THE

THEOSOPHICAL REVIEW

VOL. XXIII JANUARY, 1899 No. 136

ON THE WATCH-TOWER

MRS. BESANT writes:—On the evening of the second day of the Convention of the Indian Section, the delegates and some invited guests witnessed the famous fire ceremony, in which certain people walk—and make it possible for others to walk—over red-hot wood-ashes. This ceremony some time ago was performed every year in Benares in the garden of a wealthy lady; since her death it has not been seen. One of our members, a wealthy resident in Benares, Bábu Govinda Dás, arranged with the people who are able to perform the ceremony for its celebration during the Convention. A trench about sixteen feet long and eight wide was dug and filled with wood; this was set on fire and kept burning through the day with fresh wood, until a thick bed of red-hot ashes was formed, filling the bottom of the trench; a slope was made at each end to the level of the ground above. When all was ready, we took our seats, nine or ten feet away from the trench, and very uncomfortable was the heat from the glowing bed. I tried walking along the path between the trench and our seats, but was driven off it by the intensity of the heat.

The Fire Ceremony

The ceremony began with some chanting, and then the two

chief performers who were to go first through the fire were obsessed with much violence; their yells and contortions were painful to witness, as is usual in such cases; many cocoanuts were broken in front of them, and the crashing of these, the shouts of the obsessed, the imperious chant of the celebrant, the whirl of the torches by their dancing bearers, and the rattle of the drums, made a weird and tumultuous scene. Presently, partial quiet was obtained, and an image of Agni (the Fire-god) was carried round the fire in a palki, which contained also two drawn swords crossed in front of the image; a couple of naked swords were carried by two of the processionists, and the obsessed persons, now only struggling slightly, were led in the ranks. The procession went twice round the fire and then the palki was set down; a naked sword was given to one of the obsessed and he was led to the edge of the slope leading to the bed of ashes; set free, he at once rushed down and across the ashes, brandishing his sword, dancing and yelling; at the other end he ran round on the path, and then again across the ashes; he cut with his sword at a turban on the path, knocking it into the fire, where it blazed up gaily, not sharing his immunity; his obsessed comrade followed him, and when they had run over the ashes several times they were caught by the assistants, and held, still struggling to get at the fire. It was strange to see one of them, a small, slight man, swaying half-a-dozen sturdy fellows hither and thither as he struggled to get free; but this extraordinary strength is one of the characteristic marks of obsession. After this, any man or boy was allowed to walk through the fire, and a number of people availed themselves of the permission. Most of them ran, but one stopped and took up a handful of glowing cinders; one gentleman, a friend of ours, walked twice over the red-hot bed at a deliberate pace; he states that it felt like warm sand only, and when Dr. Pascal examined the soles of his feet he found them quite uninjured, and the skin of the feet as soft and thin as his own. Such is a simple statement of the facts we witnessed, and I offer it without comment.

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OUR readers will remember an article on "The Atonement" by

The Heresy of the "Atonement" expelled from Orthodoxy

our editorial colleague which appeared in the *Nineteenth Century* a couple of years ago, and in which a theosophical view was put forward in opposition to the crude blood-compact idea with its variants which has been the Orthodox dogma of Christendom from the time of its political existence. By a fortunate coincidence our colleague is also treating the same subject in our present issue. It is a remarkable sign of the times and of the rapid reformation which is taking place in the best minds of the Church, that in the Hulsean Lectures (entitled "Some Thoughts on the Atonement"), which are now being delivered or preached in Cambridge at Great St. Mary's by the Ven. J. B. Wilson, M.A., Archdeacon of Manchester, the doctrine of the atonement, in its hitherto Orthodox forms, is emphatically repudiated root and branch. The first two of this course of four sermons appear in the supplement to *The Cambridge Review* of Nov. 17th and Nov. 24th, and are one of the most important pronouncements ever made from the University pulpit. There is so much of excellence in what the Archdeacon has to say that we wish we had a larger space to devote to the subject. He addresses himself principally to the undergraduates, the chief product of our public schools, who are to form the educated backbone of the England of the future; for to them religion, as it is preached, means nothing—a terrible indictment against what is regarded as the very best in our present system of education, an awful charge for the professional teachers of the religion of the Christ to answer at the end of upwards of fifteen centuries of absolute power over the instruction of the young. As the lecturer says:

> The choice seems to the young to lie between forcing their minds into the acceptance of a religion which is to them at present half mythology, or plausibly explaining away what they dislike, and keeping what they like. But a religion, that holds nothing strongly, that plays fast and loose with words, is contemptible in the clear eyes of youth. It becomes impossible for the best men who feel this to take orders.

The Archdeacon has also a good word to say for those myriads and myriads who "are sometimes spoken of in our pulpits as indifferent to religion, or are called hard names—

agnostics and unbelievers," to whom Christianity, as it is preached, "seems unreal; a sort of mythological basis for conduct, and an imperfect approximation to philosophy."

He has also in mind a third class, perhaps the largest, "those who have from childhood attended our churches and chapels from domestic and social custom." But

> The words and doctrines neither soothe nor irritate them. They simply drop off their minds. They do not even puzzle them. The whole thing is outside them. Such persons do not question anything, unless it may be very secretly. They suppose that others—the bishops, let us say, and divinity professors—understand it all. . . . It is pathetic to see them; they hope that some preacher, some book, may some day reveal to them in an intelligible and consistent form the dimly and fractionally seen edifice of the faith.

This is a straightforward admission, an inevitable admission for every honest observer, that Christianity at the end of the nineteenth century is a chaos, a chaos caused by the ignorant "Orthodoxy" of the past, in all its varying changes.

> It would be comparatively easy to find and follow the narrow and winding *arête* of the changing orthodoxy of the past, when theology, science, philosophy and criticism were all other than they are. If these branches of human thought and knowledge would all be so accommodating as to stand still, orthodoxy would be quite easy. But they do not stand still. They never have stood still, and I suppose they never will. It is pure Philistinism to insist that they do and shall stand still. If we do not admit that truths mean more than they were once thought to mean, our children will declare, and indeed they are declaring, that they mean nothing at all. There is therefore an orthodoxy of the present, and there will be an orthodoxy of the future.

Brave words, and a gauntlet flung down to the ancient "Catholic" dogma of orthodoxy, whose battle-cry was "for once, everywhere and always taught." Not that we agree with the Archdeacon entirely; it is only part of a truth, for, as we have pointed out for so many years in these pages, the true "orthodoxy" of the Christ was preached in the beginning and understood in the beginning—in far fuller measure than it ever has been since, or than it is likely to be for many a year to come—by the great Lovers of the Gnosis, who were done to death by self-styled Orthodoxy.

To clear his way for the acceptance of a new orthodoxy with

regard to the theory of atonement, Archdeacon Wilson refers to what were but lately considered as four of the principal vertebræ of the Orthodox backbone, but which have now been assigned to the fossil remains of heterodoxy. These are the dogma of the creation out of nothing, now displaced by the theory of evolution; the four thousand years B.C. origin of man, now only a subject of laughter; "the unendingness of physical or quasi-physical torment of the lost in hell," now considered by all but "barbarians" who have found their way into our civilisation by mistake, as a frantic blasphemy against the God preached by the Christ; and last but not least, the incredible dogma of the verbal inspiration of the Bible.

And these dogmas were not of minor importance, they were fundamentals; for disbelief in them millions of innocent people have been burnt and tortured. Orthodox "Christianity" has written the most ghastly pages of the world's record; for every single Orthodox "martyr," whose "history" was written long afterwards by monkish enthusiasts, a thousand, nay ten thousand were slaughtered (according to the dry official reports) by these same Orthodox. Great God! that the sweet teaching of the Christ should have bred such fruits! Nay, it did not; Orthodoxy—even the *newest*—has never learned the *doctrine* of the great Master, it can at best worship Him.

Perhaps never in the whole history of the world has a civilised people *in its full vigour* entertained such absurd ideas on religion as the nations of the Western world to-day. That such profound religious ignorance can exist in an otherwise so well-equipped race is a mystery.

What then of the dogma of the atonement which is claimed to be the central fact of the Christian faith? In every way in which it has been previously held by Orthodoxy it is now abandoned—emphatically, and absolutely. The transactional and forensic theories are mythological, says the Archdeacon; we ourselves had rather call them blasphemous. For as the preacher well says:

> It is at the outset a shock to have it suggested that a reconciliation with God is necessary. It attributes to God something less than perfect fatherly love.

Such a suggestion is "sheer ditheism, in spite of all modifications, and it is mythology, unethical and unverifiable."

> [But] it will be said that no one holds the crude and false forms of teaching I feel to be so great a hindrance. I am profoundly convinced otherwise. Text-books of theology prove it. My conviction, based on a fairly wide and very varied experience, is that reiterated, explicit, clear statements of the true doctrine of our redemption, clearing it from all ditheism, and from all that I have ventured to call forensic, transactional, and even mythological, are longed for by the best instincts of the people within and without our Churches. This is the centre of doubt, this is the stronghold of unbelief.

But what solution of the problem is offered by this eloquent preacher and acute observer? It would be premature to say what this may be before we have the two remaining lectures in our hands. But an earnest of what is to come is given at the end of the Archdeacon's second lecture, as follows:

> The reconciliation of the ancient dualism is found in the identification of the human and the divine Life in the person of Christ. This is the spiritual truth of which transactional theories were meant to be an embodiment, but have become "an immoral counterfeit." . . . It implies that to the doctrine of the Incarnation, not to any theory of vicarious and equivalent sacrifice, and not to any transaction between the Persons of the Blessed Trinity, we are looking for an explanation of the process how Jesus Christ saves us from our sins and redeems all mankind.

Theosophists should be thankful that the higher mind of the Church has come as far as this; it is a distinct gain. But even this new orthodoxy will have in time to give place to a higher and more universal view, when it will be recognised that this identification was consummated in others before the time of the ministry of the great Master whom Christians call the Christ; that further no Master "saves us from our sins," for the simple reason that the idea of sin can only exist in a system which still clings to a crude anthropomorphic idea of Deity. And as to the unthinkable proposition that the life and death of Jesus can, by any possible process, be related to the redemption of all mankind—that, too, must go with the evolution of orthodoxy, for no longer will the intelligence of man be insulted, or the heart of man be torn, by the inhuman suggestion that the God of all nations and peoples and kindreds, who have lived throughout the countless

ages of the world-æons, not only on this insignificant planet, but in all the great cradles of the humanities of our system, and of infinite other systems greater than ours, that He, our Universal Father, should have been so unmindful of His children. "Jesus wept"; and well might he weep if he ever foresaw the horrid travesty his self-styled followers would make of his life-sacrifice. But the great Masters are wiser than we and more patient, so that even the crude idolatry of worshipping Jesus as the God over all has been used for good in spite of the worshippers.

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The Missionary Craze

AND yet in spite of this chaos at home, and coincidently with the preaching of these sermons at Cambridge, the Archbishop of Canterbury, presiding over a monster meeting at Exeter Hall, organised by the London Junior Clergy Missionary Association, excitedly urged on his hearers to the "evangelisation of the world." Now was the time, said the spiritual head of the Church, "when the Lord had opened the gates of the nations, and seemed as it were to say, 'Enter in, enter in, for there is a door open before you.'" And then with even greater fervour, Dr. Temple continued:

> Why are you holding back, why are you forgetting that the Lord Jesus Christ, Whom you call your Master, died for all these soul-benighted people?

"Soul-benighted people!" when it is in Christian lands alone where none *know* they "have a soul," where many *believe* it with difficulty, where most scoff and laugh at such an "animistic superstition" and where all combine to reject the actual knowledge of that soul when it is offered to them.

The Bishop-Designate of Calcutta also spoke, and his words may be of interest to our Indian colleagues. Dr. Welldon said that:

> The Christianity of India, if it was to be a real thing, must be native Christianity. It must largely depend upon the spirit of the natives themselves, and among the interesting questions with which he would be called to deal none would be to him more interesting than the question how far it was possible at this time, or in the near future, to entrust the natives of India with the higher and more responsible positions in their own Church.

This pronouncement of the future "Archbishop of India"

was delivered on Thursday, November 24th; on Monday, November 21st, at a missionary meeting at Cambridge, the Rev. F. W. Kellet, a missionary from India, spoke as follows of those whom Dr. Welldon, with so little tact, refers to as "natives":

> They despised the missionaries and also the religion they put forth. God had given them [the missionaries] two especial opportunities during the past twenty years. One was in the working among the low caste. The other opportunity was by school work.

This gives the key to Dr. Welldon's otherwise overweeningly patronising speech. The only "natives" he has in mind were "converts" from the lowest castes, men and children incapable of governing themselves, much less of assuming any responsibility over others. It is curious to notice how that, in spite of the millions expended on these absurd missions, and in spite of the thousands of missionaries, absolutely nothing can be done with the educated classes in India; while, on the other hand, the few Indians who have come to the West have had the warmest of welcomes from our own educated classes. Not that we believe in the missionising of the West by the East any more than we believe in the "evangelisation" of the East by the West. Let them each missionise themselves; they have all the materials, each in their own traditions. They have both their great Masters and Teachers; and if occult tradition is to be believed, the West has hitherto produced very few Masters, while the East has produced many. Let the future balance the tale if you will; but if this should happily be, we in the West must turn our energy on ourselves for a while, and pluck out by the roots that frantic Semitic intolerance which is at the back of our present ignorant missionaryism. The ancient East smiles at the youthful ardour of our missionaries, for it really has no use for our old playthings, creation 4000 B.C. *ex nihilo*, eternal hell, blood-compacts with Deity, and the verbal inspiration puzzle, and the rest. Let us first learn what the Christ really taught, before we set out to preach it.

CLAIRVOYANCE

(CONTINUED FROM p. 271)

I.—SIMPLE CLAIRVOYANCE

WE have defined this as a mere opening of etheric or astral sight, which enables the possessor to see whatever may be present around him on corresponding levels, but is not usually accompanied by the power of seeing anything at a great distance or of reading either the past or the future. It is hardly possible altogether to exclude these latter faculties, for astral sight necessarily has considerably greater extension than physical, and fragmentary pictures of both past and future are often casually visible even to clairvoyants who do not know how to seek specially for them; but there is nevertheless a very real distinction between such incidental glimpses and the definite power of projection.

We find among sensitive people all degrees of this kind of clairvoyance, from that of the man who gets a vague impression which hardly deserves the name of sight at all, up to the full possession of etheric and astral vision respectively. Perhaps the simplest method will be for us to begin by describing what would be visible in the case of this fuller development of the power, as the cases of its partial possession will then be seen to fall naturally into their places.

Let us take the etheric vision first. This consists simply, as has already been said, in susceptibility to a far larger series of physical vibrations than ordinary, but nevertheless its possession brings into view a good deal to which the majority of the human race still remains blind. Let us consider what changes its acquisition produces in the aspect of familiar objects, animate and inanimate, and then see to what entirely new factors it introduces us. But it must be remembered that what I am about to describe

is the result of the full and perfectly controlled possession of the faculty only, and that most of the instances met with in real life will be likely to fall far short of it in one direction or another.

The most striking change produced in the appearance of inanimate objects by the acquisition of this faculty is that most of them become almost transparent, owing to the difference in the wave-length of some of the vibrations to which the man has now become susceptible. He finds himself capable of performing with the utmost ease the proverbial feat of "seeing through a brick wall," for to his newly-acquired vision the brick wall seems to have a consistency no greater than that of a light mist. He therefore sees what is going on in an adjoining room almost as though no intervening wall existed; he can describe with accuracy the contents of a locked box, or read a sealed letter; with a little practice he can find a given passage in a closed book. This last feat, though perfectly easy to astral vision, presents considerable difficulty to one using etheric sight, because of the fact that each page has to be looked at *through* all those which happen to be superimposed upon it.

It is often asked whether under these circumstances a man sees always with this abnormal sight, or only when he wishes to do so. The answer is that if the faculty is perfectly developed it will be entirely under his control, and he can use that or his more ordinary vision at will. He changes from one to the other as readily and naturally as we now change the focus of our eyes when we look up from our book to follow the motions of some object a mile away. It is, as it were, a focussing of consciousness on the one or the other aspect of what is seen; and though the man would have quite clearly in his view the aspect upon which his attention was for the moment fixed, he would always be vaguely conscious of the other aspect too, just as when we focus our sight upon any object held in our hands we yet vaguely see the opposite wall of the room as a background.

Another curious change, which comes from the possession of this sight, is that the solid ground upon which the man walks becomes to a certain extent transparent to him, so that he is able to see down into it to a considerable depth, much as we can

now see into fairly clear water. This enables him to watch a creature burrowing underground, to distinguish a vein of coal or of metal if not too far below the surface, and so on.

The limit of etheric sight when looking through solid matter appears to be analogous to that imposed upon us when looking through water or mist. We cannot see beyond a certain distance because the medium through which we are looking is not perfectly transparent.

The appearance of animate objects is also considerably altered for the man who has increased his visual powers to this extent. The bodies of men and animals are for him in the main transparent, so that he can watch the action of the various internal organs, and to some extent diagnose some of their diseases. The extended sight also enables him to perceive, more or less clearly, various classes of creatures, elemental and otherwise, whose bodies are not capable of reflecting any of the rays within the limit of the spectrum as ordinarily seen.

Among the entities so seen will be some of the lower orders of nature-spirits—those whose bodies are composed of the denser etheric matter. To this class belong nearly all the fairies, gnomes, and brownies, about whom there are still so many stories remaining among Scotch and Irish mountains and in remote country places all over the world. The vast kingdom of nature-spirits is in the main an astral kingdom, but still there is a large section of it which appertains to the etheric part of the physical plane, and this section, of course, is much more likely to come within the ken of ordinary people than the others.

Indeed, in reading the common fairy stories one frequently comes across distinct indications that it is with this class that we are dealing. Any student of fairy lore will remember how often mention is made of some mysterious ointment or drug, which when applied to a man's eyes enables him to see the members of the fairy commonwealth whenever he happens to meet them. The story of such an application and its result occurs so constantly and comes from so many different parts of the world that there must certainly be some truth behind it, as there always is behind really universal popular tradition. Now no such anointing of the eyes alone could by any possibility open a man's

astral vision, though certain ointments rubbed over the whole body will very greatly assist the astral body to leave the physical in full consciousness; but the application to the physical eye might very easily so stimulate its sensitiveness as to make it susceptible to some of the etheric vibrations.

The story frequently goes on to relate how when the human being who has used this mystical ointment betrays his extended vision in some way to a fairy, the latter strikes or stabs him in the eye, thus depriving him not only of the etheric sight, but of that of the denser physical plane as well. (See *The Science of Fairy Tales*, by E. S. Hartland, in the "Contemporary Science" series, or indeed almost any extensive collection of fairy stories.) If the sight acquired had been astral, such a proceeding would have been entirely unavailing, for no injury to the physical apparatus would affect an astral faculty; but if the vision produced by the ointment were etheric, the destruction of the physical eye would in most cases at once extinguish it, since that is the mechanism by means of which it works.

Anyone possessing this sight of which we are speaking would also be able to perceive the etheric double of man; but since this is so nearly identical in size with the physical, it would hardly be likely to attract his attention unless it were partially projected in trance or under the influence of anæsthetics. After death, when it withdraws entirely from the dense body, it would be clearly visible to him, and he would frequently see it hovering over newly made graves as he passed through a churchyard or cemetery. If he were to attend a spiritualistic séance he would see the etheric matter oozing out from the side of the medium, and could observe the various ways in which the communicating entities make use of it.

Another fact which could hardly fail soon to thrust itself upon his notice would be the extension of his perception of colour. He would find himself able to see several entirely new colours, not in the least resembling any of those included in the spectrum as we at present know it, and therefore of course quite indescribable in any terms at our command. And not only would he see new objects that were wholly of these new colours, but he would also discover that modifications had been introduced

into the colour of many objects with which he was quite familiar, according to whether they had or had not some tinge of these new hues intermingled with the old. So that two surfaces of colour which to ordinary eyes appeared to match perfectly would often present distinctly different shades to his keener sight.

We have now touched upon some of the principal changes which would be introduced into a man's world when he gained etheric sight; and it must always be remembered that in most cases a corresponding change would at the same time be brought about in his other senses also, so that he would be capable of hearing, and perhaps even of feeling, more than most of those around him. Now supposing that in addition to this he obtained the sight of the astral plane, what further changes would be observable?

Well, the changes would be many and great; in fact, a whole new world would open before his eyes. Let us consider its wonders briefly in the same order as before, and see first what difference there would be in the appearance of inanimate objects. On this point I may begin by quoting a recent quaint answer given in *The Vâhan*.

"There is a distinct difference between etheric sight and astral sight, and it is the latter which seems to correspond to the fourth dimension.

"The easiest way to understand the difference is to take an example. If you looked at a man with both the sights in turn, you would see the buttons at the back of his coat in both cases; only if you used etheric sight you would see them *through* him, and would see the shank-side as nearest to you, but if you looked astrally, you would see it not only like that, but just as if you were standing behind the man as well.

