

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

**A**T the French Association for the Advancement of Science, M. Poincaré lately gave an important lecture on 'La Mécanique Nouvelle,' which is gradually replacing the Newtonian theory. In the course of his exposition he remarked :

In this new conception the 'constant mass' of matter has disappeared. Ether alone is inert, not matter. Ether alone opposes resistance to movement, so that one may truly say: There is no such thing as matter, there are only holes in ether.

Our readers may turn back to the article entitled 'The Æther of Space' in the June number of *The Theosophist* for 1908. It is reprinted as an appendix to *Occult Chemistry*.

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The course of twelve Theosophical lectures, arranged by M. Jean Delville and some of his fellow-members, at the Brussels Exhibition, was held at the Palais des Arts in the month of July, and was attended by constantly growing audiences. Dr. Rudolf Steiner and Dr. Unger represented Germany; Mrs. Ransom, Miss Pagan and Mr. Wolfe Murray, England; M. Chévrier, Mlle. Aimée Blech and

M. Revel, France; M. Thierens and Miss Dijkgraaf, Holland; while Belgium itself was represented by M. Deswarte and M. le professeur Sigogne. The good word must have spread widely from such a centre.

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The difference of policy between the English and Indian Railways is curious. In England, if there is even a children's excursion, the Railway authorities issue cheap tickets, and so with every public gathering of importance. Here it is quite otherwise. I wrote to the various railways to ask for some concession for the delegates and visitors to the Theosophical Convention. They all refuse; the most amusing note is from the Acting General Traffic Manager of the Madras and S. Mahratta Railway, who generously informs me that our delegates may take advantage of the six-monthly return tickets, and that he is unable to offer "any other concession". It appears that this gentlemen regards it as a "concession" to allow Theosophists to travel at the same rate as the ordinary public! I tried once before to obtain for myself the concession given to missionaries, as my journeys are certainly not for my own amusement, but the missionary is a favored person, both for railway and steamship companies.

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The Rev. E. B. Hill, one of the clerical members of the Theosophical Society, has broken down in health, after several years of most useful work as Principal of the Zamorin College, Calicut. He is going to Europe for a year, but both he and his wife hope to return to India, and truly we all join in that hope. I had the pleasure of presiding at a meeting in Madras, called by his former pupils, now resident here, who gathered to bid him a loving farewell, and to present him with an address, some pretty gifts being added as mementoes to him and to his wife, who has been his true helpmate throughout. No hearts are more easily won than those of Indian youths by any who will meet them with sympathy and with kindness.

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A very powerful religious movement has sprung up in Belgium, round the person of a young workman, Antoine the Healer, as he is called; his father was a miner, and he himself worked in the mines for two years, and then at other industries, in which he realised a small livelihood; his only son died in 1893, and he then resolved to give up the world and devote himself to the helping of the sick and poor, physically and morally. He became an ascetic, began healing diseases, never accepting any payment for his cures, and preaching a holy life. Now from 500 to 1000 sick people come to him daily, and he cures cancer, lupus, eczema, consumption, blindness, paralysis and epilepsy. On Ascension Day this year some 15,000 people crowded into and round his church, and four times he cured the sick *en bloc*. Such is the remarkable story, as told in a Belgian materialistic newspaper, *La Meuse*.

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A *Teozofia Alaptetelei* is the name of a pamphlet written by Cooper-Oakley Izabella, otherwise Mrs. Cooper-Oakley, and issued in Hungarian. It is entirely and hopelessly unintelligible, as Hungarian resembles no European language, but it is pleasant to know that the good word is reaching that chivalrous people in their own tongue.

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The Council of Native—why not Indian?—Education in Madras has taken two steps of great importance. First, it has issued a letter to the Heads of Colleges and Schools, asking whether religious education is given in their institutions, and if not, if they will make arrangements for it during school hours. If even this is impossible, they are asked if they will afford facilities to any outside agency for giving such instructions. Secondly, it is making an enquiry as to the number of married boys in schools and colleges, is requesting Heads of institutions and Managers to give their views on the subject, with a view to moving the Local Government to lay down a rule

on the matter. If these two great reforms could be carried a great step forward would be made.

