciling the statements of *The Secret Doctrine* with the latest views of modern science; and the articles upon "Persian Mysticism" and the "Wave of Dissent among the Parsis" are the most important of the other papers.

Lotus Journal, March, contains the first portion of a lecture given by Mrs. Besant at Croydon in 1904, entitled "The Value of the After-Death Life." Miss E. L. Foyster continues her series upon the "Signs of the Zodiac," and Miss Whitehead concludes her interesting paper upon "Robert Schumann and his Music"; for lighter reading we have a story, "The Frost Fairies," illustrated by a most formidable Mother Goose on her broomstick.

Bulletin Théosophique, March, furnishes what seems to us a good

suggestion, that the weaker country centres should affiliate themselves to one of the stronger branches ; and gives a specimen of the manner in which such a connection might be worked out with advantage to both. The matter is well worth the consideration of the Secretaries of other Sections. In France, the proposed connection is naturally with one of the Paris branches ; in England, a similar limitation would not be necessary ; we have plenty of strong country branches that might thus take charge of their smaller neighbours.

Revue Théosophique, February. The larger portion of this number is occupied by Mr. Leadbeater's "Christianity and Theosophy." There are also short papers by "Taylor" on the "Human Spirit," and by Dr. Hooker on "Human Radiations," whilst the Editor furnishes a list of Sanskrit words with their French pronunciation, which has a most portentous look to an Englishman. For example, "Manvantara" is pronounced in French as "Meunn-veunn-teu-reu !" We are glad to learn from him the signification of "Omatunto," the title of our Finnish magazine, which is, it seems, "Consciousness."

Theosophische Bewegung, March, contains, beside the accounts of branch-work, a considerable correspondence as to the proposed P. C. Meuleman Foundation, and gives as a Supplement a very full summary of the Report of the Adyar Convention.

Theosophia, February. The articles in this number are "The Search for Happiness," by M. W. Mook ; Mrs. Besant's "The Perfect Man" ; "The Influence of Sound," by L. T. G. Joret ; and a long and important criticism by J. A. Blok on the recent attacks upon Theosophy in the Jesuit organs. We sincerely trust that he is right in his final conclusion that they are "the last scream of the nightbirds flying from the rising of the sun." But the practical difficulty remains—that the popular Christianity which these attacks represent is in complete contradiction to every principle of the Wisdom ; and cannot be harmonised with it except by total reconstruction. That such a reconstruction is in progress is our best hope for the future of the Western world, but we fear the "nightbirds" will have their own way for some time to come.

Théosophie, March, lays *The Vâhan* under contribution for most of its contents ; but has also a good account of the General Convention, and extracts from Pythagoras and Dr. Pascal.

Teosofisk Tidskrift, February, has translations from Mrs. Besant and Mr. Leadbeater.

Also: *Omatunto*, for the months of Helmikuu and Tammikuu ;

Theosophic Messenger, February; *La Verdad*, which, besides translations, has a paper on "The Mysteries of the Man," by Lob-nor; *Theosophy in Australasia*, from which we take a very practical answer by P. S. H. to the question whether it is lawful to kill a tiger in self-defence: "It is possible (says he) that a Theosophist who had some doubts as to which of the two lives was the more valuable in the scheme of things might sit down to reason it out, but even then, I think the tiger would solve the problem first!" *New Zealand Theosophical Magazine*; and *Theosophisch Maandblad*.

Of other magazines we have to acknowledge: *Indian Review*; *Visishtadvaitin*; *The Dawn*; *The Arya*; *Arafate*, a French magazine published in Cairo, whose object seems to be to persuade the Egyptians that "Codlin's the friend, not Short," said Codlin being the Emperor of Germany! *La Nuova Parola*; *Occult Review*; *The Metaphysical Magazine*, with a highly philosophical article upon "The Phases of Love," by our old friend Dr. Alex. Wilder; *Psycho-Therapeutic Journal*, one of whose "Editorial Notes" we must thankfully acknowledge. "We have received from 'a disciple of Shri Mahatma' at Bhares a series of printed 'challenge questions to Mrs. Besant and the Theosophists,' and a lengthy written indictment of the whole Theosophical movement, with a request that we should publish the same in our columns. . . . But we will certainly not permit our pages to become the medium of vulgar abuse . . . and we have no hesitation in consigning the attacks of our 'disciple' correspondent to the w. p. b." Good for the P.-T.J.! Also *Burial Reformer*; *Notes and Queries*; *La Cruz Astral*; *The Race Builder*; *Animal's Friend*; *Humanitarian*.

Socialisme et Monarchie, Emile Sigogne (Bruxelles, 3frs.). The purpose of this book is to defend the present constitution of Belgium as a limited monarchy against the partisans of a Republic. Its arguments seem, to an Englishman, moderate, careful and convincing though (curiously enough) the author never refers in his survey of the neighbouring systems to our own. But the style is disagreeable; it is strange to find, written in French, the language of light and clearness, the even and monotonous flood of words with which the typical German essayist rather overwhelms than elucidates his subject. We must go to the French for the phrase needed to characterise the book; its thought is excellent, but (alas!) "it does not permit itself to be read." W.

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