"Or if you were looking etherically at a wooden cube with writing on all its sides, it would be as though the cube were glass, so that you could see through it, and you would see the writing on the opposite side all backwards, while that on the right and left sides would not be clear to you at all unless you moved, because you would see it edgewise. But if you looked at it astrally you would see all the sides at once, and all the right way

up, as though the whole cube had been flattened out before you, and you would see every particle of the inside as well—not *through* the others, but all flattened out. You would be looking at it from another direction, at right angles to all the directions that we know.

"If you look at the back of a watch etherically you see all the wheels through it, and the face *through them*, but backwards; if you look at it astrally, you see the face right way up and all the wheels lying separately, but nothing on the top of anything else."

Here we have at once the keynote, the principal factor of the change; the man is looking at everything from an absolutely new point of view, entirely outside of anything that he has ever imagined before. He has no longer the slightest difficulty in reading any page in a closed book, because he is not now looking at it through all the other pages before it or behind it, but is looking straight down upon it as though it were the only page to be seen. The depth at which a vein of metal or of coal may lie is no longer a barrier to his sight of it, because he is not now looking through the intervening depth of earth at all. The thickness of a wall, or the number of walls intervening between the observer and the object, would make a great deal of difference to the clearness of the etheric sight; they would make no difference whatever to the astral sight, because on the astral plane they would *not* intervene between the observer and the object. Of course that sounds paradoxical and impossible, and it *is* quite inexplicable to a mind not specially trained to grasp the idea; yet it is none the less absolutely true.

This carries us straight into the middle of the much-vexed question of the fourth dimension—a question of the deepest interest, though one that we cannot pretend to discuss in the space at our disposal. Those who wish to study it as it deserves are recommended to begin with Mr. C. H. Hinton's *Scientific Romances* or Dr. A. T. Schofield's *Another World*, and then follow on with the former author's larger work, *A New Era of Thought*. Mr. Hinton not only claims to be able himself to grasp mentally some of the simpler fourth-dimensional figures, but also states that anyone who will take the trouble to follow

out his directions may with perseverance acquire that mental grasp likewise. I am not certain that the power to do this is within the reach of every one, as he thinks, for it appears to me to require considerable mathematical ability; but I can at any rate bear witness that the tesseract or fourth-dimensional cube which he describes is a reality, for it is quite a familiar figure upon the astral plane.

I know that Madame Blavatsky, in alluding to the theory of the fourth dimension, has expressed an opinion that it was only a clumsy way of stating the idea of the entire permeability of matter, and that Mr. W. T. Stead has followed along the same lines, presenting the conception to his readers under the name of *throughth*. Careful, oft-repeated and detailed investigation does, however, seem to show quite conclusively that this explanation does not cover all the facts. It is a perfect description of etheric vision, but the further and quite different idea of the fourth dimension as expounded by Mr. Hinton is the only one which gives any kind of explanation down here of the constantly-observed facts of astral vision. I would therefore venture deferentially to suggest that when Madame Blavatsky wrote as she did, she had in mind etheric vision and not astral, and that the extreme applicability of the phrase to this other and higher faculty, of which she was not at the moment thinking, did not occur to her.

The possession of this extraordinary and scarcely expressible power, then, must always be borne in mind through all that follows. It lays every point in the interior of every solid body absolutely open to the gaze of the seer, just as every point in the interior of a circle lies open to the gaze of a man looking down upon it.

But even this is by no means all that it gives to its possessor. He sees not only the inside as well as the outside of every object, but also its astral counterpart. Every atom and molecule of physical matter has its corresponding astral atom and molecule, and the mass which is built up out of these is clearly visible to our clairvoyant. Usually the astral of any object projects somewhat beyond the physical part of it, and thus metals, stones and other things are seen surrounded by an astral aura.

It will be seen at once that even in the study of inorganic matter a man gains immensely by the acquisition of this vision. Not only does he see the astral part of the object at which he looks, which before was wholly hidden from him; not only does he see much more of its physical constitution than he did before, but even what was visible to him before is now seen much more clearly and truly. A moment's consideration will show that his new vision approximates much more closely to true perception than does physical sight. For example, if he looks astrally at a glass cube, its sides will all appear equal, as we know they really are, whereas on the physical plane he sees the further side in perspective—that is, it appears smaller than the nearer side, which is, of course, a mere illusion due to his physical limitations.

When we come to consider the additional facilities which it offers in the observation of animate objects we see still more clearly the advantages of the astral vision. It exhibits to the clairvoyant the aura of plants and animals, and thus in the case of the latter their desires and emotions, and whatever thoughts they may have, are all plainly shown before his eyes.

But it is in dealing with human beings that he will most appreciate the value of his faculty, for he will often be able to help them far more effectually when he guides himself by the information which it gives him.

He will be able to see the aura as far up as the astral body, and though that leaves all the higher part of a man still hidden from his gaze, he will nevertheless find it possible by careful observation to learn a good deal about the higher part from what is within his reach. His capacity of examining the etheric double will give him considerable advantage in locating and classifying any defects or diseases of the nervous system, while from the appearance of the astral body he will be at once aware of all the emotions, passions, desires and tendencies of the man before him, and even of very many of his thoughts also.

As he looks at a person he will see him surrounded by the luminous mist of the astral aura, flashing with all sorts of brilliant colours, and constantly changing in hue and brilliancy with every variation of the person's thoughts and feelings. He

will see this aura flooded with the beautiful rose-colour of pure affection, the rich blue of devotional feeling, the hard, dull brown of selfishness, the deep scarlet of anger, the horrible lurid red of sensuality, the livid grey of fear, the black clouds of hatred and malice, or any of the other hundredfold indications so easily to be read in it by a practised eye; and thus it will be impossible for any persons to conceal from him the real state of their feelings on any subject.

These varied indications of the aura are of themselves a study of very deep interest, but I have no space to deal with them in detail here. A somewhat fuller account of them will be found in my pamphlet on *The Aura*, and a rather larger work on the subject is in contemplation.

Not only does the astral aura show him the temporary result of the emotion passing through it at the moment, but it also gives him, by the arrangement and proportion of its colours when in a condition of comparative rest, a clue to the general disposition and character of its owner. For the astral body is the expression of as much of the man as can be manifested on that plane, so that, from what is seen in that, much more which belongs to higher planes may be inferred with considerable certainty.

In this judgment of character our clairvoyant will be much helped by so much of the person's thought as expresses itself on the astral plane, and consequently comes within his purview. The true home of thought is on the mental or devachanic plane, and all thought first manifests itself there as a vibration of the mind-body. But if it be in any way a selfish thought, or if it be connected in any way with an emotion or a desire, it immediately descends into the astral plane, and takes to itself a visible form of astral matter.

In the case of the majority of men almost all thought would fall under one or other of these heads, so that practically the whole of their personality would lie clearly before our friend's astral vision, since their astral bodies and the thought-forms constantly radiating from them would be to him as an open book in which their characteristics were writ so largely that he who ran might read. Anyone wishing to gain some idea as to *how*

the thought-forms present themselves to clairvoyant vision may satisfy themselves to some extent by examining the illustrations accompanying Mrs. Besant's valuable article on the subject in LUCIFER for September, 1896.

We have seen something of the alteration in the appearance of both animate and inanimate objects when viewed by one possessed of full clairvoyant sight as far as the astral plane is concerned; let us now consider what entirely new objects he will see. He will be conscious of a far greater fulness in nature in many directions, but chiefly his attention will be attracted by the living denizens of this new world. No detailed account of them can be attempted within the space at our disposal; for that the reader is referred to No. V. of the *Theosophical Manuals*. Here we can do no more than barely enumerate a few classes only of the vast hosts of astral inhabitants.

He will be impressed by the protean forms of the ceaseless tide of elemental essence, ever swirling around him, menacing often, yet always retiring before a determined effort of the will; he will marvel at the enormous army of entities temporarily called out of this ocean into separate existence by the thoughts and wishes of man, whether good or evil. He will watch the manifold tribes of the nature-spirits at their work or at their play; he will sometimes be able to study with ever-increasing delight the magnificent evolution of some of the lower orders of the glorious kingdom of the devas, which corresponds approximately to the angelic host of Christian terminology.

But perhaps of even keener interest to him than any of these will be the human denizens of the astral world, and he will find them divisible into two great classes—those whom we call the living, and those others, most of them infinitely more alive, whom we so foolishly misname the dead. Among the former he will find here and there one, wide awake and fully conscious, perhaps sent to bring him some message, or examining him keenly to see what progress he is making; while the majority of his neighbours, when away from their physical bodies during sleep, will drift idly by, so wrapped up in their own cogitations as to be practically unconscious of what is going on around them.

Among the great host of the recently dead he will find all

degrees of consciousness and intelligence, and all shades of character—for death, which seems to our limited vision so absolute a change, in reality alters nothing of the man himself. On the day after his death he is precisely the same man as he was the day before it, with the same disposition, the same qualities, the same virtues and vices, save only that he has cast aside his physical body; but the loss of that no more makes him in any way a different man than would the removal of an overcoat. So among the dead our student will find men intelligent and stupid, kind-hearted and morose, serious and frivolous, spiritually-minded and sensually-minded, just as among the living.

Since he can not only see the dead, but speak with them, he can often be of very great use to them, and give them information and guidance which is of the utmost value to them. Many of them are in a condition of great surprise and perplexity, and sometimes even of acute distress, because they find the facts of the next world so unlike the childish legends about them which are all that popular religion in the West has to offer; and therefore a man who can understand them and explain matters is distinctly a friend in need.

In many other ways a man who fully possesses this faculty may be of use to the living as well as to the dead; but of this side of the subject I have already written in my articles on "Invisible Helpers." In addition to astral entities he will see astral corpses—shades and shells in all stages of decay; but these need only be just mentioned here, as the reader desiring a further account of them will find it in our third and fifth manuals.

Another wonderful result which the full enjoyment of astral clairvoyance brings to a man is that he has no longer any break in consciousness. When he lies down at night he leaves his physical body to the rest which it requires, while he goes about his business in the far more comfortable astral vehicle. In the morning he returns to and re-enters his physical body, but without any loss of consciousness or memory between the two states, and thus he is able to live as it were a double life which yet is one, and to be usefully employed during the whole of it instead of losing one-third of his existence in blank unconsciousness.

Another strange power of which he will find himself in possession (though its full control belongs rather to the still higher devachanic faculty) is that of magnifying at will the minutest physical or astral particle to any desired size, as though by a microscope—though no microscope ever made or ever likely to be made possesses even a thousandth part of this psychic magnifying power. By its means the hypothetical molecule and atom postulated by science become visible and living realities to the occult student, and on this closer examination he finds them to be much more complex in their structure than the scientific man has yet realized them to be. It also enables him to follow with the closest attention and the most lively interest all kinds of electrical, magnetic, and other etheric action; and when some of the specialists in these branches of science are able to develope the power to see those things whereof they write so facilely, some very wonderful and beautiful revelations may be expected.

This is one of the *siddhis* or powers described in Oriental books as accruing to the man who devotes himself to spiritual development, though the name under which it is there mentioned might not be immediately recognizable. It is referred to as "the power of making oneself large or small at will," and the reason of a description which appears so oddly to reverse the fact is that in reality the method by which this feat is performed is precisely that indicated in these ancient books. It is by the use of temporary visual machinery of inconceivable minuteness that the world of the infinitely little is so clearly seen; and in the same way (or rather in the opposite way) it is by temporarily enormously increasing the size of the machinery used that it becomes possible to increase the breadth of one's view—in the physical sense as well as, let us hope, in the moral—far beyond anything that science has ever dreamt of as possible for man. So that the alteration in size is really in the vehicle of the student's consciousness, and not in anything outside of himself; and the old Oriental book has after all put the case more accurately than we.

Psychometry and second-sight *in excelsis* would also be among the faculties which our friend would find at his command;

but those will be more fitly dealt with under a later heading, since in almost all their manifestations they involve clairvoyance either in space or in time.

C. W. LEADBEATER.

(TO BE CONTINUED)

THE WESTERN WONDERLAND

I.

THE legend respecting the marvellous land of the West is found in Irish tradition, and also in the tales which have been collected by Mr. Campbell in the Western Islands of Scotland. The characteristics of these legends are worth noting, though I can deal with them but scantily within the limits of a magazine article.

Let me first roughly sketch the main features of the Highland tales, taking, for example, the story of "Conall Gulban," an oral tradition, of which there are several variants; one, a prose tale, was told to Mr. Campbell by a Colonsay labourer; another, the Barra version, was in the form of a wild chant.*

Mr. Campbell tells us (i., p. 471) that he has had access to many of the MSS. of the Highland Society, and finds them to be chiefly poetry. Some MSS., which have an appearance of prose, prove, on examination, to possess a certain measure.

In the stories collected by Mr. Campbell from perfectly illiterate people, we find the same incidents as those found in ancient Irish and Welsh MSS., to which the Highland peasants have assuredly had no access; of which, in fact, they have never even heard. The tales were difficult to obtain, owing to the teaching of a certain class of persons, who impress upon the old

could not substantiate all his statements, he would be punished. In spite of these mischievous and ignorant persons, Mr. Campbell has collected a mass of most interesting matter, illustrative of the old Highland traditions and beliefs.

In these stories are to be found legends of the magic land of the West, connected with which are the giant heroes who are possessed of the sword of light, the magic stone and the cauldron, akin to the Irish cauldron of the Daghda, which was brought to Ireland by the Tuatha De Danann, to the Welsh cauldron of Ceridwen, and to the Breton kettle of the Korrigan.

In this land are the mystic fountain of life, the magic well and the mystic apple tree; there also dwell the mighty smiths who possess magic arts. In some of these tales there is mention of a herb which gives life; a herb which Mr. Campbell connects with the Indian Soma.

Beyond the green island of the West lies the land of the dead and the land of youth. Mr. Campbell inclines to the belief that this Western land is America; he does not, in spite of Plato, entertain the possibility of the former existence of any other Western land.

Now let us turn to Irish tradition, or rather to Irish pseudo-history. O'Curry gives the date of Partholan, who is the first legendary Irish king, as A.M. 2520.* Partholan arrived in Ireland "after the flood."

Following him was Nemidh, A.M. 2851.† From Nemidh descended the Tuatha De Danann, the Firbolgs and the Ancient Britons. Three chiefs are represented as leaving Ireland for Greece in 3066, after the great battle with the Fomorian sea robbers. The descendants of one of these chieftains were the Tuatha De Danann, who returned to Ireland from Thrace, or some say from Athens, and conquered it by magic, being themselves dispossessed by the Sons of Mil, who, according to the *Annals of the Four Masters*, arrived in Ireland B.C. 1694.‡

* See *The Atlantis*, iii. 382-3. London; 1858-70.

† It must be remembered that the exist[illegible]blematical. They belong to t[illegible]

Keating, the historian, whose date is 1570, states that the
tha De Danann brought to Ireland a sword, the Stone of
ıe, a spear, and the cauldron and harp of the Daghda.*
y also brought lyric lore and learning, and spells and charms.
y established four professors to initiate the youth into arts
sciences, and they learnt their magic in Thrace. But the
tha De did not found Druidism. Partholan brought with
three Druids, and the Fomorians and Firbolgs are also
d to have had Druids for their counsellors. In one of Mr.
pbell's Scotch tales, Duanach, the wily friend of the hero,
dressed as "Druid"; a term which according to O'Curry
tes "learned."† According to the same writer, it was held
wful among the Druids to build temples (Lecture ix., p. 177
q.).

Magic power was a leading feature of the mysterious semi-
ıe Tuatha De Danann; it is curious and interesting to note
the ancient tales as to their control of the elements are
ually "rationalised" in later records. The Tuatha De are
ially connected with the distant and mystic wonderland,
in its semi-historical and allegorical character. I draw
distinction because I believe that there are indications of
conceptions with regard to the wonderland or Isle of
nen.

Firstly, I believe it to be a remnant of tradition as to the lost
ntis; secondly, a fragment of teaching touching the astral
devachanic planes. I believe the meaning of this fragment
ave been early lost, at any rate for the majority of people; I
onfirmed in this belief, because the legends of the wonder-
have been burlesqued in the Rabelaisian *Vision of Mac*

in the thirteenth. Some of the most archaic Irish MSS. breathe a spirit of exceedingly coarse burlesque, so that I believe the true meaning of the legends to have been lost to the generality of people by the time they were committed to writing.

Mr. Nutt, in *The Voyage of Bran* (i. 192 *et seq.*), does not enter upon the vexed question of the origin of the Ossianic cycle of myths, nevertheless he remarks: "A curious feature is the giant stature attributed to the dwellers in the Western Marvel Land. This is . . . . . contrary to the spirit of the older romance."*

But since we find legends of gigantic men possessed of magic arts, among the peasants of the Highlands of Scotland, I see no reason for supposing that the great stature of some of the characters is a later accretion to the Ossianic myths. Despite the fact that Mr. Nutt believes the legend of the gigantic woman, whose home is the Maiden's Land in the West, and who meets Finn and his men, to be coloured by late tradition, he says: "At times we catch in the *Dinnshenchas* legends far-off echoes of a giant world, so mighty and so remote as to leave upon the mind the same thrill of uncanny wonder as is provoked by the mythical lists in *Kilhweh and Olwen*. 'Tuirbe's strand, whence was it named? . . . . Tuirbe Fragmar, father of the Gobbán Saer, 'tis he that owned it. From that heritage he used to hurl a cast of his axe from the Hill of the Axe in the face of the flood tides, so that he forbade the sea, and it would not come over the axe. And no one knows his genealogy, unless he be one of the defectives who fled from Tara before the Master of Many Arts (*i.e.*, Lug).' In this legend . . . . . we have not only a

the Celtic influx. The legends respecting these and the early Celts may well have mingled.*

Curiously enough, legends of floods and "sea bursts" are rife in ancient Irish tradition. In the records of the ancient kings we find accounts of the breaking forth of lakes and waters in their countries, arguing a time of instability and upheavals of land and water.†

Mention of these floods is made in the *Dinnshenchas*. I quote from the *Dinnshenchas* of Tonn Clidna, of which Mr. Nutt remarks, that some of the matter is "as archaic as anything preserved by any other branch of the Aryan-speaking peoples, and has been handed down to us in a manner which shows that the eleventh-twelfth century antiquaries who inserted it in the *Dinnshenchas* had absolutely no comprehension of its origin and significance."‡ The quotation which follows is taken from Mr. Whitley Stoke's translation of the *Rennes Dinnshenchas*, which appears in the *Revue Celtique*, xv. 437 *et seqq*. "Clidna, daughter of Genann, son of Tren, went from the Hill of the Two Wheels in the Pleasant Plain of the Land of Promise, with Iuchna Ciabfhaindech to reach Mac ind Oc.§ Iuchna practised guile upon her. He played music to her in the boat of bronze, wherein she lay, so that she slept. And he turned her course back, so that she went round Ireland southwards, till she came to Clidna. This was the time when the illimitable sea-burst arose and spread through the districts of the present world. Because there were at that season three great floods of Erin, to wit, Clidna's flood, and Ladra's flood, and Bale's flood. But not in the same hour did they rise. Ladra's flood was the middle one. So the flood pressed on aloft, and divided throughout the land of Erin, till it overtook yon boat with the girl asleep in it, on the strand, and then was drowned Clidna, the shapely daughter of Genann."

In another version, a Druid of the Tuatha De, in a woman's shape, is sent by Manannan, chief of the Tuatha De, to fetch his

* See *Atlantis*, pp. 40, 41, by Scott-Elliot. London; 1896.

† In the reign of Tighernmas, nine lakes are mentioned as appearing.

‡ *Voyage*

bride, Tuag, to the Land of Everliving Women. A wave of the flood-tide drowns her, and Manannan slays the messenger.

It is not my intention to argue as to whether Clidna, in her boat of bronze, typifies a race or sub-race. The points I would emphasise are: (*a*) the legend as to successive floods, (*b*) the power of the gigantic race over the elements, (*c*) their connection, not only with the Western Wonderland in its physical objective existence, *i.e.*, with Atlantis, or at least Poseidonis, but also with the "Land of Promise," or "Land of Women," viewed as the "other world"; to which, it may be observed, men are represented as going and returning.

I believe these tales symbolise the astral and devachanic planes; though in Scotch tradition the land of the dead lies Westward, yet these Blessed Isles are not the worlds of the ghosts. Living men are summoned thither; and in Irish tradition, Manannan, the great Tuatha De, goes to and fro from them.

It is with this aspect of the Wonderland that I now propose to deal.

In the legend of the "Voyage of Bran," the hero of which is summoned to the Wonderland by a mysterious woman who visits him at his palace, we find the story of the western country linked with the doctrine of re-birth.

In a short article which appeared in THE THEOSOPHICAL REVIEW for September, 1898, I referred to the re-birth of Find, as Mongán, son of Fiachna. In the "Voyage of Bran," Mongán is represented as the reputed son of Fiachna, his father being the Tuatha De, Manannan mac Lir, lord of the Marvel Land whither Bran voyages. Now if this land be the devachanic plane, Manannan is the reincarnating ego.