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I am very glad to see that the Village Pañchāyēt Institution is carrying on its beneficent work. It aimed at settling disputes by Arbitration Boards, so as to diminish the constant litigation which is the curse of modern India, and to re-establish the self-governing village community as the basis for the larger units of rule. Its work is very strongly approved by some of the highest government officials.

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The Rev. F. W. Pigott, whose name our readers will remember as one of the clergyman driven out of New Zealand by the action of the Bishop of Auckland, has been licensed by the Archbishop of York to minister in his diocese. The Archbishop has no sympathy with Theosophy, and does not approve of Mr. Pigott's membership in the T. S. but is not so illiberal as to make love of the Divine Wisdom an absolute bar to the performance of clerical duty. May Mr. Pigott be so useful and helpful as to make the Archbishop proud of him!

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The Archbishop gave a very striking sermon to the members of the British Association for the Advancement of Science. The prelate declared that there was a striking change going on in the relations between religion and science:

It is only the camp-followers on both sides who are apt to break out. The best men in science and religion are conscious of the need for a truce of God, in order that they may think out their positions more clearly and understand the position of those who differ from them with more sympathy. Science has become aware of its limitations. It no longer declares there is nothing outside its own boundaries. It is more impressed with the mysteries that still enfold the origin of life and of the human spirit. A true Agnosticism, recognising the limits of scientific knowledge, has taken the place of a false Agnosticism declaring that outside its limits nothing can be known.

Moreover, religion has learned to reconsider its own conceptions of God in accordance with a conception that belongs to a fuller and more primitive religion than ours. God is dwelling in this world over all, and in all religions, and theology proclaims that He, and no mere blind energy, is the worker, and we wait for science to tell the way in which He works. Thus there is the chance of a true friendship between religion and science. . . .

As Professor Sidgwick, one of the most determined seekers after truth, said: "The man in men needs God." It is in God Himself that science and religion find their true unity. The old wrangles are dead. Theology no longer claims that the early chapters of Genesis are a scientific treatise. The defence of theism, under the challenge of evolution, was due to one-sided and narrow conceptions of God—the idea of God as an architect or artificer moulding the world from without like a potter, and not from within.

"God immanent and transcendent" is the word of the future; Science will show His immanence, Religion, His transcendence.

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Five of us—Mrs. van Hook and her son, my two Indian wards and myself—left dear Adyar behind us on the evening of September 25th, and steamed out of Madras by the mail for Calcutta. Kind friends brought us milk and fruit on the way, and we travelled pleasantly through the green rain-drenched districts. At Calcutta, the ever-hospitable Hirendranāth Datta took us in charge, and we stayed in his brother-in-law's house, paid a visit to the Zoological Gardens, and started again for Benares in the Bombay mail that same evening. The Gayā brethren brought milk and fruits for our early 'little breakfast,' and at Mogul Serai the Cadet Corps and a wave of boys and young men broke over us (the venerable Superintendent of the Boarding-House, however, was not a young man, nor were Miss Arundale and Miss Willson) and submerged us. Our heads came above water at Benares Cantonment, but we sank in deep water on the platform, where other hundreds crowded, scattering flowers like Devas and hurraing like Englishmen, and we were borne along to our carriages, and slowly drove towards Shānti Kuñjā,

escorted by, apparently, the whole College and School. Very prettily decorated by loving hands was my dear old home, and, by some miracle of ingenuity wrought by Miss Arundale, we were all packed into it.

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A great festivity was planned for October 1st, and began the evening before with the clever staging and acting by the students of a Bengāli and a Hindī play. On the 1st, we began with a meeting in Shānti Kuñjā itself, where a little shrine-room was dedicated in the Names of Those we serve, and very gracious was the influence which filled it in swift response. Then to the Sarasvatī Temple in the College Quadrangle, where members of the seven great faiths were gathered, and Samskr̥t, Zend, Arabic, Pāli, Tibetan, Chinese, Japanese, English, Jaina Prak̥t and Gurumukhi rang out in solemn sequence from the representatives of the religions, assembled in brotherly love. Very impressive are these meetings of professors of the world-faiths whom Theosophy has united into one body. The School Hall was the next meeting-place, where the Order of the Sons and Daughters of India had gathered in loving homage to its chief, and it was good to hear the warm acclaim of the tie between India and England bursting out spontaneously from those young hearts. A golden badge of the Order and a purse of nearly Rs. 600 were presented, and I spoke of duty to the Motherland and the Empire. In the College Hall we gathered in the afternoon, and many loving words were spoken by professors, masters, boys and girls, and nearly Rs. 1000 were presented in a handsomely embroidered Indian purse from College, School and Girls' School. Here I spoke on making Truth, Courage and Reverence our ideal of life. A pleasant Theosophical meeting in the Hall of the Indian Section closed the day, finishing it, as it had begun, with the benediction of the presence of the Holy Ones. The purses' contents have gone: Rs. 500 to the Buddhist Schools, Rs. 200 to the Pañchama,