Bran, crossing the sea in his coracle, meets a man in a two-wheeled chariot.* This man tells him that he is Manannan, and "it was upon him to go to Ireland after long ages, and that a son would be born to him, even Mongán, son of Fiachna—that was the name which would be upon him." He alludes to the

"What is a clear sea
For the prowed skiff in which Bran is,
That is a happy plain with a profusion of flowers
To me from the chariot of two wheels."*

He sings the praises of the Land whither Bran is bound, and leaves him. In one version of the tale of the birth of Mongán, Manannan is represented as approaching Caintigern, wife of Fiachna, in the form of her husband. The truth of this story being, as I think, that Manannan is the reincarnating ego, while Find and Mongán are the personalities through whom it manifests.

In this sense, Mongán is the "son of Manannan," though Fiachna be his mortal father. Leaving this episode, let us notice one or two legends respecting this Land of Women towards which the old Irish heroes voyage. Let us observe, in passing, that Mr. Nutt draws a distinction between the land over the sea and the fairy land which is in the interior of the Sidh or fairy mound. For example, the land to which Bran voyages is a land of Women, a land of the Ever-living, whence mortals may not return; it is a country of marvellous trees, fruits and singing birds; there every man shall find in his food "the savour he desires"; it is a land of music and "splendours of many colours."

Bran voyages back to Ireland because one of his men becomes homesick, but he refrains from "touching the earth of Ireland"; did he do so, death would ensue. Death does overtake his follower, who "leaps ashore."

In "Cuchulinn's Sick Bed," on the other hand, we find that Cuchulinn returns to earth; deathlessness is not, however, a feature of this land, for Cuchulinn, who visits Labraid in that country, slays many enemies therein. He returns to Ireland scatheless, and a Druid gives him a draught of forgetfulness in order that he may forget the country wherein he has been.

It is Mr. Nutt, and not myself, who draws a distinction between the characteristics of these countries. It is a distinction

* Does not this indicate that Manannan is viewing Bran's surroundings with the sight of the mental plane?

which is very useful for my purpose, since it supports my theory that the Land of Women, *over the sea*, is the devachanic plane, whence the soul is led by "homesickness," *i.e.*, desire for earth-life. The fact that Bran is able to return and tell of his journeyings, while at the same time he does not "touch the earth of Ireland," in other words, reincarnate as in the usual course of death and birth, also supports my view. The following description of the country is from Professor Kuno Meyer's translation (i. 6):

7. "An ancient tree there is with blossoms,
On which birds call to the Hours.
'Tis in harmony it is their wont
To call together every Hour.

8. "Splendours of every colour glisten
Throughout the gentle-voiced plains,
Joy is known, ranked around music,
In Southern Mag Argatnél.

9. "Unknown is wailing or treachery
In the familiar cultivated land,
There is nothing rough or harsh,
But sweet music striking on the ear."

In the "Sick Bed of Cuchulinn,"* the hero apparently visits the astral plane during life; and returns to earth to drink a draught of oblivion. The inhabitants of that country fight with and slay their enemies, *i.e.*, struggle with and destroy their yet unpurified desires.

This leads us to a point respecting which Mr. Nutt makes the following comment: he remarks that the Irish other world is "like Hampstead Heath on a Bank Holiday," its chief joy being "unlimited love making." I am surprised that one who is possessed of so much feeling for the beauty and glamour of Celtic romance, should (as I think) fall into an error with regard to the meaning of this symbolism. In the "Adventures of Teigue, son of Cian," which has been translated from the fifteenth century *Book of Lismore*, and will be found in the *Silva Gadelica*

* See *The Atlantis*, ii. 98. Quoted from *The Yellow Book of Slane*, in Leabhar na h-Uidhre. O'Curry.

by Mr. S. T. O'Grady,* we find a beautiful version of the story of the Isle of Women, in which such a construction is guarded against. The maidens of the Blessed Isle are surely the purified desires and aspirations of the soul; and the union is the divine marriage of the mortal to the immortal part. In the same manner we should surely be far astray if we interpreted the "savour" of the "food" in a literal sense. Students of Theosophy will readily understand the assertion that every man found in the food the savour he desired.

So far I have dealt with the legends as referring to the normal devachanic period of the soul, or to the conscious passing to the mental or astral plane. But there are other aspects. In these legends are hints as to the journeying of the Monad through the kingdoms of Nature, hints as to race evolution, rather than to individual experience. These I pass by, but, in conclusion, I would refer to that aspect of the stories which appears to hint at initiation and to speak of aspirants thereto.

We find an aspect of the Marvel Land which we do not perceive in the tales which deal with the round of "simple, sensuous pleasures," to quote Mr. Nutt, which some of the visitors to these magic countries enjoy.

These are the legends in which a journey is made in quest of knowledge. By a mystic well in a wonderland below the sea, grow "the hazels of wisdom and inspiration." "Sinend, daughter of Lodan Lucharglan, son of Ler, out of the Land of Promise, went to Connla's Well, which is under sea, to behold it. That is a well at which are the hazels of wisdom and inspiration, that is, the hazels of the science of poetry. . . . . now Sinend went to seek the inspiration, for she wanted nothing save only wisdom . . . . . but the well left its place . . . . . and overwhelmed her . . . . and when she had come to the land on this side she tasted death."†

If races never degenerate into savagery, if civilisation and a rude form of society have not existed side by side in the past, how are we to reconcile these "Dinnshenchas," these passages

* *Silva Gadelica*, 2 vols. Williams and Norgate. London, 1892.

† "Rennes Dinnshenchas," *Revue Celtique*, xv. 457. Paris, 1870, etc.

full of literary beauty and charm, the elaborate training of the pupils of the Druids, and the accounts of the customs established in Ireland by Tighernmas, as they are given by Keating and by the *Four Masters*, with the account of the condition of the Irish people in the sixteenth century, which is quoted in Professor Tylor's *Primitive Culture ?*

In A.M. 2186, according to Keating, Tighermas introduced gold smelting, and established laws ordaining that one colour should appear in the dress of a slave, two in a peasant's, nine in a king's or a queen's. In the sixteenth century the "meere Irish" are represented as living in a state of savagery, and wrapping round their bodies a strip of rag.

The "Voyage of Bran" was probably originally written down in the seventh century, and re-written in the tenth. It existed in its oral form at an earlier date. How early, it is of course impossible to say. If these tales are, as one of Mr. Campbell's collectors was led to believe, fragments of Druidic instructions, they may be as old as Druidism, and in *The Secret Doctrine* we are told that the Druids drew their knowledge from the universal Wisdom Religion.*

As I have said, Partholan is stated to have brought with him three Druids, but Partholan's date is given according to the chronology of the orthodox Keating.

Mr. Campbell traces a connection between the Druids and his Highland tales, saying† that the old women who, in one story, guard a mystic sword, are the Groach. The Groach are believed to have been Druidesses who had colleges in Brittany, and of whom many Breton tales are told.

IVY HOOPER.

* In Joyce's *Old Celtic Romances* (Kegan Paul & Co., London, 1879, p. 429, note 3), it is remarked that the Druids were not priests, but "men of science." Science and religion being linked, in the view of students of occultism, the functions of the priest and the scientist might well be exercised by the same person. Since this is not a familiar fact to modern thought, we find the opposed conceptions as to Druidic functions.

† Vol. i. 352.

THE DEVELOPMENT OF CONSCIOUSNESS

AMONGST the readers of THE THEOSOPHICAL REVIEW there are doubtless many students of Theosophy who, like myself, have found much difficulty in grasping and comprehending the development or evolution of consciousness as taught by Theosophy. This teaching is to the novice extremely difficult and abstruse; and is so *ex necessitate rei*, for no one can thoroughly realise a state of consciousness until he not only has experienced it, but has been able to retain it in his own memory.

I wish to state at the outset that this short article and the diagram accompanying it are of course meant to aid only the younger students in comprehending this very difficult problem.

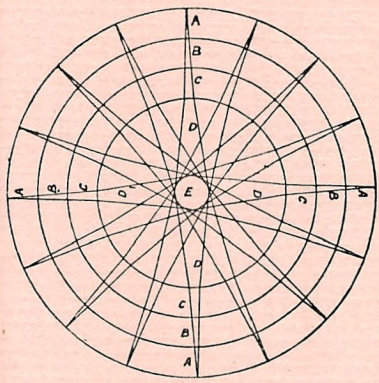
From the writings of Madame Blavatsky and others, we learn that life and consciousness when fully developed, as in a Master when on the buddhic plane, are found to be one and undivided, and to include and be one with other consciousnesses, and that the individual who has gained self-consciousness on that plane is able to think and feel with all living things which are below him in evolution; he can think and feel as they do, and can aid, and assist, and sympathise with the lower kingdoms in their evolution. This stage of consciousness includes and contains all the grades through which the individual has passed, *i.e.*, presumably from the elemental, through the mineral, vegetable, animal and human kingdoms. We learn that this consciousness, being in reality one and undivided in itself, *appears* to be differentiated, or individualised, in its progress through the various planes, kingdoms, forms and individuals through which it manifests, and by which it is limited and obscured.

In studying this question it is well to set aside for the moment our own personal and individual state of consciousness, as we are apt to use it in measuring that of others, and

this is misleading. We must realise that this present state of consciousness as exhibited by ordinary undeveloped humanity is only one of the lower aspects of the one great consciousness that opens out before us in ever-expanding manifestation, continuing through those higher planes of which we (the undeveloped) have only a hazy and theoretical conception.

In common with many others I found it difficult to grasp the idea of the one life, the one thinker, the one consciousness, amidst all the variety and gradations of manifestation surrounding us—amidst the apparently irreconcilable divergence and differentiation in the planes, kingdoms and forms in which life and consciousness are exhibited.

I found the idea which is somewhat imperfectly represented in the accompanying diagram, helped me much in understanding that the development of consciousness and its ultimate union



with the high source from whence it came did not mean its absorption and annihilation, but simply its development by *expansion* with the retention of the thread of its individuality.

Many students are very averse to accept any teaching by which they may in any sense lose what they term their "individuality" and this is natural, and I wish to illustrate by means of this diagram that in no sense does this happen—the teaching simply shows an ever expanding consciousness—a consciousness to which much is added but nothing is taken away.

In the diagram I have omitted all reference to the three elemental kingdoms preceding the mineral, as that might con-

fuse what I wish to present in all simplicity. I, therefore, in the diagram begin where life and consciousness commence their evolution in the rigid forms of the mineral kingdom on this physical earth plane. This is marked in the diagram A (the number of points of course is immaterial). Here at the outmost circle consciousness is very latent in the mineral forms, and progresses through the various mineral group-souls—the former disintegrating and the group-souls retaining the experiences—and then going on to inhabit forms in the more expanding aspect and conditions of the vegetable kingdom, shown as B in the diagram. Here the forms die and disintegrate and hand on their experiences to the group-souls, which as they develope pour into the more expanded conditions of the animal kingdom marked C in the diagram. Here consciousness as shown in the diagram is much more expanded and the same system of progression through the group souls proceeds, until the period of individualised or self consciousness is arrived at in the human kingdom, marked D. Here man as an individual pursues his evolution until he ultimately reaches the position of a Master and functions on the buddhic plane, where it will be seen that individual consciousness has mingled with all other consciousness, but still retains its own, having arrived at that state by *expansion* and not absorption. It will be seen that each wedge-shaped ray in the diagram expands more and more through each kingdom, but loses nothing that it has passed through.

This diagram might be made more elaborate in many ways, but I have tried to make it as simple and concise as possible, so that it may serve as an illustration only.

It will be seen from the diagram that non-separateness only exists when man has by evolution attained to the consciousness of the buddhic plane, and that farther down on the lower level of consciousness separateness is an actual fact and must be so recognised, but it will also be observed that this non-separateness is ever coming nearer as the consciousness evolves towards the buddhic plane.

I would here like to make use of a simile which I have applied before in illustrating that expansion of consciousness does not mean its annihilation. If we imagine the possibility of in-

fusing into a rabbit the consciousness of a man of ordinary development, but still allowing the rabbit to retain its own more limited rabbit-consciousness, so that it could feel the higher consciousness as something added to, but not absorbing, its former consciousness, surely the rabbit would not be desirous of recalling and dwelling upon the memory of its desires and sorrows of rabbit-life, but would rather be so taken up with the expanded man-consciousness that it would use all its energies on that plane.

So with humanity, when the state of ordinary consciousness had developed or expanded to that of the buddhic plane, the entity would naturally find little to attract him to dwell in the state out of which he had expanded, but would devote all his energies to the higher.

This development or expansion of consciousness is, in other words, the development of the soul, and is obtained by man, the thinker, acting through his various sheaths or vehicles, which are at once his instruments and his limitations. These bodies, which are sometimes called the garments of the soul, are really more: they are living garments, each having a *quasi*-separate consciousness of its own which cannot be ignored. Each has its influence and force at work upon the thinker, modifying the action of the thinker, and by vibrations inducing the ego to act under its influence.

At the dawn of individual or self consciousness it is right, and within the contemplated scheme of evolution, that each sheath or vehicle whilst it is the centre of consciousness should think itself to be the "I" or individual. I need only refer the reader to Mrs. Besant's work, *The Self and Its Sheaths*, in which she most lucidly explains this position.

That which constitutes the identity of the soul on the buddhic plane with its past states of consciousness, appears to be soul-memory, and this, as stated by Mrs. Besant, is always preserved to it as the thread which enables the soul, when it so wills, to recall its past and identify itself with its various experiences.

Surely this is all that the most persistent individualist need require?

N. A. KNOX.

THE SHEPHERD OF MEN*

1. It chanced once on a time my mind was meditating on the things-that-are,† my thought was raised to a great height, the senses of my body were held back—just as men are who are weighed down with sleep after repletion and excess, or from fatigue of body. Methought a being more than vast, in size beyond all bounds, called out my name and said: What would'st thou hear and see, and what hast thou
2. in mind to learn and know? And I replied: Who art thou? And he said: I am Man's Shepherd,‡ Mind of all mastership§; I know what thou desirest and I'm everywhere with thee.
3. And I replied: I long to learn the things-that-are, and comprehend their nature, and know God. This is, I said, what I desire to hear. He answered me: Hold in thy mind what thou would'st know, and I will teach thee.
4. E'en with these words his aspect changed,‖ and straight-

* The following is a translation of the first of several marvellously beautiful treatises ascribed to "Hermes the Thrice-greatest." I have selected five of these sermons on initiation for translation, and appended to each a short commentary for the benefit of the general reader. I print them first without any introduction, because I wish my readers to be in possession of the problem before any solution of it is attempted. I intend to follow up these translations with three or more papers treating of "Hermes the Thrice-greatest," and "Concerning the Egyptian Mysteries," in which I shall attempt to show the enormous importance of these treatises for the history of the evolution of Christian origins. I have only to add that I should not have attempted a translation if any satisfactory version existed in English or—I had almost added, in any other language. Everard's old version (1650) is full of errors, mistranslations, and obscurities; the best excuse for him is to suppose that his text must have been very corrupt. Chambers' translation (1882) is so slavishly literal that it ceases to be English in many places, in others goes wide of the sense, and, in general, is incomprehensible. Ménard's French translation (1866) is elegant and sympathetic but here and there also misses the sense. The most literally accurate translation is Parthey's Latin version (based on the Latin version of Ficinus, as emended by Flussas and Patricius), but even he is at fault at times and no one can understand the Latin without the Greek. To translate "Hermes" requires not only a knowledge of Greek but also a knowledge of that theosophy which he has so admirably handed on to us. I use Parthey's text (Berlin, 1854).

† *περὶ τῶν ὄντων.*

‡ Ποιμάνδρης.

§ *ὁ τῆς αὐθεντίας νοῦς.*

‖ *ἠλλάγη τῇ ἰδέᾳ.*

way, in the twinkling of an eye, all things were opened to me, and I see a vision limitless, all things turned into light, —sweet, joyous light. And I became transported as I gazed. But in a little while a darkness came borne downwards, awesome in turns and mournful, of coiling shape.* And then I seemed to see the darkness change into some sort of fluid nature, tossed about beyond all power of words, belching out smoke as from a fire and groaning forth a noise that beggars all description. But afterwards a cry came inarticulately from her.† [Thereon] out of the light a holy "word"‡ descended on the nature; and upwards to
5. the light from out the fluid nature leaped pure fire. Light, sharp§ and active was the fire. The air, too, being light, behind the spirit‖ followed; and from the earth and water it rose up to fire so that it seemed to hang therefrom. But earth and water stayed so mingled each with other, that one from other could no man discern. Yet were they moved to hear by reason of the "spirit-word" which brooded o'er them.¶

6. Then said to me the Shepherd: Didst understand the vision what it means? Nay; that I *shall* know, I said. That Light,** he said, am I, the Mind, thy God, prior to the Fluid Nature which appeared out of the Darkness; that Light-Word from the Mind is Son of God. What dost

* σκότος κατωφερὲς ἦν ἐν μέρει γεγενημένον φοβερόν τε καὶ στυγνόν, σκολιῶς πεπερασμένον. The sense is by no means certain. Ménard translates "de forme sinueuse"; Everard, "coming down obliquely"; Chambers, "sinuously terminated." It is apparently the οἰκεῖον σῶμα, the peculiar body or form of the darkness of §20.

† That is, from the fluid nature.

‡ λόγος. It is impossible to render the full force of the term *logos* in English. In Greek it means "reason," "word," "saying" and "discourse," and is used purposely by the writer to unite the meanings of the Reason of God, whereby all comes into being, and the reason in man, which is co-essential with the Great Reason, and also the metaphorical "Word of God," whereby He speaks forth the universe, and inspires the words of wisdom.

§ Or swift ὀξύ.

‖ πνεύματι, that is, the air followed after or was drawn up by the spiritual word as it breathed or moved upon the waters or fluid nature.

¶ That is, they were energised by and responded to the influence of the spiritual creative light-word; they were the primordial conscious and rational elements.

** In the Shepherd's teaching I have printed all the mystical terms with capitals.

thou mean? I said. Know that what sees in thee* and hears is the Lord's Word; the Mind itself is Father-God. Not separate are they the one from other; just in their union rather is it that the Life consists. Thanks be to thee, I said. So, understand the Light, he answered, and make friends with it.

7. And speaking thus he gazed for long upon me, so that I trembled at the look of him. But when he bent his head, I saw in mine own mind the light was now in powers no man could number, the world-order† had grown beyond all limit, and that the fire was compassed round about by a most mighty power, and now subdued had come unto a stand. And when I saw these things I understood by reason of the Shepherd's word.

8. But as I was in great astonishment, he said to me again: Thou didst behold within thy mind the Archetypal Form whose being is before beginning without end. Thus spake to me the Shepherd. And I said: Whence then have nature's elements their being? To this again he answered: From God's Will; Nature received the Word, and gazing on the Kosmos‡ fair did copy it by means of her own elements

9. and by the birth of souls. And God-the-Mind, being male and female both, as Light and Life subsisting, by Word brought forth another Mind Creative, who, God of Fire and Spirit, did create Seven Rulers who enclose the world perceivable to sense.§ Men call their ruling Fate.‖

10. Straightway from out the downward elements God's Rational Word¶ leaped up to Nature's pure creation, and was at-oned with the Creative Mind,** for it was co-essential

* That is, in vision.

† *κόσμον.* The word *kosmos* means either "order" or "world"; and in the original there is frequently a play upon the two meanings, as in the case of *logos.*

‡ That is, the ideal world-order in the realms of reality.

§ *τὸν αἰσθητὸν κόσμον.* The sensible or manifested world, our present universe, as distinguished from the ideal eternal universe, the type of all universes.

‖ *εἱμαρμένη.*

¶ The Logos which had previously descended into Nature.

** The second or manifested Mind, the Demiurge

with it.* And Nature's downward elements being thus
11. deprived of Reason, remained to be pure matter. Then the Creative Mind (joined with the Rational Word), he who surrounds the spheres and spins them with his whirl, set moving his creations and let them turn from a beginning boundless unto an endless end, for they begin for ever where they cease. It was the circulation of these spheres, ruled by the will of Mind, that from the downward elements brought forth irrational lives,† for He did not bestow the Reason on them. The air brought forth things winged, the water things that swim; land and water one from another parted as Mind willed; and from her bosom earth produced what lives she had, four-footed things and reptiles, beasts wild and tame.

12. But All-Father Mind,‡ being Life and Light, brought forth a "Man"§ co-equal to Himself, with whom in love He fell, as being His own child,‖ for he was passing fair, the image of his sire. In very truth, God fell in love with His own
13. Form, and on him did bestow all of His own creations. But when [the Man] gazed down on that which the Creator¶ had created in the Father,** he too wished to create. And so he parted from the Father, changing his state to the creative sphere.†† Possessed of all authority he gazed upon his brother's creatures.‡‡ They fell in love with him, and each gave him a share of his own host.§§ And after that he had well-learned their essence and had become a sharer in their nature, he had a mind to break right through the boundary of the spheres, and to wear down the strength of that which pressed upon the fire.

* ὁμοούσιος, usually translated "consubstantial"; but οὐσία is "essence," whereas the Greek for "substance" is ὑπόστασις, *hypostasis*.

† Animals.

‡ The first Mind.

§ The prototype, ideal or perfect Man, male-female.

‖ And not a soul-product of the spheres.

¶ The second or manifested Mind.

** The universal Mind.

†† The eighth sphere bounding the seven.

‡‡ That is the seven spheres created by his brother, the second Mind.

§§ τάξις, rank or order.

14. So he* who doth authority possess o'er the world's mortal lives and over things irrational, peeped through the Harmony,† breaking right through the circles' strength, and showed to downward Nature God's fair Form. And when she saw that Form of beauty which can never satiate, which further now possessed within itself each single energy of [all] seven Rulers as well as God's own Form, she smiled with love; for she had seen the image of Man's form upon the water, his shadow on the earth. He in his turn a form beholding like himself, existing in himself, upon the water,
15. loved it and willed to join with it; and with the will came act,‡ and so he vivified the form devoid of reason. And Nature took the object of her love§ and wound herself completely round him, and they were mingled, for they were lovers. And this is why beyond all creatures on the earth man is twofold; mortal because of body,‖ but because of the essential Man immortal. Though deathless and possessed of sway o'er all, yet is he subject to the things of death set under Fate.¶ Thus though above the Harmony, within the Harmony he hath become a slave. Though male-female,** as from a father male-female,†† . . . . and though he's sleepless, yet is he o'ercome by sleep.
16. Thereon my mind [did whisper]: *I too*‡‡ as well am amorous of the Word. The Shepherd said: This is the mystery kept hid until this day. Nature embraced by Man brought forth a wonder, O so wonderful. For as he§§ had the nature of the concord‖‖ of the Seven—he who, I said to thee,

* Man.

† That is, the harmonious interplay, concord or system of the spheres.

‡ *ἐνέργεια*, energy

§ That is the "shadow" man.

‖ The body which Nature gives him.

¶ The seven spheres.

** That is "a-sexual" but having the potentiality of both sexes.

†† That is the Man. The text which follows is faulty; there is evidently a lacuna, and the reading *ἀύπνου* is hopeless. I therefore read *ὕπνου* with Ménard, and so make sense.

‡‡ *Sci.*, as well as Nature.

§§ Man.

‖‖ Harmony.

was of the Father and the Spirit*—Nature delayed not, but immediately brought forth seven "Men," in correspondence with the natures of the Seven, male-female and sublime.

Thereon I said: O Shepherd, now am I filled with great desire and long to hear; do not run off.† The Shepherd said: Keep silence, for not as yet have I unrolled for thee the first discourse.‡ Lo! I am still, I said.

17. In such wise then, as I have said, the generation of these seven came to pass. The air§ was as a woman and the water filled with longing; it took its ripeness from the fire, and from the ether spirit. And Nature thus did bring forth frames to suit the form of Man, for "man" had now from Life and Light changed into soul and mind. And thus continued all the sense-world's limbs|| until the cyclic period
18. of [those] principles and kinds came to an end. Now listen to the second part¶ of the discourse which thou desir'st to hear. The cycle being ended, the bond that bound them all was loosened by God's will. For all the creatures, being male-female, at the same time with man were loosed apart; some became male in part of them,** some in like fashion female. Then God straightway said to the holy Word: Increase ye in increasing, and multiply in multitude, ye creatures and creations all; and he that hath mind in him, let him know that he is deathless, and the cause of death is love of body, and [let him know] all things-that-are.

* That is the Word.

† *μὴ ἔκτρεχε*, perhaps meaning diverge from the subject, or go too fast; lit., it means "do not run away."

‡ *λόγον*.

§ "Earth" is the MS. reading (*θηλυκὴ γῆ ἦν*), but the editors all read "air" (*θηλυκὸν γάρ ὁ ἀήρ*), which seems to be required. The hermaphrodite race is said not to have been clothed in gross physical matter.

|| *μέλη*, members.

¶ What is called the first discourse in §16 is now ended. The second begins with the separation into sexes.

** *ἐν μέρει*, a difficult term which has not been so far satisfactorily translated. Perhaps it may mean "in function" or even "in turns," but the latter seems to give no sense.

19. Upon His word, His Forethought* did by medium of the Fate and Harmony effect their couplings and their generations founded. And so all things were multiplied according to their kind. And he who thus hath recognised himself hath reached that Good which doth transcend abundance; but he who doth the body love—that body which doth come from fault of love,† remains in Darkness wandering,‡ and
20. suffering through his senses things of death. What is the so great sin, I said, the ignorant commit, that they should be deprived of deathlessness? Thou seem'st, he said, O thou, to give no heed unto what thou hast heard. Did not I bid thee *think?* Yea do I think, and I remember, and therefore give thee thanks. If thou didst think [thereon], he said, tell me: Why do they merit death who are in death? It is because the mournful darkness doth *descend* before it takes a body§ to itself; of this‖ consists the fluid nature, and of this¶ the body in the sense-world, and of this body death doth drink.
21. Right was thy thought, O thou. But how doth he who broods upon himself, go unto God, as God's Word saith? And I replied: The Universal Father doth consist of Light and Life, and from Him Man was born. Thou sayest well, he cried. God is the Light and Life; He is the Father from whom Man was born. If then thou learnest that thou really *art* thyself of Life and Light, and that thou merely *happen'st* to be out of them, thou shalt return again to Life. Thus did the Shepherd speak. But tell me further, Mind, I cried, how shall I come to Life. And my God answered me: The man who hath the Mind within,

* *πρόνοια*, that is the Word.

† That is love of matter. The original is *τὸ ἐκ πλάνης ἔρωτος σῶμα*, which all translate "he who from error of love loves the body" an impossible rendering of the Greek construction.

‡ It is impossible in translation to keep the word-play of the original—*πλάνης*, fault, erring, wandering, and *πλανώμενος*, wandering, erring.

§ The *σκολιῶς πεπαρασμένον* of § 4. The original spiral body or shape of the primordial world-plasm formed of the descending darkness.

‖ *Sci.*, darkness.

¶ *Sci.*, the fluid nature.

let [this man] know himself. Then it is not, I said, all
22. men who have the Mind? Thou sayest well, O thou, thus speaking. I, Mind, myself am present with holy men and good, the pure and merciful, men who live piously. [To such] my presence doth become an aid, and straightway they cognise all things and supplicate in full content the Father, and give thanks to Him, invoking on Him blessing, and chanting hymns in full submission to Him in their ardent love. And e'er they give the body up unto the death which is its due, they turn them with disgust from its sensations, from knowledge of what things they operate; * nay, it is I, the Mind, that will not let the operations which befall the body, work out their end. For being door-keeper I'll close up [all] the entrances, cutting the mental actions
23. off which base and evil energies induce.† But to the senseless, the wicked and depraved, the envious and the covetous, and those who murder do and love impiety, I am far off, yielding my place to the tormenting dæmon, who sharpeneth the fire and rusheth on them through the senses, thus rendering them the readier for transgressions of the law so that they meet with greater torment; nor doth he ever cease insatiate to stir their passions up to appetites inordinate, for in the dark he fighteth. Thus doth he play the torturer, increasing fire upon them more and more.

24. Well hast thou taught me all, as I desired, O Mind. And now, I said, pray tell me further of the passing up as now it is.‡ To this the Shepherd said: When the material body is to be dissolved, first he§ surrendereth the body by itself unto the work of change, and thus the form thou hadst doth vanish. Next he surrendereth its way of life,‖ void of all energy, unto the dæmon. The body's senses next pass back into their sources, becoming separate, and join

* εἰδότες αὐτῶν τὰ ἐνεργήματα.

† τῶν κακῶν καὶ αἰσχρῶν ἐνεργημάτων τὰς ἐνθυμήσεις ἐκκόπτων.

‡ περὶ τῆς ἀνόδου τῆς γινομένης.

§ That is, a man.

‖ τὸ ἦθος, the "habitual" part of man, the character impressed by habit on the body.

themselves again to [Nature's] energies; and [finally] his passions and desires withdraw unto that nature which
25. is void of reason. 'Tis thus he further speeds his way up through the Harmony.*

To the first zone† he gives the power of growth and waning; unto the second [zone], device of evil and deceit, so that they act no more;‡ unto the third, the guile of the desires, so that they too are made inactive; unto the fourth, his domineering arrogance, so that its over-bearingness is lost; unto the fifth, unholy daring and the rashness of audacity; unto the sixth, the getting wealth by evil means, so that these lose their power; and to the seventh zone, falsehood that lies in wait.§

26. And then, with all the Harmony's effects stript from him, clothed in his proper power, he cometh to that nature which men call the "eighth," and there with "those-that-are" hymneth the Father. They who are there welcome his coming there with joy, and he, made like to them that sojourn there, doth further hear the powers who are above the sphere beyond the seven, singing sweet songs of praise to God. And then they, in a band,‖ go to the Father home; of

* That is to say, a further description of the break-up of the irrational nature in man—his passions and desires, ὁ θυμὸς καὶ ἡ ἐπιθυμία—is now given.

† Or sphere.

‡ ἀνενέργητον.

§ That is, insidious lying, mental deceit. This category of seven sins or evil propensities gives us the evil aspects of the powers of the seven members of the Harmony, which, with the conventional names of the so-called "seven planets" appended, are as follows:

Zone 1; Moon; the power of waxing and waning, of growth; conceptive and generative (φυτικόν).

Zone 2; Mercury; the power of interpreting or devising (ἑρμηνευτικόν); hence Hermes was the "patron God" of "thieves."

Zone 3; Venus; the power of desire (ἐπιθυμητικόν).

Zone 4; Sun; the power of sensation and imagination; hence in a bad sense of thinking oneself to be some one (αἰσθητικόν, φανταστικόν).

Zone 5; Mars; the power of passion and courage; hence daring (θυμικόν).

Zone 6; Jupiter; the power of energy; the practical, hence business-like (πρακτικόν).

Zone 7; Saturn; the power of reasoning (λογικόν); in a bad sense casuistry, etc.; in a good sense, the contemplative power (θεωρητικόν).

See Macrobius, *Somnium Scipionis*, I. xii. 63; also Taylor's "Restoration of the Platonic Theology," appended to his *Proclus on Euclid*, ii. 288 n.; also my *Orpheus*, pp. 274, 275.

‖ τάξει, order, group.

their own selves they offer up themselves unto the powers,* and thus becoming powers they are in God. This is the Highest Good for those who gnosis have—to be made one with God. Why shouldst thou then delay? Must it not be, since thou hast all received, that thou shouldst to the worthy point the way, in order that through thee the race of mortal kind may by [our] God be saved.

27. This when he'd said, the Shepherd mingled with the powers. But I, with thanks and blessings unto Him who is the Father of all universal powers, rose up, full of the power he had poured into me, and full of what he'd taught me of the nature of the all and of the loftiest vision. And I began to preach to men the beauty of devotion and the gnosis' loveliness: O ye people, earth-born folk, ye who have given yourselves to drunkenness and sleep and ignorance of God, be sober now, cease from your surfeit, cease to be glamoured in irrational sleep.†

28. And when they heard [my voice], they came with one accord. Whereon I said: Ye earth-born folk, why have ye given up yourselves to death, while yet ye have the power of sharing deathlessness. Repent, O ye, who walk with error arm in arm and make of ignorance the sharer of your board; get ye from out the dark-light, and take your part in deathlessness, abandoning decay.

29. And some of them with jests upon their lips departed from me, abandoning themselves unto the way of death; others again entreated to be taught, casting themselves before my feet. But I made them arise, and made myself the guide of human kind, giving them reasons,‡ how and in what way they should be saved. I sowed in them the words of wisdom; of deathless water were they given to drink. And when the even came and the sun's beams began to set, I

* καὶ αὐτοὶ εἰς δυνάμεις ἑαυτοὺς παραδιδόασι.

† Cf. the new-found Logion, "Jesus saith, I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them, and my soul grieveth over the sons of men, because they are blind in heart" (*Sayings of Our Lord from an Early Greek Papyrus*, Grenfell and Hunt, London; 1897.)

‡ τοὺς λόγους διδάσκων, or teaching them the words.

bade them all give thanks to God. And when they had brought to an end the giving of their thanks, each man returned to his own resting place.

30. But I wrote in my heart the Shepherd's kindness, and with my every hope fulfilled more than rejoiced; for body's sleep became the soul's awakening,* and closing of the eyes—true vision, pregnant with Good my silence, and the utterings of my speech begettings of good things. All this befell me from my Mind, that is the Shepherd, the Reason† of all mastership, by whom being God-inspired I reached the truth. Wherefore with all my soul and strength thanksgiving give I to the Father-God.

31. Holy art thou, O God, the universals' Father. Holy art Thou, O God, whose counsel is perfected by means of Thine own powers. Holy art Thou, O God, who willeth to be known and art known by Thine own. Holy art Thou, who didst in Reason constitute the things-that-are. Holy art Thou, of whom All-nature hath been made the image. Holy art Thou, whom Nature hath not formed. Holy art Thou, more powerful than all power. Holy art Thou, transcending every excellence. Holy Thou art, Thou greater than all praise. Accept my reason's offerings pure, from soul and heart for aye stretched up to Thee, O Thou unutterable, unspeakable, Whose name naught but the

32. silence can express. Give ear to me who pray that I may ne'er of gnosis fail, gnosis which is our common being's nature;‡ and fill me with Thy power, and with this grace of Thine illuminate those brethren of my race§ who are in ignorance, but who are yet Thy Sons.‖ 'Tis for this cause¶ I trust in Thee, and for Thee bear my witness; I go to Life and Light. Blessed art Thou, O Father. Thy

* νῆψις, lit. soberness, watchfulness, lucidity.

† *Logos*.

‡ τῆς γνώσεως τῆς κατ' οὐσίαν ἡμῶν, "*our* being," that is, the "being" of man and God, the "being" which man shares with God.

§ The race of the Logos; the spiritual man imprisoned in matter.

‖ That is, Sons of God.

¶ Because I am Thy Son, have part of Thy nature in me.

Man would holy be as Thou art holy, e'en as Thou gavest him full power [to be].*

G. R. S. MEAD.

IBN GEBIROL'S "SOURCE OF LIFE"

IF there is any law in mental evolution it is this, that an epoch-making work is the descendant of a high lineage from the elect among thinkers, and it stands stamped with the repose of conscious nobility like a king among the wrangling mob.

It is now nearly a thousand years ago since this great system of pantheistic psychology, the *Fons Vitae*, flung its spell upon men, who, brought up in semi-barbarous universities, were killing each other in the street for the sake of a single phrase, the celebrated passage from Porphyry's *Isagoge*, which none of them was able either to complete or expose.

The author of the *Fons Vitae*, long supposed to be one of the Spanish-Arabs, is in reality no other than the celebrated Jewish poet, Solomon Ibn Gebirol. A sketch of his melancholy life and death is given by Graetz in his *History of the Jews*.†

Ibn Gebirol was, says Graetz, "an ideal personality, richly endowed, a poet and also a great thinker. In his system of philosophy he developed such an overflowing wealth of ideas, such a vigorous depth of thought, that he has been called the Jewish Plato, and the reader has to concentrate all his attention to follow him. He formed into one organised whole a confused mass of scattered ideas, and from him many minds have gained light and many hearts have been warmed.

"His tender poetical mind was early saddened by loneliness and he withdrew from the world and gave himself up to introspection. Poetry and philosophy like two angels overshadowed him with their wings and saved him from despair."

But his thoughts are always serious and his songs are bitter and very sad. His elegies are famous to this day among the

* The Commentary is too long to appear in the present number, as was originally intended. It is some nine pages and our readers have no doubt had enough of us for one month.

† H. Graetz, *History of the Jews*. Vol. III., ch. ix. London; 1892.

Jews. He was a poet at the age of twenty, and is said to have written a Hebrew grammar in verse! In one of his poems which foreshadows his latter work is this passage:

"How could I forsake wisdom,
With whom I have made a covenant?
She is my mother, I her dearest child;
She is my ornament, the jewel of my neck,
Should I lay aside my beautiful attire?
Whilst yet I live, will my spirit ever
To her heavenly heights aspire,
And ne'er will I rest till the Source I find."

One of his most beautiful poems is the "Kether Malkuth" (the Kingly Crown) which is in the form of a prayer that has no equal in sublimity. The kabalistic *motif* is evident, and Jellinek* says that Ibn Gebirol was the first who knew the secret of the kabalistic manifestation-forms. Jellinek also says that from the use he makes of the word Chochmah (wisdom) he evidently means to indicate the Gnosis. The whole poem shows how much he was occupied with the Book Jetzirah, also with Hâja, the basis of the Gnosis.

Whether, however, Ibn Gebirol drew from the Kabalah or the Kabalah from him is a disputed point. Munk asserts the Kabalists drew from the *Fons Vitae* and also from the Arabian Pseudonyms, which Ibn Gebirol is known to have read, and that this latter ought therefore to be considered as the founder of the speculative Kabalah,† and that he uses the expression the "Cabbalistic Wisdom," not referring to the Kabalah or the Gnosis, but merely to the authentic tradition, and this, according to Munk, is proved by the words of the original Arabic. However this may be, the rapport between the *Zohar* and the *Fons Vitae* is exceedingly close.

Thus in the beginning of the "Kether Malkuth" we find this:

"Thou who art the Being, who from the *Shadow of His Light*
hast given birth to all that is."

This is the Concealed Light, the En-suph of the Kabalists, from which all creation or emanation proceeds "as a perpetual flow," which same expression is used in the *Fons Vitae*. The

* A. Jellinek, *Die Kabbala*. Leipzig; 1852. † Munk's *Mélanges*, p. 283.

Will is the primal unity in the *Zohar* and the *Fons Vitae;* it is identical with the divine word and with the divine essence, although it is presented as the first hypostasis. This Will, inaccessible to our intelligence, is the very occult principle of all things, and produces all. It is the Supreme Wisdom, the Source of Life. Compare with this:

"Thou art wise, Wisdom is the source of life which springs in thee,"

from the "Kether Malkuth."*

It is a curious fact that, in tracing the mental lineage of the *Fons Vitae*, the works of Plotinus are never quoted, and the Arabians seem not even to have known his name, yet our author is constantly approaching his doctrines and even his actual phrases. Several works of Proclus are quoted, and the *Elements of Theology* was in Arabic. Nevertheless it is abundantly obvious that Gebirol knew the Alexandrians most thoroughly, though he may never have read the original Greek or seen a complete translation, and this knowledge went far deeper than the Neo-Platonic tinge which the Arabian Peripatetics introduced into Aristotle.

He no doubt imbibed much from the compilations attributed to Empedocles, Pythagoras and Plato.

The following extract, given by Shahrastani from the Pseudo-Pythagoras, will interest the reader of the *Fons Vitae:*

"After deep study, I contemplated by the senses these higher worlds, and having raised myself from the world of nature to that of the soul and of the intellect, I considered the abstract forms found there, their beauty, brilliancy and luminosity, and I heard their wonderful melodies and the sweet spiritual sounds. . . . For the worlds above nature are more brilliant, more noble and beautiful, until one arrives at the world of the soul and of the intellect, and there one pauses, for language is not yet in a state to describe all the grandeur, splendour, beauty and nobility. Let, therefore, thy desires and efforts be towards this

* A French translation of this poem is to be found in *Les Prières du Jour de Kippour*, by M. Venture. Paris; 1845. And in German in *Die religiöse Poësie der Juden in Spanien*, by Dr. M. Sachs. Berlin; 1845. [Also in the *Qabbalah: the Philosophical Writings of Solomon Ben Yehudah Ibn Gebirol*, by Isaac Myer. Philadelphia; 1888.—ED.]

superior world, that thou mayest be enduring and permanent after having been perishable, that thou mayest attain unto a world that is entirely Beauty, Splendour, Joy, Power and Truth, and that thy joy and thy happiness may be lasting and unbroken."

The analysis of the *Source of Life* as given by Munk is taken from the two Latin versions extant in manuscript and the Hebrew MS. of Ibn Falaquera.

The Latin MS. of the Bibliothèque Impériale is the best known, and was made in 1150 A.D. by Gundisalvi and the well-known Jew, John Avendeath.

The object of the work is to expound the ideas of Matter and Form. The author leads us to the ideas of a universal matter and a universal form which include all things but God. He believes that even the soul has matter and form.

Book I. contains preliminary remarks on matter and form and the different kinds of universal forms.

Book II. treats of matter clothed in corporeal form to which all the categories apply.

Book III. establishes the existence of *simple substances*, which are intermediary between the "Efficient First" or Agent, *i.e.*, God, and the world of corporeity.

This is the Third World of the Zohar, the Jetziratic World —or the World of Formation and of Angels—"in which reside those intelligent and uncorporeal beings who are wrapped in a luminous cloud and who assume a sensuous form when they appear to man."*

The substance of Book III. is as follows:

Absolute multifariousness emanates from the Absolute unity in spite of the abyss which separates them. Just as in man there are several intermediaries between the eternal in him, his soul—intellect—and body, so there are several intermediaries between the Unity, subtle and noble, and the perishing coarseness of matter.

These Simple Substances (spiritual intelligences or Sephiroth) do not give away their substance, but like the sun they emanate

* C. D. Ginsburg, *The Kabbalah*. London; 1865.

rays, and thus communicate themselves without suffering any weakening or diminution themselves. In fact, the activity of these Simple Substances consists in the gradual and successive communication of *Form* which is derived from *Will* as its primal source. (The Will *limiting* Wisdom is elaborately worked out in the *Fons Vitae*.)

This communication (of Form) is by transmission of rays and faculties, not by transmission of Essence. It is the primal effusion of the First which makes it necessary that these substances should transmit their effusion successively to all matter which is ready to receive it.

Corporeal substances are too weak to penetrate anything; but the more the substance becomes simple and subtle the more it possesses the power of penetration. This *penetrative activity* becomes more and more rapid the nearer it approaches to Divinity, which latter penetrates all things that are without time. As rays of light are perceptible to us only when they fall on an object, so the emanations of the Simple Substances become sensible when they penetrate a corporeal substance.

These Simple Substances are on one side passive and on the other active, for they receive Form (as Will) and communicate it to the substance of the categories (*i.e.*, the world of the five senses). This substance is purely receptive and no activity emanates from it. Here follow complicated proofs that the Forms of corporeal substance come from these Simple Substances.

In the Hebrew version we find: "These Simple Substances are called Spheres, because they environ each other." Compare with this Book II., § i. "Imagine to thyself the classes of Beings one above another, environing each other, containing each the other"; which recalls Plotinus: "Since everything contains all things in itself. Each thing likewise is everything," and also the theophany of Erigena,* and the mystical Love of Maximus the Confessor.

Among these Simple Substances those who are inferior obey and submit successively to the superiors.

"By this means (Bk. III., § 44) there will be revealed unto

* C. Prantl, *Geschichte der Logik*, ii. 30. Leipzig; 1867.

thee a great mystery and a most important fact, it is this: that the activity of these inferiors among the universal Substances is made by the activity of the superiors, therefore the former are submitted to the latter and obey until the activity arrives at the highest Substance to which all are submitted.

"And this is the road to arrive at joy—perfect joy, and to obtain true enjoyment, which is our goal."

(The original Arabic was in the form of a dialogue.)

To attain to a true knowledge of these Simple Substances the man must break away from the corporeal world and transport himself by meditation into the intelligible, seeking to identify his essence with these Superior Ones, and in this state man will discover the *non-existence* of the sensible world.

§ 34. "If thou ascendest the different degrees of the intelligible substances, thou wilt see the entire corporeal world *swimming in these Superior Substances*, like a bird in the air." Man must make the greatest efforts to arrive at this point, for it is the goal of his soul and there it finds perfect happiness.

All the Simple Substances form one unity, but they are distinguished by a subtlety which proceeds seriatim as they approach to the primal source of all perfection. They have not the absolute simplicity of the Will and the First Agent, but they are simple compared to corporeal natures. They are in regular gradation.

Book IV. is a concise assertion of the extreme Realist position. Since the inferior emanates from the superior it is obvious that the degrees of the corporeal substances correspond to the degrees of the spiritual substances, for the former is the image of the latter.

Book V., the last, treats of universal forms and universal matter, and of the essence of each in order that this may form a ladder whereby we may attain to the knowledge of the Will and the First Substance.

It would be impossible to give a detailed analysis of the whole work, but the extracts given above are sufficient to show that we have here a pure monistic pantheism, in which the problem of the mystery of matter is in the last analysis shown to be a problem of consciousness; that the Creator and the creature are not two but One, not losing the One in the many

nor the many in the One, neither confounding the ideas nor dividing the Substance; and which shows that the secret of man's soul is that he is to expand his consciousness through this cosmic continuum, taking gradual possession grade by grade of that which is his greater Self. He thus "elevates himself prudently and unwaveringly to the ray shining upon him, and by his proportioned love with a holy reverence, prudently and piously as on new wings." (St. Denys, *Celestial Hierarchy*.)

The opposing view is as follows:

"The Church believeth that there is one living God, who being One, simple and unchangeable Substance, must be asserted to be really and essentially distinct from the world, most happy in Himself, etc.," and the corresponding canon is:

"If anyone shall say that the substance or essence of God and of all things is one and the same, let him be anathema. If anyone shall say that finite things, whether spiritual or corporeal, or at least spiritual things, have emanated from the Divine Substance;

"Or that the Divine Essence by the manifestation or evolution of Itself becometh all things; or finally, that God is the universal or Indefinite being which by self-determination doth constitute the universe of things distinguished into genera, species, and individuals, let him be anathema."*

The result, then, of the idealistic monism of the *Fons Vitae* is that the generic human grade above grade is *real*, and that the Simple Substances are not merely names of logical abstractions as the Nominalists do vainly speak. But they are real *because* they are the generic type and have no personal specialities, and they become increasingly real as they recede from the world of differentiation. Union with them is obtained by long study, deep thought and renunciation of material pleasures. "Perfection of the spirit is thus obtained by knowledge, nor can it ever again be lost."

A. L. BEATRICE HARDCASTLE.

* *Manual of Catholic Theology*, by Wilhelm and Scannell, vol. I., bk. ii., p. 173. Kegan Paul; 1890.

PRAYER AND ATONEMENT

Problems of Religion. IV and V

(concluded from p. 254)

In the Theosophical Review for February, 1898, there appears an article of mine on prayer. Any reader who is interested in the subject can easily turn to that, and so the problem will only be very briefly treated here.

We have already seen, in the first of these papers (August, pp. 533-535) that there exist "graded hierarchies of living Intelligences . . . . the Gods." These Beings can be communicated with by concentrated thought and strong will. When a person prays for physical things, for success, gain, and the like, such prayers, when answered, do not result in the immediate action of the Supreme Intelligence, the World-Soul—who meddles not directly with these petty earthly concerns—but by an intermediate agent, used for administering the lower activities of the world-empire, an intelligence of inferior grade, susceptible to these vibrations of concrete thought and feeling. In many such prayers there is really a command; a man gives an order, though it is in the form of a petition. Its effectiveness is imparted to the prayer by the concentration of thought necessary for its earnestness; the mind acts with intensity and with purpose, and its thoughts are commands. The lower intelligence that responds to and carries out the command—often a sub-human or an artificial elemental—is acting as an agent of the divine Will, expressed in law. If we use an appropriate method, the law brings about the result. Knowing the laws of thought we can control these beings, or, without knowing them, we can utilise them by obeying the commands of religious teachers as to prayer. A child, who knows nothing about the complicated working of a machine, may yet set it going and obtain its product by turning a handle

which sets the machinery in motion, obeying the direction of a master workman. So may a man, obeying the direction of a sage—a true master-workman—set going the machinery of prayer and obtain the desired object.

When a man, becoming strong in spiritual aspiration, no longer seeks for gain nor looks to God for gift; when his sole longing is to resemble That which he adores, and his prayer becomes an act of contemplation and worship; then the result of the prayer is to draw an answer from the high spiritual region to which the thought of the suppliant aspires. The subtle vibrations of the spiritual realm play on the up-reaching soul, awakening the corresponding divine elements that lie latent within it, and these, thrilling into answer, flood the man with a new sense of power and make him realise something of the nature of divinity. Inasmuch as the Divine is everywhere, as in Him we live and move, that appeal to the Divine without us causes an activity which reacts on us, awakening the Divine within us, and this "God-with-us" imparts to the mind and heart the energy of the spiritual nature, making us conscious of our own divine power.

All this is worked out in the article before referred to, so it is not necessary to elucidate the question further.

V. The Atonement

There is a profound spiritual truth underlying the various doctrines of atonement that have been put forth from time to time by Christian churches. In all of them Jesus the Christ has been the central figure, and the atonement has been wrought by him.

In the early days of the Christian Church the death of Jesus was regarded as a payment made to Satan for the ransoming of mankind from his power. Mankind was in thrall to the devil in consequence of the Fall, and man was the "bondsman of the devil." To redeem that unhappy bondsman God gave His own Son, the ransom paid being his agonising death. The debt of man being thus discharged, he was liberated from the kingdom of darkness, and became the free-man of him who had paid his debt.

In later phases of Christian thought on this subject, a far darker doctrine arose. The sacrifice of suffering and death offered up by God the Son, incarnated as man, was declared to be offered to God the Father to appease his wrath and to expiate vicariously the sins of men. Human ingenuity devised the idea of a contract entered into in heavenly places between two Persons in the Godhead for the redemption of fallen men, and then followed all the painful presentations of divine wrath on one side and divine agony on the other, against which the conscience of more spiritually minded Christians has revolted in our own day. Many of the noblest Christian clergy have headed an ever-increasing school of thinkers which indignantly repudiates this harsh form of mediæval doctrine as at once blasphemous towards God, dishonouring to justice, and profoundly erroneous as to the relation between God and man. Men such as Mr. McLeod Campbell of the Scottish Church, as F. D. Maurice and F. Robertson of the English, are exponents of a purer and truer teaching; they see that the office of a Divine Man is not to create a new relationship between God and man, but to make manifest and vindicate a relationship already existing. Many devout persons have been so disgusted with these legal quibblings, in which one divine Person is angry and another propitiatory, one demanding and another paying—have felt it all to be so unreal, so unspiritual, that they have flung aside the whole doctrine of atonement with impatience, forgetting that even under the veil of repellent errors a truth may lie hidden that we cannot afford to lose. Such a truth there is in this doctrine of atonement, and it is this truth which has given the doctrine its hold over the hearts of men. Is it not strange, when we come to think of it, that a doctrine so narrow, unfair, and mistaken, has yet afforded an impulse to noble living to some of the purest and most self-denying among the children of men? In this very doctrine, that seems to us so repellent, many loving and gentle Christian souls have found their strongest stimulus to self-sacrifice, their surest foundation for saintly lives of wide-spreading beneficence. Where we find such incongruity between the verbal statement and the effect produced by it on high types of soul, we may be sure that such souls, by spiritual insight, have

caught a glimpse of a truth which is veiled by the crude and erroneous presentation. What is this Truth?

As the human soul evolves, it continually enlarges its limits, the limits of the individualised consciousness, embracing more and more within its bounds. The narrow and unevolved soul shows a lack of embracing sympathy, and this lack proves that the spiritual evolution has not yet begun. As we study human evolution we see the consciousness expanding and taking more within its scope; first limited to the physical, it expands to include the astral; expanding further, it includes the mental. In process of time the man passes through the first great initiation, and in Christian phrase "the Christ is born in him"; in theosophical terminology, the consciousness begins to function on the buddhic plane, the plane of love, and bliss, and unity, the lower spiritual plane. Slowly "the Christ" grows, the consciousness works more and more in the spiritual world, and a new attitude becomes habitual. The man feels himself to be one with all around him, one with all that lives. He no longer feels himself to be separate, but to be one with all the lives amid which he moves. He does not lose hold of his own centre of consciousness, but in some strange, subtle way he interpenetrates all other consciousnesses and feels them as his own. He expands to contain all others, and makes no difference between "himself" and "them." In that spiritual realm he feels as others feel, thinks as they think, suffers as they suffer, joys as they joy; verily, there are no "others," but all is himself. Every child of man is part of the life of this man; they do not stand outside him to be sympathised with; they are forms of him; he is living, sinning, fearing, hoping, struggling, in every one of them. When that consciousness is definitely established, the Christ has grown to manhood, and the consecration of the true baptism marks him as a manifested Son of God. Then he comes to the knowledge of his place in the world, his function in nature—to be a Saviour and to make atonement for the sins of the people. He stands in the inner heart of the world, the sanctuary of Buddhi, as a High Priest of humanity. He is one with all his brethren, not by a vicarious substitution, but by the unity of a common life. Is any sinful? he is sinful in them that his purity

may purge them. Is any sorrowful? in them he is the man of sorrows; every broken heart is broken in his, every pierced heart in his heart is pierced. Is any glad? in them he is joyous and pours out his bliss. Is any craving? in them he is feeling want that he may fill them with his utter satisfaction. He has everything, and because it is his it is theirs. He is perfect; then they are perfect with him. He is strong; who then can be weak, since he is in them? He climbed to his high place that he might pour out to all below him, and he lives in order that all may share his life. He lifts the whole world with him as he rises; the path is easier for all men because he has trodden it.

Every son of man may become such a manifested Son of God, such a Saviour of the world. In each such Son is "God manifest in the flesh," the atonement which aids all mankind, the living power that makes all things new. Only one thing is needed to bring that power into manifest activity in any individual soul; the soul must open the door and let him in. Even he, all-permeating, cannot force his way against his brother's will; the human will can hold its own alike against God and man, and by the law of evolution it must voluntarily associate itself with divine action and not be broken into sullen submission. Let the will throw open the door, and the life will flood the soul. While the door is closed it will only gently breathe through it its unutterable fragrance, that the sweetness of that fragrance may win where the barrier may not be forced by strength.

This it is, in part, to be a Christ; but how can mortal pen mirror the immortal, or mortal words tell of that which is beyond the power of speech? Tongue may not utter, the unillumined mind may not grasp that mystery of the Son who has become one with the Father, carrying in his bosom the sons of men.

That is part of the glorious truth that is travestied in the doctrine of the atonement as it has been taught for many a century; that the secret of the influence that, even in its erroneous forms, has proved so great an inspiration to many noble hearts. Even when error blinds the intellect, the vivifying power of that supernal love is felt, and souls, sensitive to spiritual influences, answer to its sweet compulsion, and, in their small measure also,

they begin to share the joy of giving, of living the life that is love. A spiritual religion has no separated reward to offer, has no separated penalty to threaten. It can but say: "In so far as you love and serve, the Divine Life is finding a channel for expression in you, and when you reach the higher world, expand to the wider consciousness, then also you will know what every saint has yearned for, what every Master has accomplished; you will feel in you the Divine Life as your life, you will thus enter into the joy of your Lord."

ANNIE BESANT.

PAST AND PRESENT

WE take a number of contemporary facts, ideas and customs, and we infer the past form of those facts, ideas and customs not only from historical records of that past form, but from examples of it which have not yet died out of the world, and are still to be found in it. When in truth we have to some extent succeeded in freeing ourselves from that limited conception of the world and mankind, beyond which the most civilised societies and (I will add) some of the greatest thinkers do not always rise; when we gain something like an adequate idea of the vastness and variety of the phenomena of human society; when in particular we have learned not to exclude from our view of the earth and man those great and unexplored regions which we vaguely term the East, we find it to be not wholly a conceit or a paradox to say that the distinction between the Present and the Past disappears. Sometimes the Past *is* the Present; much more often it is removed from it by varying distances, which, however, cannot be estimated or expressed chronologically.—SIR HENRY MAINE'S *Village Communities*, pp. 6, 7.

TOWARDS THE HIDDEN SOURCES OF MASONRY

As researches into its history are pursued and evidences accumulate, it appears ever more and more probable that the Masonic movement, to state it generally, was a sort of broad, semi-mystic and largely moral movement, worked from some unknown centres, and deriving its origin from some ancient and not generally known basis. That is to say, its basis was, and is, unknown to all of those who do not recognise a definitely spiritual guidance in the practical, mental and moral developments which from time to time, change the surface of society, by introducing new factors in the evolving processes of general life. Researches into Masonic literature must be made in many languages and countries before this view can be firmly established for the general world, but to the student of Theosophy, who is also a student of Masonry, it becomes more and more apparent that the movement which is generally termed Masonic had its roots in that true mysticism which originated, as an ideal effort, from the Spiritual Hierarchy which guides the evolution of the world; and that, however much the branches may be separated from the root-idea, there is nevertheless a mystic teaching in Masonry for those who will seek below the surface.

The evidences of the basic mystic teaching can be largely traced by watching the eddies and under-currents which constantly break the smooth stream of ordinary Masonry. Frequently do we find other and smaller bodies, whose mystic aim was more marked and whose occult tendencies were more decidedly definite, springing up within the larger body. Some few members with deeper insight gather round themselves others with the same tendencies, and thus we find formations of smaller societies taking place. It is the main features of some of these that we are now going to outline.

In corroboration of the hypothesis just enunciated, the words of a well-known Mason may be quoted, who in summing up an admirable lecture which had just been delivered by a Brother Mason spoke as follows:

"A thoughtful consideration of our principal ceremony irresistibly leads us to the doctrine that was typified by the *pastos* in the King's Chamber of the great Pyramid, and connects with the main characteristic of all the Mysteries, which embodied the highest truths then known to the illuminated ones.

". . . The twelfth century witnessed an outbreak of mystic symbolism, perhaps unparalleled in our era, and gave us the religious legends of the Holy Grail, which point to an Eastern origin; this period coincides with the greatest popularity of the Templars, whose fall is contemporaneous with the decadence noticed by our lecturer. . . .

"Without pressing the argument, I may suggest that some portion, at least, of our symbolism may have come through a Templar source, Romanist yet deeply tinged with Gnosticism; while at a later date the Lollards (supposed to be inheritors of Manichæism) and who were but one of the many religio-political societies with which Europe was honeycombed, possibly introduced or revived some of these teachings . . . . One thing is certain, that satisfactory renderings of our symbols can only be obtained by a study of Eastern Mysticism, Kabalistic, Hermetic, Pythagorean and Gnostic.

"Down the centuries we find enrolled the names of philosophic teachers who veiled their doctrines in figures, similar to those in vogue among the Rosicrucians and still more recent students, and often identical with the signs we blazon on the walls of our Lodges and Chapters."*

Many Theosophical students will find such utterances of immense value, as showing the view held by a Masonic authority such as Mr. E. Macbean, I.G., with regard to some, at any rate, of the Eastern links with modern Masonry. Mr. Gould, the lecturer, also made the following suggestive remarks:

* *Ars Quatuor Coronatorum*. Transactions of the Lodge Quatuor Coronati, No. 2076. Vol. III., Part i., p. 31. London; 1890.

"With regard to the derivations of Masonry, there are, briefly, three possibilities.

"It may have come down to us

"I. Through a strictly Masonic Channel.

"II. Through the Rosicrucians.

"III. Through a variety of defunct societies, whose usages and customs have been appropriated, not inherited, by the Freemasons."

The views thus put forward by these two authorities coincide perfectly with those of many German and Italian mystic writers of the last century and those preceding it. We will, therefore, investigate the conditions and traditions of a few of these societies in order to trace the links which bind them together, and join the chain to the yet more remote spiritual centre hidden, though not lost, in the clouds of time.

Many of the semi-Masonic bodies had "Unknown Heads," especially those whose aims were avowedly occult. Some of these have already been cited,* but it will be as well to repeat their titles, which are as follows:

The Canons of the Holy Sepulchre.

The Canons of the Holy Temple of Jerusalem.

The Beneficent Knights of the Holy City (The Strict Observance).

The Clergy of Nicosia in the Island of Cyprus.

The Clergy of Auvergne.

The Knights of Providence (The Order of the Knights of St. Joachim).

The African Brothers.

The Knights of Light (The Order of Fratres Lucis).

The Asiatic Brothers (The Order of the Knights of St. John of Asia).

These Societies do not belong to any one country in particular, for we find ramifications of them appearing, disappearing and re-appearing, like beacon lights, in Austria, Hungary, Italy, France, Sweden, and Russia. England was the least prolific soil in the early centuries for the implanting of this mystic seed. In Scotland and Ireland, however, that light shone

* THE THEOSOPHICAL REVIEW, xxii. 311.

more clearly than in England. But in Austria and the Danubian Provinces mysticism grew apace for a short and happy while, and so a few words about Austria in particular may be said before passing on.

"It is proved," says Ludwig Abafi, in his "Introduction to Prehistoric Freemasonry in Austria and Hungary,"* "that the Emperor Rudolph I., even in the year 1275, authorised an Order of Masons, whilst Pope Nicholas III., in the year 1278 granted to the Brotherhood of Stonemasons at Strassburg a letter of Indulgence which was renewed by all his successors down to Benedict XII. in 1340."

At this period the Roman Church appears to have made various futile efforts to retain a hold upon these Masons, but without tangible result. For the Forces at the back of these movements prevented the destruction of a new free spiritual growth by the mental strangulation of the octopus Roman power. At this period also came those great souls burning for freedom who worked the Reformation, and although that work and those reforms were dwarfed of their full growth by the natural crudity and narrowness of the human mind, nevertheless the dogmatic and mind-killing power of Rome was materially thwarted, and the spirit in the teaching of the Master Christ set free from its trammels.

Abafi proceeds: "Equally important in the formation of Freemasonry . . . were certain religious communities and brotherhoods of the Middle Ages, which for the most part aimed at a return to the pure teaching of Christ, and at making its ethical form familiar to their adherents. One of these brotherhoods was that of the Waldenses, established by Peter Waldo in the year 1170 at Lyons. Their aim was the restitution of the original purity of the Church through the adoption of voluntary poverty, and other ascetic practices. But because of the doctrine of Transubstantiation they soon came into conflict with the Catholic Church, and as early as 1134 Pope Lucius III. excommunicated them, and Sextus IV. in 1477 proclaimed a Crusade against them. In spite of these attacks they have kept alive up to the present day, and have

* *Geschichte der Freimaurerei in Oesterreich und Ungarn.* Buda-Pest; 1890-91.

spread into several countries, namely into Italy, France and Bohemia, and in this latter country we shall meet them again under the name 'Bohemian Brothers.' At present we are not further concerned with them more than to show that they were allied to the Masonic Fraternities of the Middle Ages, and they exercised some influence on Modern Freemasonry."

Abafi also says that a great and moulding force was exercised at this period on the form of Freemasonry by Jan Amos Komensky (latinised Comenius) who was born at Brünn, in Bohemia, in 1592, and who became a chaplain of the Bohemian Brothers in 1618. When the civil wars began Komensky lost wife, child, and property, and was exiled from Austria like all other non-Catholics. He escaped to Poland, turned his thoughts to educational matters, and became famous in Sweden, Hungary, and England.

Komensky was actively interested in the Rosicrucian movement, and joined John Valentinus Andreæ in his work in that body. In 1650 Komensky was invited to Hungary and Transylvania by the Prince Ragozcy, where he stayed four years. It is doubtless partly owing to his influence that the Rosicrucian movement spread so widely in these countries. His philosophical and metaphysical views were so widely spread, that when Anderson* wrote his book on Freemasonry, he, according to Abafi, incorporated in his work a compilation of the most essential portions of the plans of Komensky. As Abafi phrases it:

"It was reserved for an Austrian, a Moravian schoolmaster, the Chaplain of the Bohemian Brothers, to bestow ethical treasures upon a brotherhood in proud Albion, the home of the boldest intellects; to formulate the ideas, and to point out the way for a league which—after its transformation—was destined to embrace the noblest of all nations, and being brought to perfection by them, ordained to influence the whole of humanity."

The spread of mysticism in Austria and Hungary during the

* James Anderson, D.D., whose work was published in 1723, under the title *The Constitutions of the Freemasons; containing the History, Charges, Regulations, etc., of that Most Ancient and Right Worshipful Fraternity, for the use of the Lodges.* A 2nd ed., revised, was published in 1738.

last century was astoundingly rapid; according to one authority* about five per cent. of the entire population belonged to the Freemasons, Rosicrucians, and other allied societies.

The vast majority of these Lodges must, he thinks, have been secret, for at the death of the Empress only three legitimate and perfect Lodges existed. That is to say, only three Lodges in which Freemasonry as such existed without any more extended search into occultism. Another authority, Dr. Otto Henne-am-Rhyn,† promptly doubles this number, saying that there were 20,000 mystic students in Vienna. As this writer was an avowed enemy of mysticism, his views may be taken as not likely to exaggerate the numerical value of occult students.

In Austria mysticism had been aided by the kindly interest taken in such subjects by the Emperor Francis I. He had protected and favoured a very remarkable man called Seefels—or Sehfeld—a Rosicrucian and Mason, who had an alchemical laboratory at Rodaun, a small village about a mile from Vienna. This man was loved and respected by the whole neighbourhood for his kindliness, as well as feared for his powers, which were most remarkable. Seefels is mentioned by Schmieder in his valuable History of Alchemy,‡ as one of the "Seven true Adepts" who should appear in Europe in the course of the century. Schmieder also gives some very interesting proofs of his powers. But in spite of the Emperor's protection he was seized by the police and placed in the fortress at Temeswar in Hungary. A careful study of Schmieder's work would more than repay any student who desires to have evidences for occult powers made certain by history.

The following interesting notes § are quoted as showing the connecting link between the Continental mystic Masonry and England, of which but little has been heard in the outer world.

"In a German tract, printed about 1803, and bound up with another tract of Fessler's, called *Geschichte der Freimaurerei*, occur the following startling statements, which I give to Masonic students for what they are worth.

* *Freimaurer;* Heft I., p. 10, ed. by von Andrée. Gotha; 1789.

† *Kulturgeschichte des Zeitalters der Aufklärung*, vol. v., p. 244. Leipzig; 1878.

‡ *Geschichte der Alchemie*, pp. 527-542, by C. C. Schmieder. 1832.

§ See *The Kneph*, vol. iv., 3. August, 1884. "Masonic Notes."

"1. The Templars worked with the so-called 'Magical Brethren' at an early period of their existence.

"2. A Rosicrucian MS. states that at Cologne, with the motto '*non omnis moriar*,' this Magical Union was created there in 1115.

"3. A MS. of Michael Mayer's still exists in the University Library at Leyden, which sets forth that in 1570 the Society of the old Magical Brethren, or 'Wise Men' was revived under the name of Brethren of the Golden Rosy Cross.

"4. It is asserted that in 1563 the statutes of the Brotherhood were, on the 22nd of September, at Basle, at a meeting of seventy-two Masters of Lodges, revised, set forth, and printed; that the Lodges of Swabia, Hesse, Bavaria, Franconia, Saxony, Thuringia, and those on the Moselle acknowledged the headship of the Grand Lodge of Strassburg. That in the eighteenth century the Lodges of Dresden and Nuremberg were fined by the Grand-Master of Strassburg, and that the Grand Lodge of Vienna, of Hungary, and Stirrmark, the Grand Lodge of Zürich, which ruled the Swiss Lodges, referred to the Mother Lodge of Strassburg in all difficult and doubtful matters."

To these notes by a "Masonic Student" the following editorial note is appended:

"There can be no doubt that the Theosophical and Magical Union above mentioned did exist as an organised Secret Society. The correspondence of Cornelius Agrippa von Nettesheim shows that he was a member of such a secret society, and it is further asserted that when he was in London he established a branch of it in that city. Fludd, as showing that secret societies existed in the Universities, has the passage 'notwithstanding the allegiance which I may have vowed by a ceremonial Rite to Aristotle in my youth.' These societies used the double Triangles, or Seal of Solomon, and in the ruins of one of the old Temple Preceptories in France was found a copper medallion with the lamb surrounded by this Cabalistic symbol."

Two points in this interesting note can be corroborated by further evidence. The Rosicrucian MS. mentioned in para. 2, is also mentioned on page 56 of a most valuable German book (to

which reference has already been made),* by Friedrich Gottlieb Ephraim Weisse, or Magister Pianco; it is called *Der Rosenkreutzer in seiner Blösse* (Amsterdam; 1781). Some extracts from it will not be without interest, for it refers to the older body of "Wise-Men," who were known as the "Unknown Heads" of many of the small societies. The conditions of entrance are briefly given as follows:

"3. Whosoever wished to be admitted to the secrets, and afterwards to be initiated, must be a man of honour and of true spiritual power; and he must be already of considerable learning; for only those were accepted, of whom it could be hoped that they would be of great service to the Sacred Alliance. . .

"10. The Initiates wore a triangle, symbolical of the three qualities of the Demiurgos—Power, Wisdom and Love. . . .

"The Masters of the second secret were Masters in the knowledge of all nature, and her forces, and divisions.

"11. They were called Philosophers or the World-Wise. Their science was called the World-Wisdom. . . .

"12. These World-Wise occupied themselves in secret. No one knew where they met, or what they did. . . .

"14. But they had also secret sciences known only to the highest among them—called Μαγος, Mage, or the Wise Master, who taught the people of Divine things. He could do things which appeared quite supernatural."†

The author, speaking of the relation of Masonry to this older and more secret body, says:

"Those Brother Masons (of the highest degrees) knew that they owed their brotherhood to the Initiations of the old Wise-Men; that the great part of their (the Masons') knowledge came from Them, and that without Their help they could do nothing."‡

In another passage the author says, "long before the year 1118, there was a Society, the last and youngest possessor of the Secrets of the Ancients." The writer speaks "as one having authority" and knowledge also. Turning to the particular date

* THE THEOSOPHICAL REVIEW, xxii., 543.

† *Op. cit.*, pp. 28, 30-32.

‡ *Op. cit.*, p. 78.

mentioned in the notes from *The Kneph*, we find that about this period, and a few years earlier, the first documentary evidence of the appearance of the Asiatische Brüder is mentioned by the Baron Hans Ecker von Eckhoffen in his treatise, *Authentische Nachricht von den Ritter- und Brüder-Eingeweihten aus Asien* (Hamburg; 1788). These writings, he says, date from 1510; showing that a body of mystics was known at that period; these Knights of Asia also called themselves the Knights of St. John, and it is a curious fact to notice that one of the Masonic records which has caused an infinity of discussion, and also of dissension, amongst Masons, is the celebrated "Cologne Record" which is dated 1535, and in which an Order of St. John is noticed. This charter has been a veritable bone of contention between materialistic and mystic Masons, and much polemical literature has been published on the subject. The mystics hold it to be true on external and internal evidences; while the materialists reject it, as they reject all such evidence.

In the record there is the name of Philip Melancthon—the friend and co-worker of Martin Luther—who appears as a Brother in the Order of the Freemasons. This document bears witness also that a secret society was known in various parts of the world, which existed before 1440 under the name of the "Brotherhood of St. John," and since then, and up to 1535, under the title, the "St. John's Order of Freemasonry" or "Masonic Brotherhood."

This Society* was reformed and re-arranged in the year 1717, the generally accepted modern date of the materialistic and non-mystic Masons. It became more atheistic in its views, and more democratic in its tendencies. Amongst other deeply interesting matter, the "Charter of Cologne" contains the following passage:

"The Brotherhood, or the Order of Freemason Brothers, bound together according to St. John's holy rules, traces its origin neither from the Templars nor from any other spiritual or temporal Knightly Order, but it is older than all similar Orders, and has existed in Palestine and Greece, as well as in various parts of the Roman Empire. Before the Crusades our

* The present Freemason body.

Brotherhood arose; at a time when in consequence of the strife between the sects teaching Christian morals, a small number of the initiated—entrusted with the true teaching of virtue, and the sensible exposition of the secret teaching—separated themselves from the mass."*

According to the Record: "The Masters of this confederation were called the St. John's Brethren, as they had chosen John the Baptist, the fore-runner of the Light of the World . . . as their original and example."†

There is a curious similarity between this document in its phrasing and style, and the remarks made in the book by Weisse, in his *Der Rosenkreutzer in seiner Blösse*, passages of which have already been cited.

Yet another well-known Masonic authority bears witness to the value of the Cologne Record. Thus Mackenzie writes: "The documents are still preserved in one of the Lodges at Namur. They have been very hotly debated. On the one hand, Oliver, Reghellini, and some others treat them as authentic, and the antiquaries of the University of Leyden certify that the paper on which the register of the Lodge at the Hague is written is of the same kind as that used in Holland in the beginning of the seventeenth century. Now this register refers to the Charter of Cologne as being in existence, so that the fraud, if a fraud, is two centuries old."‡

Our chief interest in all this detailed evidence lies in the ever-recurring testimony that it bears to that older Fraternity, which was the inspiring body at the back. But we must now turn to some of the Societies which had "Unknown Heads," as given in our list.

J. M. Ragon, in his *Orthodoxie Maçonnique*, gives the following interesting account of one of these bodies, more information on which will be added from other sources.

"*Order of the Architects of Africa, or The African Brothers (1767.)*

"This Order was composed of educated and well-principled

* *Freimaurer Lexicon*, by Johann Christian Gädicke. Berlin; 1818.

† J. G. Findel's *History of Freemasonry*, p. 721. Translated from 2nd German ed. with preface by G. von Dalen. London; 1866.

‡ *The Royal Masonic Cyclopædia*, p. 126. London; 1877.

brothers. Their lodges, in Europe, were all closed, excepting perhaps that of Constantinople (at Berlin).

"Only one of their Grand-Masters was known; this was the councillor of war, Köppen.

"Their first degree offered a more extensive and complete instruction than all the degrees of the Scotch systems together. They said that the Lodges of St. John neglected the great end, and that instruction was hardly to be had there, and that the Strict Observance did not know the grounds of the continuation of the Masonic Order. They occupied themselves with hieroglyphics, especially with those relating to Freemasonry, which they sought to know well. They made a mystery of their goal up to the seventh degree, which could only be gained by zeal, perseverance and discretion. Their secondary occupations were the sciences, especially history and antiquities, the study of which they considered indispensable for the true Freemason.

"Their first degree was symbolically called the Architect or Apprentice of Egyptian secrets.

"They called themselves the Africans, because their studies began with the history of the Egyptians, in whose mysteries they found indications of Freemasonry, although they placed its origin much later, as to which the Crusades gave them no light.

"Their customs were simple and noble. They never laid any stress on decorations, aprons, ribbons, jewels, etc., but they liked a certain luxury, and sententious inscriptions with a sublime but hidden meaning. In their assemblies they read treatises and communicated to each other the result of their researches.

"Their banquets were simple, decorum prevailed, and instructive and scientific discourses were given at them.

"Admissions were given without any fees. Earnest brothers who fell into distress received much assistance.

"They have published many important documents in Germany on Freemasonry.

"This Order was established in Prussia, in 1767, with the assent of Frederick II., called the Great.

"Its degrees, to the number of eleven, were divided into two temples, *viz.*:

"First Temple.

"1. Apprentice,

"2. Companion,

"3. Master.

"Second Temple.

"4. Architect, or Apprentice of the Egyptian secrets (Manes Musæ),

"5. Initiate in the Egyptian secrets,

"6. Cosmopolitan Brother,

"7. Christian Philosopher (Bossinius),

"8. Master of the Egyptian secrets, Alétophilote (Friend of Truth).

"Higher Degrees.

"9. Armiger,

"10. Miles,

"11. Eques.

"The Grand Chapter gave each year, during the life of Frederick II., a gold medal of 50 ducats as a prize for the best treatise or discourse.

"In 1806 only one Chapter of this system remained, that of Berlin ('Constantinople')."

On the supposed origin of the Order, Ragon writes as follows:

"When Frederick II. came to the throne, seeing that Freemasonry was no longer what it had been, and appreciating what it might be, he conceived the plan of an Inner Order which might at the same time take the place of a Masonic Academy. He made choice of a certain number of Masons capable of comprehending his ideas, and charged them with the organisation of this body. Among these were to be noticed the brothers Stahl de Gone, Meyerotto and du Bosc. They instituted the Order under the name of an extinct society, The Architects of Africa, and established statutes in accordance with the views of the King, who on his side granted privileges, and in 1768 had erected in Silesia, by his architect Meil, a building specially designed for the Grand Chapter, and endowed it with an ample fund, with a choice library and rich furniture, the whole being of an elegance worthy of the Order and of the King.

"This Order, without pretending to dominion, teaching toler-

ance, professing the primitive principles of Freemasonry, and making a special study of its history, prospered in silence and in complete freedom. Its chief statutes were to fear God only, to honour the King and to be discreet, to exercise universal tolerance towards all Masonic sects without ever affiliating itself to any. It was for this reason that they never submitted to the act of obedience of the Baron de Hund, notwithstanding all the entreaties that were made to them to do so. In the admission of candidates they observed the strictest caution. It is said that Duke Ferdinand of Brunswick was refused because he meddled with sectarian affairs. They devoted themselves to active researches into the history of the mysteries, of secret societies and their various branches, and cultivated the sciences, chiefly mathematics. In their works, carried on often in Latin, reigned morality, a high tone, a solid and unostentatious teaching.

"Their library and their archives obtained through the protection of the King and of persons of distinction, among others the Prince von Lichtensteinat Vienna, some real treasures of manuscripts and documents, which no Masonic branch can boast. (*Découverte sur le System de l'Ordre des Architectes Africains, Constantinople* (*Berlin*), in 8vo, 51 pp., 1806.) This article is taken from the Masonic library of the very kind brother, Th. Juge."*

ISABEL COOPER-OAKLEY.

(TO BE CONTINUED)

THE GUARDIANS OF THE GNOSIS

KNOWLEDGE descending from her home divine
Said to a holy Brâhman, I am come
To be thy cherished treasure, trust me not
To scorners, but to careful guardians,
Pure, self-restrained and pious; so in them
I shall be gifted with resistless power.

Manu, II. 114, 115 (MONIER WILLIAMS' Trans.).

* *Ragon, op. cit.*, pp. 239 *sqq.*

CORRESPONDENCE

Man before Monkeys

I have been asked to write a few words of comment upon an article headed "A Plea for Darwinism," which appeared in The Theosophical Review for October. The subject is not one to which I have devoted especial attention, because, fascinating as it undoubtedly is, I yet feel that (for me at any rate) the present condition of man, the work which he has to do, and the possibilities open to him in the immediate future, have a deeper and more living interest than any details connected with his merely physical past. Still I am very glad to put at the service of the writer of the article such information as I happen to possess on what seems to be a real difficulty to him. I must premise that while I can speak with confidence as to certain broad facts observed by those who have investigated the records of that far-off past, any deductions drawn from them are merely my own opinion, and should be rated accordingly.

Frankly, it seems to me that the writer is to a large extent creating his own difficulty, for when properly understood the two theories fit in with one another readily enough. As is shown in one of the quotations given in the article, Madame Blavatsky herself implies that they are reconcilable when certain inevitable misconceptions are removed from the modern scientific hypothesis. So many factors come into play of which scientific men as yet take no account, that we cannot but admire the patient ingenuity which from such faulty premises has brought them as near to the truth as they stand.

First of all, as to the facts of the case, about which there is absolutely no doubt whatever in the minds of any who have read the records for themselves. The evolution of the physical bodies of men upon this world and in this round took place precisely in the way which Madame Blavatsky describes, by a process of gradual consolidation from a more ethereal form to a denser one. Perhaps, if the author of the article under consideration had seen, as I have repeatedly seen, at a spiritualistic séance, a warm, living human hand

materialized out of invisible ether before his eyes, he would realize more clearly the possibility of such condensation, even though its exact method might still remain incomprehensible to him, as it was for a long time to me also. Indeed, it is not easy to see why he finds such difficulty in this hypothesis, for if materialization takes place now, as it undoubtedly does, it must be a process within the capacities of nature; so why should not something analogous to it have happened then?

Whether "physical human cells" were floating about in the atmosphere at that period I have not observed; I imagine that some few must have been, because of the existence of the small human nucleus of which the writer speaks. At any rate, the materials of which they are composed were as plentiful then as now, and though no mammalians had as yet appeared there was already an immense army of saurians and chelonians. There was no "special creation" in the matter at all, nor is there any sort of need for such a hypothesis. A slow, gradual materialization in which by degrees "the outer became the inner," and the latter grew accustomed to function through the former—that is what is seen when the process is watched in its action.

But it must be remembered that the evolution of man on this fourth planet of the fourth round is up to a certain point only a rapid running over again of the evolution of the three rounds which preceded it, much in the same way as the fœtus runs prenatally through its previous evolution in the lower kingdoms. Roughly, the first root-race man on this globe corresponds to the first round man, the second race man to the second round man, and the third or Lemurian root-race man to the third round man. So that no new type of creature had to be evolved when humanity in its downward course required a denser physical covering; it was only necessary once more to pour matter into the moulds that had been developed before to bring down to this plane the types already existing on a higher one.

Now there is obviously one general ground-plan, as it were, one central root-type, upon which all the varieties of both the human and the animal forms of our chain of worlds are based. The adaptability of this type is wonderful, and the manifold modifications of it produced under different surroundings seem to indicate almost infinite possibilities; but still the type is fundamentally one, and reptile, bird, fish and mammal are alike mere variants of it—skilful variations played upon one original basic melody.

If the author of the article has read the last chapter of Mrs. Besant's *Ancient Wisdom*, or the London Lodge Transaction on *The Lunar Pitṛis*, he will have understood from what is there written that in the first round the forms were undoubtedly gradually evolved through one kingdom into another. The particular class of pitṛis who were in charge of the work went steadily through all the kingdoms in regular order, establishing the forms in each, so that the lower classes which followed them might find their places in the scheme already prepared for them.

It is specially mentioned in both the works to which I have referred that these pitṛis reached the human kingdom on each globe in that first round. Clearly they developed the human forms from the animal, precisely as they had previously developed the animal forms from the vegetable, so that then at any rate it is evident that "missing links" between all the kingdoms must have existed, as indeed it is probable that they did for many ages later; though it is not difficult to see that those between the animal and the human would presently become extinct when the higher classes of pitṛis confined themselves exclusively to human bodies.

At any rate at that period there was a common ancestry of physical form between man and the animals, as is clearly proved even now by the "rudiments" to which our author draws attention. Man has developed certain features of this form to suit the needs of the ego—the far larger brain, the opposable thumb, and so on—and has allowed others (which he did not need) to become atrophied from lack of use. The animal, on the other hand, has made *his* selection from the common stock, according to the needs imposed by his particular surroundings.

When the materialization of the ethereal form of man reached the level of dense physical matter in the course of the third root-race on this earth during this present fourth round, there was nothing in the least of the nature of the creation of an entirely new type of physical form. Man had long before that, as it were, poured himself into the old moulds—copied exactly the old astral records—of the bodies of the third round, and when the form was definitely materialized of course it was the form of that third round, and he simply took up his physical evolution precisely where he left it when he last had a physical body. The whole thing is only a question of taking up moulds all the way through, for there are no sudden leaps anywhere in nature, though we do sometimes find a long period of slow evolu-

tion followed by a comparatively short one of rapid change, when a higher order of monadic essence pours into a set of bodies appropriate to a lower order. But even then, as soon as the form has been sufficiently modified to suit the new tenants, the whole system settles down again to the regular almost imperceptible movement.

Darwinism, therefore, is quite right if the whole theatre of its operations is shifted very much farther back; but quite wrong if everything that it postulates is supposed to have taken place during this occupation of this particular planet. This is precisely what is stated in *The Secret Doctrine*: "In the first round, the animal atoms are drawn into a cohesion of human physical form; while in the fourth the reverse occurs." (Vol. i., p. 491.) In this present world-period (that is to say on this earth and in this round) man became a physical being before any other mammal was evolved from the great reptilian forms, so that his evolution from the monkey is a manifest impossibility, and such an idea would lead to a radical misconception of his place and dignity in nature, and of the whole method of his evolution at this stage.

This is why Madame Blavatsky spent so much time and energy in combatting what would seem to her a degrading and almost a blasphemous theory with regard to fully individualized human entities who possessed a definite causal body ensouled by the third great outpouring from the highest aspect of our solar Logos of which anything has yet been said. I cannot agree with our critic in thinking that she wasted that strength and that space in fighting a shadow; nor does it seem to me that in saying what I have said I have conceded the whole argument.

Also, frankly, I do not care whether I have or not! I have stated the case as it appears to me, and that is the best that I can do for an enquirer into the matter. I find, as far as my small experience has gone, that occult students care very little about argument. Their time is occupied in learning and working; and while they are always ready to give any information that they can to a really earnest enquirer, they are not in the least concerned to persuade him that their view is the true one. I cannot but think that there is commonsense in that attitude, for we must remember that no Theosophical view can be more than the best possible hypothesis to any man until he has learnt how to verify it for himself at first hand.

As to the statement that man is descended from the monkey, as regards this particular world an exactly reversed statement would be

very much nearer the truth ; but all this is explained in *The Secret Doctrine*. The "inner round" nucleus of humanity was no doubt present before the great human life-wave arrived, and it also represented with fair accuracy the men of the previous round ; but it is nowhere stated that its members took any special part in providing physical vehicles for the incoming host, though they probably merged in it when it reached their level of materiality.

C. W. L.

An Erroneous Tibetan Etymology

In the early volumes of *The Theosophist* there appeared some remarkable articles on the existence of the Masters who are stated to be closely connected with the present Theosophical movement. One of these articles—all of which were subsequently reprinted in that valuable collection, *Five Years of Theosophy*—is by Mohini M. Chatterji, and bears the title "The Himâlayan Brothers—Do They exist?" Therein an account is given by two independent witnesses of a meeting with one of the Masters. But it seems to me that a mistake has been made in identifying the sage whom the two witnesses met with this Master. I believe that, as a sincere believer in the existence of Masters, and of the special Masters whose "names" have been given to the public, I cannot do better than try to remove an error which I think possible, and which afterwards might lead to hostile criticism.

The following sums up in a few words the evidence brought forward by Mr. Mohini M. Chatterji as to this meeting.

A Tibetan pedlar told Mr. Chatterji, at Rdo-rje-gling (Darjeeling), that he had seen the Master in question accompanied by a numerous body of *dge-slong's* (gelong's) at a place called Giansi, near Tchigatze. On being asked the name of the teacher by Mr. Chatterji, the pedlar, to the unbounded surprise of the hearer, replied, "*They* are called Koothum-pa." Being cross-examined and asked what he meant by "they," and whether he meant one man or many, he replied that the Koothum-pa's were many, but there was only one man or chief over them of that name ; the disciples being always called after the names of their teacher. Hence the name of the latter being Koothum, that of his disciples was Koothum-pa. Light was shed upon this explanation by a Tibetan dictionary, wherein Mr. Chatterji found that the word "pa" means "man." "Bod-pa" is a "man of Bod or Tibet." Similarly Koothum-pa means man or disciple of Koothoom.

The second who gave testimony was a young Bengali Brahmachârin who had a short time before returned from Tibet.

He said that he had met some Tibetans called the Koothum-pa's with their Teacher near Taklakhar, in the neighbourhood of lake Mansarovara. The Brahmachârin in question, Râjani Kant, reasserted in another number of *The Theosophist* the veracity of his story.

On the other hand we have a paper of Damodar K. Mavalankar, who testifies in a paper entitled, "The Sages of the Himavat"—also reprinted in *Five Years of Theosophy*—that in an interview which he had with the Master, the latter denied that he had been seen by the said Brahmachârin. Now, although it is not disproved that either the pedlar or the Brahmachârin encountered real disciples of Master K. H., I am inclined to think that in both cases there was a mistake.

In the Tibetan language there exists a word *sku-drung-pa*, which means literally, "the-near-the-body."

sku = body.

drung = near, before, at the side of.

pa = an affix giving the general sense of a noun to roots; something like the English "or" in actor, "an" in Tibetan.

Its general meaning therefore is: one who stands near, a waiting man, a page, an attendant of a person of rank, and so on; and if the one who is waited upon is a teacher of spiritual truth, its signification is, of course, disciple.

Now the pronunciation rules for the Tibetan language are very difficult, but according to the splendid researches on the subject by the late Moravian missionary Jäschke, the pronunciation in central Tibet of *sku-drung-pa*, is *kuḍhüngpa*, the *ü* being pronounced something like the German *ü*. Thus we get a rather close approach to the word Koothum-pa, especially if any one were to write down this Tibetan word phonetically, one whose ears were not accustomed to the niceties of dialectical variations in pronunciation and rather predisposed to hear a familiar name in such a connection.

These thoughts came into my mind on reading the above-mentioned articles, and although I do not affirm beyond doubt that it is an error which I have tried to rectify, still I have personally slight doubt that such is the case.

I therefore only offer the above as a subject for consideration and careful thought to those who are interested in the matter, and who wish for clearness and exactitude in things which, however small in themselves, can lead to great confusion afterwards.

JOHAN VAN MANEN.

THEOSOPHICAL ACTIVITIES

India

NEARLY two hundred delegates are reported to have been present at the eighth Annual Convention of the Indian Section, Theosophical Society, held this year at Benares. The General Secretary's report was a most encouraging one. Eighteen new Branches had been formed within the year, seven dormant ones revived and over 380 new members were admitted. More than eighty of the widely scattered Branches had been visited and helped. Perhaps of the work undertaken by the Society, the founding of the Central Hindu College at Benares will in future be looked upon as the great work of the year, but other activities have not been neglected, and the Section is gradually concentrating its energies. Educational projects were largely discussed, for it is clearly seen that the future of India is with her children—high caste and low—and the President-Founder in his Pariah Schools is trying to do for the latter that which the Benares Hindu College promises to achieve for the former.

Mrs. Besant delivered three lectures on "Dharma," the last of which was characterised as a masterpiece of eloquence. Other lecturers spoke during Convention, notably Miss Edger on "Education," a subject to the elucidation of which she brings the weight of her practical experience.

The Convention unanimously voted that the surplus of Rs. 7,000 from the Famine Fund should be transferred to the College Fund, and that land should be purchased for the buildings of the Indian Section Headquarters; for this over 15,000 rupees were subscribed on the spot. A Committee, which ought to do most useful work, was formed "to examine the merits of all books in the Vernaculars, whether original or translations, that it was proposed to issue 'under the auspices of the Theosophical Society,' and generally to promote our propaganda among the non-English-knowing public." The Convention is described as a most harmonious and effective meeting. A

remarkable and hopeful sign is the changed attitude of the press. *The Pioneer* gave a long and good report, quoting the words of the General Secretary of the Indian Section: "slowly and surely through the blessing of the great Gods a nucleus of devoted and spiritually inclined souls is being gathered together. Year after year from India and from other lands ardent and devoted souls are being brought into unison, linked by the imperishable bonds of common spiritual aspiration and work shared for the regeneration of the race."

Ceylon

Miss Rodda, the Lady Principal of the Boarding School in Kandy, is working very devotedly and deserves all encouragement. The school was opened in May last, under the auspices of the Theosophical Society, for the daughters of Kandyan Chiefs, and it is reported to be progressing steadily in its work of giving the desired education free from the bias of a foreign religion. The Boys' High School in Kandy has just had its government examination, and our correspondent is delighted to say it has beaten Trinity College, the rival school.

Europe

On November 12th the North of England Federation held its meetings at Harrogate. The General Secretary presided and lectured on "Theosophy and Religion." The meetings were well attended. At the Harrogate Branch Mr. Cuffe spoke on "The Theosophy of Taoism" and on "Our Present Work" before the Branches at Manchester, Bradford and Leeds, to which he also paid visits. A drawing-room meeting at Hornsea was very successful; over sixty people were present, to most of whom our Theosophical ideas were quite new. On December 2nd Mr. Cuffe went to Nottingham and spoke on Theosophy.

The Winter Session of the West of England Federation was opened by Mrs. Cooper-Oakley, its President, who visited the Centres at Exeter and Plymouth, and held two meetings in each place, lecturing on "Links with the Past" at Exeter, and on "The Change that Men call Death" at Plymouth; the meetings were successful, and a good number were present. Bath and Bristol are to be visited by Mrs. Oakley on December 14th, where lectures will be delivered and drawing-room meetings held.

These drawing-room meetings are found to be a very useful form of work, and three sets are now being undertaken in London by Mrs. Hooper, Mr. Leadbeater and the General Secretary.

The Sunday evening course of lectures by Mr. Leadbeater in the Hall at Headquarters is very popular; the Hall is crammed each Sunday. The following is the syllabus: *November 6th.*—The Source of Theosophical Teachings. How they have been made public. The Purpose of the present Theosophical Movement. *November 13th.*—Revelation and direct Knowledge. Intuition. Conscience. The Impressions on the Soul from its various States of Existence. *November 20th.*—The Relation of Theosophy to popular Religions. The Origin of Religions. The Necessity for successive Presentations of Spiritual Teachings. *November 27th.*—Spirit and Matter. Creation and Evolution. The Great Cycles of Evolution. The Downward and Upward Arcs and the Middle Point. *December 4th.*—Rudimentary Man. His Relation to the Lower Kingdoms. The Development of Mind. *December 11th.*—The Soul as Individual. Its Birth and Development. The Stages of its Progress. *December 18th.*—Exceptional Lines of Psychic Development. Initiation. Man as Creator.

At the Thursday evening meetings of the Blavatsky Lodge Mr. Leadbeater on November 17th spoke on "Elementals," classifying them and graphically describing some of their characteristics. On November 3rd and 24th Mrs. Cooper-Oakley gave the results of some of her investigations into "Our Theosophical Ancestry," in regard to which very interesting facts are being brought out by the lecturer. It becomes more and more clear that constant watch has always been kept by the great Brotherhood over the needs of our European civilisation, and that labourers have been sent to work wherever required.

Two lectures from Mr. Mead on Nov. 10th and Dec. 1st made students further acquainted with the deep thought of the original Hermetic School. Mr. Mead's translations of "The Cup" and "The Key," taken from the early Trismegistic literature, were listened to with much interest, points of similarity between the teachings of the Esoteric Philosophy and those of the *Upaniṣhads* and *Gîtâ* and these fragments being constantly forced home to the minds of the hearers.

On November 15th the Lodge held its annual business meeting, re-elected its officers, and decided to abolish the privilege of associateship, and instead to extend its strangers' invitation to six lectures instead of to three. The visitors' cards of admission now in use will not be available after January 1st, and all members are requested in

future to apply direct to the Hon. Secretary of the Lodge for invitation cards for inquirers and friends, at the same time forwarding the name and address of the visitor.

An increase of forty-eight members was reported for the year, bringing the total number up to 239.

From the Dutch Section we hear that the usual course of winter work, lectures and classes for study, re-opened in September.

The first public lecture was given at Haarlem, by Mr. J. M. Lauweriks on "Confucius and His Teaching." The lecture was well attended, and listened to with much interest.

On Oct. 5th a public lecture was delivered in the Hague by Mr. Fricke. The Hall, "Diligentia," which holds about 200 people, was quite full; some were unable to gain admission, and many stood during the whole of the evening. The lecture lasted an hour and a half; it was listened to with great attention, and was followed by a long and interesting debate.

A CORRESPONDENT writes from Chicago:

America

"We are well on in the new syllabus on 'Evolution,' and the meetings show an increased attendance and continued interest. A class for the study of *The Secret Doctrine* has been formed, and is held before the regular Wednesday evening meeting. The Committee on Sunday Work is arranging a programme, and the series of Sunday afternoon meetings was opened on November 13th. Dr. Mary Weekes Burnett addressed the audience on 'Theosophy: A Rational Plan of Evolution.' It is intended to put forth special efforts to make these Sunday meetings attractive, instructive and interesting to the general public.

"The regular monthly meeting of the National Committee was held on November 5th. Letters from correspondents were read, a number of which were replete with ideas for advancing Branch work."

New Zealand

THERE is a good deal of activity at present in Nelson, where a considerable amount of general interest in Theosophical ideas is shown. A number of lectures have recently been given there by Mrs. Richmond, the President of the Wellington Branch, and these have been followed up by a series of weekly meetings held by Mrs. Aiken, of Christchurch. The subjects so far have been: On September 21st, "An

introduction to Theosophy and its Teachings"; September 28th, "Reincarnation"; October 5th, "Karma"; October 12th, "Man and His Bodies"; October 19th, "Astral and Mind Bodies"; October 26th, "Introduction to Comparative Study of Religions." A group of students has been gathered together, and as the number of members in Nelson is increasing there is a probability of a Branch forming before long.

The Section Library is still growing; a number of books belonging to the late Mr. Bevan have been presented to it by Mrs. Bevan.

Preparations have begun for the next Convention, but it is not yet decided where it will be held.

The following lectures given throughout the Section during the month were of interest: "Is Theosophy opposed to Religion"? Mrs. Draffin, Auckland; "Tao," Mr. J. B. Wither, Christchurch; "Evolution and Immortality," Mr. A. W. Maurais, Dunedin; "Mind Control," Mrs. Richmond, Wellington.

REVIEWS AND NOTICES

Some Ideals of the Morning-Land

Ideals of the East. By Herbert Baynes, M.R.A.S. (London: Swan Sonnenschein and Co.; 1898.)

We have before us a small volume of ninety-nine pages, in which the author seeks to explain, in a popular form, what he conceives to be the ideals of the East. These he classifies under four heads: the ethical, the metaphysical, the theosophical and the religious, though he nowhere defines these terms. It is consequently not quite clear as to what he means by them, and how much each is intended to comprise. His general idea, however, may be gathered from the selections which he makes under each head.

Thus his ethical ideal, in illustration of which he selects the "Noble Eightfold Path" of the Buddha, refers, as it seems to me, to a highly moral and self-sacrificing life without any reference to worship and devotion. The metaphysical ideal is what he considers to be the sublimest "speculations" regarding the First Cause and the Origin of the Universe. In illustration of this he gives us the

Tao-Te-King of Lao-tze and the 129th Sûkta of the xth Maṇḍala of the *Ṛig-Veda-Saṁhitâ*. His theosophical ideal refers to that mystic longing which the aspirant feels after the Real, dimly sensed to be heart of his heart, and the very self of all, and the beatific vision which crowns that otherwise insatiable longing of the mystic soul. The best expression of this ideal he finds in the xith chapter of the *Bhagavad-Gîtâ* and in the *Îsha* and *Mâṇḍukya Upaniṣhads*. His religious ideal is evidently that of worship and devotion paid to a Supreme Being who is personal in nature. This ideal he illustrates by referring to the Buddhistic confession of faith (which is, according to the author, a form of religious worship), the cult of Zoroaster, Islâm's Allâh (Semitic Monotheism, as he calls it), and last and best of all the Christian ideal, the Son of Man.

To students of Theosophy, such dividing of great teachings into water-tight compartments, as it were, has little meaning. Nor can we agree with the author when he says that Lao-tze or the Indian Ṛiṣhi reached his sublime metaphysical conclusions by "speculation." But what satisfies us most is the attitude of the author towards these sublime topics. On the whole he is fair and very sympathetic. He has also a mystic tendency of mind, as will be evident from what he has to say on the *Mâṇḍukya*.

It is interesting, however, to notice how even a sympathetic mind like that of Mr. Baynes cannot get rid of the prejudices of early youth. For while our author does not fail to recognise the defects of the God of Islâm, who is "cunning" and "tyrannical" (p. 88), he is totally blind to all defects, such as "jealousy," "thirst for blood," etc., of the Jewish Yahveh. According to him "we must look to the 'people of the Geist and of the Book' for the most spiritual conception of Deity" (p. 91). We hope he will not refer us to the book of *Leviticus* for this "most spiritual conception" of the Supreme Being!

Mr. Baynes seems to think that the superiority of Jewish monotheism lies in the fact that it conceived the Deity as separate from nature which he controls. He says:

"Yet, from the first, there has always been a great difference between the Semitic conception of the Kosmos and that of any other tribe or family of nations. The Semite never identifies God with Nature" (p. 92).

It is difficult to conceive how Mr. Baynes, after eulogising the mystic and theosophic idea of God as the "heart of things" (p. 37), can consistently speak of the idea of God as an extra-cosmic being

as superior to all the rest. Even if we were to overlook this inconsistency he might still be open to the question as to how he knows that the extra-cosmic conception of the Deity is the best and highest, seeing that all great and divine teachers of the world, Christ included, have taught that God is to be sought as the heart and centre of all.

With the exception of these and a few other discrepancies the book is on the whole a good one, and we may gladly recommend it to the general reader, though we cannot but regret the fact that the monstrous system of transliteration of Oriental terms adopted by the author will prove an immense stumbling block in the way of non-orientalists. I cannot understand why in a popular book meant for the general reader such a system of transliteration should be adopted—a system which is difficult to follow even for one who knows the original.

As regards the translations of the pieces selected from the different sources, they are more free than literal—a method which, according to the author, renders the *sense* of the original better than a literal version.

In conclusion, let me repeat that the book is, on the whole, a sympathetic one, and will contribute to that widening of the mind concerning things religious which is so much needed.

J. C. C.

The Origins of Buddhism

Bouddhisme: Études et Matériaux. Par Louis de la Vallée Poussin, Professeur à l'Université de Gand. (London: Luzac and Co.; 1898. Price 10*s.* 6*d.*)

In this large quarto of upwards of 400 pages Professor Poussin calls into question the prevalent view on Buddhist origins which would confine the stream of authentic tradition to the single channel of the Pâli canon. That is to say, the Little Vehicle (Hînayâna) of the so-called Southern Church, which practically restricts salvation to the monk alone, is regarded as the only orthodox representative of the primitive teaching of the Master, while the Greater Vehicle (Mahâyâna), which embraces the laity as well, is characterised as a far later development. The Buddhism of the Pâli tradition as preserved to-day in Ceylon is a rationalism rather than a religion and the fruits of religious meditation are practically unknown in the island. This rationalism is what the majority of our scholars would have us believe was the only

way of doctrine of the Blessed One; they would have it that the dhyâna and yoga practised by the adherents of the Greater Vehicle in the "Northern Church" are illegitimate excrescences.

Against this view our author argues for the equal, if not greater, antiquity of the Mahâyâna, and further endeavours to support his case by a study of Tântric literature, which he argues is the degenerate representative of primitive "popular" Buddhism.

The first part of the volume under notice consists of two essays treating of the history (if we may use the word when all is so obscure) of Buddhism generally, and of the points of contact between the Mahâyâna and Tantrism; the second half gives the text of a Tântric work, the *Âdikarmapradîpa*, with a short analysis of its contents, and also the text of a commentary of the ninth chapter of that important work, the *Bodhicharyâvatâra*. Both texts are of value and are carefully edited, but the interest for the general student (for so technical a work can scarcely appeal to the general reader) lies in the view of M. Poussin set forth in his two essays, and though we cannot think that he has made out his case in a manner which will satisfy his opponents, he has at least shown the insecure position of those who rely solely on the Pâli tradition for the history of Buddhist origins.

M. Poussin's main position is that we must look to the *popular* phase of Buddhism for indications of the most primitive form of doctrine and practice, and not to the metaphysical subtleties of monkish *savants* as set forth in the canon and commentaries of the Pâli tradition, which, he contends, are *à priori* of later development. This popular phase is, he argues, to be traced only in the Mahâyâna tradition. It is, however, just here that all historic certainty fails us, and even if it did not, we should still have to enquire whether the hypothesis of the popular phase of a religion being the oldest is based on experience. Not, however, that we have any historic certainty with regard to the origins along the Pâli line. The Pâli canon can only be traced to the beginning of the Christian era, five hundred years after the time of Gautama, and though the Ashoka inscriptions of the third century B.C. reveal to us the existence of a collection of scriptures held in the greatest reverence, we have no right to assume that such a collection was the prototype of the Pâli canon rather than of any other. This much only we know, that at the time of Pyadasi there were innumerable sects of Buddhism, each of which held its own views and had its own Sûtras and commentaries.

In brief, in approaching the origins of Buddhism, we are con-

fronted by problems, similar to if not identical with those that meet us in tracing the origins of Christianity. Indeed the Buddhist origins are historically even more obscure, for Buddhists have never laid any stress on the historical side of their Dharma; it has ever apparently been a matter of entire indifference to them. Thus the current Life of Gautama is transparently a very late growth of legend, and devoid of all real historic value. So far, we know absolutely nothing of the earliest history of Buddhism, and what is more regrettable, we know comparatively next to nothing of the actual doctrines of the Great Master. The scriptures we have are all immensely further removed in time from the date of Gautama than are the canonical Gospels from the date of Jesus; and if the problem of ascertaining what the Christ actually said and did is so far a hopeless task, in spite of the busy army of searchers who scan every word of evidence of the most unlikely nature, what must be said of the problem of ascertaining what the Buddha actually said and did, when the Buddhists themselves show no sign of any faculty for resolving the problem, or indeed even the slightest appreciation of the task, and our Western scholars have so far covered only a very small part of the ground over which it is necessary to travel before even the real elements of the problem can be made manifest?

It is a startling fact that not only does the "sacred land" of Buddhism know it no more, but that Buddhism may be said practically to have no adherents among the Âryan race; nay, not only does India know Buddhism no longer, but the doctrine of the Buddha would almost seem to have left no trace on the Sanâtana Dharma, or ancient faith, of India. Buddhism to-day is the religion of non-Âryan peoples, of fourth-race nations, to take a phrase from modern Theosophical ethnology. And yet we are told that the Buddha who taught in the person of Gautama was but the last of a long line of Buddhas, and that when He appeared a host of those who had been His disciples in former births, under His potent influence, reached the supreme state of Nirvâṇa. So great a Master as the Perfectly Enlightened One could not have taught a narrow doctrine; He must have given food to all, illumined all paths and gathered together His own in a final harvest of all that was best at the time. The problem of the sayings and doings of Buddha is not to be solved by philology; the lives of the Teacher of the Good Law and His immediate disciples are not to be understood by merely a comparison of texts; least of all can we expect to regain the spirit of the Bodhi-Dharma from the

relics of ritualism and rationalism which Tantrists and Negationists still preserve.

As to the Tântric arts which the adherents of the Pâli tradition assert to be a very late development, they are as old as "magic" itself, as ancient as the world. But that these will throw any light on the question of Buddhist origins is out of the question. It is only in the very few instances where the Tantras preserve some traces of the "magic" of the "right-hand" path that they have anything in common with the mystic side of genuine Buddhism. It is not an exaggeration to say that at least ninety-nine per cent. of Tantrism is of the "left hand," descending to practices of the foulest and most bestial description. Such a study is at best a thankless task, and if not undertaken by a student of occultism, entirely hopeless. That M. Poussin has no knowledge of actual Tântric rites is as evident as that he has no acquaintance with the practical side of yoga. His work only too plainly shows that he is a man dealing with "words." Every paragraph is crammed with technical terms, the only interest in which lies just in their meaning, but this meaning M. Poussin never attempts to unravel. That the Professor at the University of Ghent is a most laborious collector of such terms, is the least that can be said—he is a marvellous collector; but the common sense of truly scientific scholarship is no longer to be dazzled by masses of glittering technicalities or by quotations in many languages which the reader is expected to translate for himself—a very good examination paper for the reader, but no guarantee of the understanding of the compiler of the paper. A work of real value should be a work of one language and not a patchwork of half a dozen. The "blessed word Mesopotamia" has had a long enough life already in modern scholarship, and we are beginning to demand less technicality and more clarity in works which profess to be of permanent value.

The value of M. Poussin's work is, therefore, not so much in his expositions and hypotheses as in his industrious collection of materials and his ample references, which will supply the student with many lines of further research. But though we cannot feel certain that our author has really thrown light on the obscure subject of Buddhist origins, we cannot but give him unstinted praise for the moral courage which has enabled him to point out the dangers of following the present "orthodox" view of Buddhism, which angrily rejects the slightest suspicion that the Buddha was anything else than a moral philosopher, and which invariably goes out of its way to deny that

he taught anything that savours of a science of inner things. They would have it that the Great Initiator had no initiation to give, that the Teacher of gods and men did not believe in the science of the soul, and that His *summum bonum* was annihilation. To maintain these preposterous positions they are compelled to proclaim the Pâli tradition to be the only authentic source, though even then, as our colleague J. C. Chatterji has pointed out in several articles in this magazine, every one of these positions can be easily turned.

The true facts of the case are that both Buddhism and Christianity present similar problems for solution; their origins are equally obscure, their doctrines equally contaminated, their Founders equally misunderstood. The solution of either problem is the solution of the other, and the careful investigator and lover of truth will hesitate long before he dares to dogmatise on the nature and work of the all-wise Masters who have poured forth blessings on the Eastern and Western worlds, and who still live to-day in all their wisdom and goodness. They *illumined* and still illumine the minds and hearts of men, and if this illumination is not possessed by the scholar and critic he has little hope of ever solving the stupendous problem of the origin of a world-religion.

G. R. S. M.

Burmese Buddhism

The Soul of a People. By H. Fielding. (London: Richard Bentley and Son; 1898. Price 14*s*.)

I HAVE read books on Burma and its people before—several books, in fact, written from various points of view; some from the "d—d nigger" point of view, which leave one lost in astonishment at the vacuous conceit and colossal impertinence of their authors; others from the "poor lost heathen" point of view, which are several degrees more atrocious, inasmuch as while their impertinence is more stupendous and inexcusable, their conceit is more nauseating because of its oily unctuousness; others again from the "development of resources" point of view, which bristle with statistics and long botanical lists, and are no doubt of considerable value as books of reference. But among them all I have not until now found one which in any way reflected the real spirit of the country, which responded to my own keen memory of its peculiar atmosphere, or described its inhabitants at all as they appeared to me during the short visit that I had the pleasure of paying to it some fourteen years ago.

Here at last is a book which does all these things—a most refreshing book, the chief delight of which is that it takes its reader right out of all his own surroundings and conventional habits of thought, and gives him the new sensation of looking at everything in life from a fundamentally different point of view—a mental experience which is distinctly good for some of us, quite apart from the interest of learning to understand the Burman.

There is no pretence to "fine writing" about the book. Mr. Fielding says what he has to say briefly, directly, but always pleasantly; and, simple though his style may be, he has the power of putting before his readers, as a living thing, a theory of life which is as much outside ordinary Western conceptions as the idea of the fourth dimension. Another refreshing feature is his modesty and fair-mindedness. He remarks:

"There are those who, in investigating foreign customs and strange beliefs, can put their finger here, and say: 'This is where they are right'; and there, and say, 'This belief is foolishly wrong and idiotic.' I am, unfortunately, not one of those writers. I have no such confident belief in my own infallibility of judgment as to be able to sit on high and say, 'Here is truth, and here is error.' I will leave my readers to make their own judgment, if they desire to do so; only asking them (as they would not like their own beliefs to be scoffed and sneered at) that they will treat with respect the sincere beliefs of others, even if they cannot accept them. It is only in this way that we can come to understand a people, and to sympathize with them."

Surely the man who can write that has learnt many things, and is already a Theosophist in heart.

He describes the Burmese as a young race in many ways, but an eminently lovable one. Its social arrangements are somewhat remarkable, mainly because there is absolutely no aristocracy among them. None are very rich, but on the other hand none are so poor as not easily to get food and clothing. "The Burmese," he tells us, "are a community of equals, in a sense that has probably never been known elsewhere. Their women are the freest in the world." Indeed, he devotes three whole chapters to the position of woman, besides much further mention of her under the heads of marriage and divorce.

He frequently shows the Burmese ideas and modes of thought in vivid contrast to those of Europe, with a clear perception that the

advantage is by no means always on our side. Our respective views of work give a very fair example:

"We believe that work, that drudgery, is a beautiful thing in itself, that perpetual toil and effort is admirable. 'Work is a means to leisure,' Aristotle told us long ago, and leisure, adds the Burman, is needed that you may compose your own soul. To him work and power and money are but the means by which he will arrive at the leisure to teach his own soul. He often watches us with surprise. He sees us work and work and work; he sees us grow old quickly and our minds get weary; he sees our sympathies grow very narrow, our ideas bent into one groove, our whole souls destroyed for a little money, a little fame, a little promotion, till we go home and do not know what to do with ourselves, because we have no work and no sympathy with anything; and at last we die, and take down with us our souls—souls fit for nothing but to be driven for ever with a goad behind and a golden fruit in front."

Again, as to the question of justice and punishment:

"As in our religion, so in our laws, we believe in mercy at one time and in vengeance at another. We believe in vicarious punishment and vicarious salvation; they believe in absolute justice—always the same, eternal and unchangeable as the laws of the stars. We purposely make punishment degrading; they think it should be elevating—that in its purifying power lies its sole use and justification. We tear a soiled garment; they think it should be washed."

In connection with this last idea he tells a characteristic story of a Burmese servant who was arrested for a small theft. He pleaded guilty, and was quite willing to accept the penalty of his action, but he could not understand why *his* imprisonment should be extra heavy, because several other thieves had recently escaped punishment altogether, nor why, after it was all over, his master would not take him back—not because of the theft, which he professed himself willing to forget, but because he had been in prison, and so was disgraced!

Sometimes our author has a delightfully quaint way of knocking the bottom out of some Western belief quite casually and incidentally, as if without knowing he was doing so. Mentioning the fact that Buddhism had never attempted to influence the king, or grasp his supreme power for its own ends, he wonders how it was able to resist that temptation. Truly its spirit is against all such assumption, but so is that of all other religions, yet they have all striven to use the temporal power. He concludes: "I do not know what the explana-

tion is, unless it be that the Burmese believe their religion, and other people do not"; and he does not even mark that little bombshell by a note of exclamation.

With regard to Buddhism, he explains that his desire has been to get his information not from the sacred books, but from the hearts of the people—not to know what is written, but what the Burmese really believe. For example, the teaching of the books seemed to him to be clearly that the ego of man did not really survive after death, but only his vague impersonal karma. The people, however, had no kind of hesitation about the matter. "I found," he says, "that they remembered their former lives often; that children, young children, could tell who they were before they died, and remember details of that former existence. As they grew older the remembrance grew fainter and fainter, and at length almost died away. But in many children it was quite fresh, and was believed in beyond possibility of a doubt by all the people."

He tells several stories of such recollection, and certainly they appear straightforward and convincing enough, though he seems simply to have collected the tales without specially testing their evidential value—indeed, it is difficult to see how he could have done the latter. All of them imply almost immediate reincarnation, within a few years at most, but that of itself does not necessarily prove them false, as we know little of the laws which govern such movements among these races which differ so widely from our own. Incarnation was certainly very much more rapid in some earlier races and among certain classes of pitris than with us at the present day; and it may be that the Burmese, who are largely fourth-race men, are still working under older regulations.

He speaks of Buddhism invariably with the greatest enthusiasm, though he propounds one idea respecting it with which some of its professors would hardly agree. He speaks of it as "the only belief that the world has known that is free from mystery and dogma, from ceremony and priestcraft," which is true as regards the Southern Church with which he was dealing, but when he further says that it condemns all mysticism he makes a statement which, if it were entirely justified, would exclude Buddhism to a large extent from the great family of the world-religions.

He thinks that to all the difference of thought between the Burmese and the European there is one key. "And this key is, that they believe the world is governed by eternal laws that have never

changed, that will never change, that are founded on absolute righteousness; while we believe in a personal God, altering laws and changing moralities according to his will. I believe myself that in this teaching of the laws of righteousness we have the grandest conception, the greatest wisdom, the world has known. I believe that in accepting this conception we are opening to ourselves a new world of unimaginable progress, in justice, in charity, in sympathy and in love.

"This has been called a pessimism. Surely it is the greatest optimism the world has ever known—this certainty that the world is, has been, and will always be, ruled by perfect righteousness. Do not complain, and cry, and pray, but open your eyes and see. The light is all about you, if you would only cast the bandage from your eyes and look. It is so wonderful, so beautiful, far beyond what any man has dreamt of or prayed for, and it is for ever and for ever."

The spirit of the ancient faith must have sunk deeply into the soul of a man before he can write like this; for this that he gives us is the best side of the strange yet soothing fascination of the Oriental atmosphere—the perfect calm of the immemorial East, which comes from the absolute certainty that all shall at last be well.

Many another pleasing extract I might make from this volume if space permitted—bits of simple yet effective description, pathetic or humorous anecdotes of native life, vigorous denunciations of the uncivilized behaviour of the average European in the Oriental temples. But I have said enough to show what manner of book it is—one which, it seems to me, a Theosophical student should not fail to read, for it will bring him into touch as a living reality with the soul of this far-off race.

C. W. L.

What to Eat

Diet and Food in Relation to Strength and Power of Endurance. By Dr. Alexander Haig. (London: J. and A. Churchill; 1898. Price 2*s*.)

So many of our friends who wish to adopt a vegetarian diet seem to find great difficulty in discovering how to set about it and what foods to choose, that we welcome the appearance of a handy little volume which gives the required information. Dr. Haig is no rabid enthusiast, but he has himself suffered many things from an inappro-

priate diet, has tried various experiments upon himself and patiently recorded their results, and here he gives us the outcome of it all.

The little book is alarmingly technical in places, but the practical part of it is that the author gives three tables of alternative vegetarian diets, which he warrants to contain fairly accurate proportions of the various constituents which the physical body requires for its sustenance. He remarks truly enough:

"Diet, as at present used, is often the product of a vast amount of ignorance; it is the cause of a hideous waste of time and money; it produces mental and moral obliquities, destroys health and shortens life, and generally quite fails to fulfil its proper purpose."

His book is an attempt to show how all this may be remedied, and the general line of his conclusions may be gathered from the following sentence:

"It follows absolutely from my researches that a diet entirely free from all animal flesh, tea, coffee and similar alkaloid-containing vegetable substances, is far and away the best of all kinds for training and athletics."

And then, as an example, he goes on to describe how "fourteen meat-eaters and eight vegetarians started for a seventy-mile walking match. All the vegetarians reached the goal in splendid condition, the first covering the distance in fourteen hours and a quarter. An hour after the last vegetarian came the first meat-eater, and he was completely exhausted. He was also the last meat-eater, as all the rest had dropped off after thirty-five miles."

Taken in conjunction with another valuable little book, Dr. Kingsford's *Perfect Way in Diet*, this tiny volume furnishes a useful epitome of the vegetarian question; as a friend to whom I lent them wrote to me the other day, "The one tells us what we should do, and the other tells us how to do it," and I feel sure that they will be of service to many of our members.

C. W. L.

Magazines and Pamphlets

Colonel Olcott in the November instalment of his "Old Diary Leaves" in *The Theosophist*, speaks of Maji, the noted Yoginî, whose prophecies and displays of occult knowledge rendered her an object of great curiosity and respect. Her revelations, however, as

the Colonel points out, were not always accurate. The Colonel is in the midst of one of his lecturing tours, but varies his work now and again by some healing experiments, which appear to have been almost always successful. Dr. Wilder writes on "The Doings of the Double," and illustrates his subject with some tales and historical accounts of famous people. Miss Edger's "Glimpses of Theosophical Christianity" are continued, as is the interesting paper on Bengali folk-lore, dealing especially in this issue with child education. Following this is a translation of the Vedânta Sûtras with the commentary of Vigñâna Bhikshu. Other articles are on "Responsibility, Man's or God's?" "The Ten Avatâras," and "Form and its Evolution."

The *Ârya Bâla Bodhinî* announces the formation of several new boys' societies, showing that the movement of which this little journal is the organ spreads rapidly among the younger members of the Hindu race. Miss Edger begins a series of "Religious Talks with Hindu Boys." Following Miss Edger is a not very comprehensible disquisition on Vaivasvata Manu in which the Manu of the Hindu Shâstras is mixed up with the Manus of rounds and races according to *The Secret Doctrine*. *The Theosophical Gleaner* opens with an original article on "The Destination of Man and the Law of his Being," the remainder of the number being filled up with reprints, including Mrs. Besant on Sorrow and Evil, and Swâmi Vivekânanda on Gñâna Yoga. *The Dawn* continues its somewhat elaborate papers on "Physical Relations and their Metaphysical Applications," discussing chemical and physical saturation and drawing certain analogies from the phenomena; other articles are on Vedântic monism, University education in the West and the East, and the "Divine Flute" of Kṛishṇa.

We have also to acknowledge the receipt from India of *The Light of Truth*, *The Journal of the Mahâ Bodhi Society*, *Prabuddha Bhârata*, and *The Sanmârga Bodhinî*, and from Ceylon of *Rays of Light*.

The questions in *The Vâhan* present the usual variety in their subjects, though the familiar inquiries as to psychic things and karma appear as usual. The first question is on the materialising of persons recently deceased and the reason why some should have that power and others not.

This is answered by C. W. L., who is responsible for most of the replies in this month's issue, dealing with a botanical question, the succession of sexes in reincarnating, the punishment of selfishness, the ego and the astral body in its appearance before and

after death. A short historical sketch of the Shakers and their religious belief is given, the questions of celibacy and kârmic suffering for sin making up the remaining portion of the "Enquirer."

La Revue Théosophique Française supplies its readers with a variety of translated matter, most of it continued from previous numbers, and also a further portion of Dr. Pascal's "Prehistoric Races." Dr. Pascal now deals with the fourth or Atlantean race and its various sub-races as described in *The Story of Atlantis.*

Mrs. Besant's lecture on "Clairvoyance and Mental Healing" concludes in the October *Mercury*, and in the latter part she expounds the rationale of various kinds of mental healing, showing that the more serious cases, such as the healing of a wound, require clairvoyant vision to assist them. The help of Theosophy in daily life is the subject of another paper, which points out the ways in which Theosophy may render ordinary life better and more valuable for progress. A. H. T. continues his interesting account of the ancient religions of America, taking up in the present chapter the Toltec and Aztec remains. The illustrations of symbols form a useful and instructive collection. The concluding paper is on "The Dream Consciousness."

Theosophy in Australasia contains a reply to the critical article in the previous issue of the magazine on "The Higher Self." It is not difficult to show, as the writer does, that much if not most of the inconsistency pointed out by the critic is due to terms rather than to ideas. The greatest confusion has of course centred around the word "ego" which is generally used in Theosophical literature in a peculiarly confined sense. We may as well make up our minds that it will be a long time yet before we have a really comprehensible view of any of the mysteries of the ego in its origin and development. A short story follows the paper, activities and "Questions and Answers" completing the number.

Señor Soria's long series of articles on "Genesis" in *Sophia* approach their termination, the present chapter having "to be concluded" at its end. Some further illustrations, admirably clear, are given to show the generation of forms from interlacing tetrahedra. It is to be hoped that these articles will appear in book form, so that they may be easily available to those who wish to study these remarkable investigations and discoveries. The translations are continued and a part of one of Plato's Dialogues is also given.

Teosofia, our Roman magazine, which has now almost completed its first year, contains the continuation of an article on will and desire,

by Signor Calvari, following which are some notes upon and extracts from Giordano Bruno's *Eroici Furori*, and a short story.

L'Idée Théosophique, a Belgian periodical which appears at somewhat lengthy and irregular intervals, contains in its last issue, the fourth, the whole of Mrs. Besant's pamphlet, *An Introduction to Theosophy*, translated by "A. O." This naturally occupies most of the space, but room is left for a summary of Mrs. Besant's article on prayer, which appeared in these pages some time ago, and some short notes on Theosophical matters.

Our Dutch *Theosophia* opens with a paper by "Lorenzo" on "The School of Pythagoras," following which are continuations of Mrs. Besant's *In the Outer Court* and *Theosophy and its Evidences*, a notice of a Dutch translation of the *Tao te King*, the translation of and commentary on the same work, and one or two shorter contributions.

Philadelphia from Buenos Ayres reproduces as its first article a discourse of the president of the Luz Branch delivered to some of its members. A number of translations make up the bulk of the issue.

L'Humanité Intégrale, a spiritist Parisian journal, contains in its last issue two curious replies to some lectures on Hindu philosophy given by Mr. J. C. Chatterji during his visit to Paris a short time ago. The replies are by two "spirits," who communicate, of course, through a medium. One of them is supposed to have been an ancient Brâhman, who had, however, developed, so we are informed, to a higher condition in later western incarnations. He appears to have developed beyond any recollection of his Eastern birth, as he speaks of Mr. Chatterji as "*un fils de Bouddha!*" *L'Amour* is the subject of the ecstatic utterances of both communicants, who find the views of the lecturer too cold for their approval. The contributions are so curious that it is not easy to discover whether they are published seriously or not.

We have also to acknowledge the receipt of *Der Theosophische Wegweiser; The Open Court*, with two instructive articles on Pascal and Chinese fiction; *La Paix Universelle*, with a contribution from M. Jules Bois; *The Literary Guide*, with many interesting reviews and articles; *The Review of Reviews*, for Australasia; *Light; The Agnostic Journal; The Astrological Magazine; The Herald of the Golden Age; Mind; Brotherhood; Humanity* and *The Cost of a Seal-Skin Cloak*, from the Humanitarian League.