Rs. 200 to the Almora Hill School, founded by the C. H. C. and carried on by local devotion, and Rs. 100 to the Building Fund of a Girls' School at Bombay. Then I promise myself the pleasure of giving some long-desired musical instruments to the College for our Cadet Corps, Guard of Honor and Scouts, and the balance, if any, will go to Headquarters. As the water drawn up by the sun is useless, save as it gathers into clouds and returns to earth as rain, so would gifts drawn forth by love profit little unless from the receiver's hands they fall where help is needed.

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After a fortnight's stay in Benares, Saharanpur, Jullundhar, Lahore, Delhi, Agra and Cawnpur are to be visited, and then follows another fortnight in Benares. H. E. the Viceroy and Lady Minto visit the College on the 10th November, and on the 14th is a Special Meeting of the Board. After that, we return to Adyar.

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It is worthy of note that the Panjab Government has issued a report on the plague stating that seven lakhs of rupees a year have been spent for three years, and that no effective remedy has been found. The slaughter of rats—how many tens of millions of rats have been slaughtered during the craze?—is declared useless, disinfection by chemicals useless; inoculation is declared to be splendid for individual protection (ere long this will be found as useless as the rat-slaughter) but useless before an epidemic; and the report concludes that hygiene and sanitation are really the only ways to prevent plague. A true and satisfactory conclusion. While the present medical tyranny, based on the delusive theories just now in vogue, continues, we may be thankful to be led back to the sound preventives of hygiene and sanitation, even at a cost of twenty-one lakhs of rupees, and an incalculable amount of slaughter of animals. The Government is not

to be blamed for the waste of money, as, in the effort to save human life, it must needs depend on the advice of experts, and these at present are treading the mazes created by vivisection. Some of us were bitterly condemned for declining to take any part in rat-killing, and for speaking against it; but Time was on our side and Wisdom is justified of her children. So will it be with our protests against inoculation and vivisection.

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There are whispers in America that humanity is not sufficiently developed for Republicanism, that a constitutional Monarchy would prove a better and purer form of Government. And with these floats about the name of Theodore Roosevelt.

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Many of our readers must often have desired some personal knowledge of Adyar, so as to understand better the frequent reference, in these columns, to the central Theosophical Headquarters. As to most a personal visit is out of the question, the next best thing is the possession of a series of good pictures and accurate descriptions of all buildings, points of interest and noteworthy views of the Headquarters. Until now no such thing existed, but now the gap is to be filled by the production of an album of views containing twenty-four pictures, carefully reproduced from photographs specially taken for the purpose. A plan of the Headquarters is also added, so as to enable the reader to see at a glance the place where any building depicted in the album is situated. We draw our reader's attention to the advertisement accompanying this number. Messrs. Venkiah Brothers, who have produced these photographs, can also supply post-cards and lantern slides for our lecturers. The Adyar Album will form an excellent Christmas and New Year's Present, for which orders may be registered at our *Theosophist* Office.



## MYSTERIOUS TRIBES <sup>1</sup>

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS

BY

RĀDHĀ BĀI (H. P. B.)

(*Concluded from p. 18.*)

**I**N Europe and in America there are over twenty millions of Spiritists and Spiritualists, all of whom are more or less cultured people. The Spiritists believe that Louis XV has reincarnated as Madame Babelin, their actual Parisian medium; that Allan Kardec conducts in person all Spiritistic Societies; that Mr. A.'s grandmother has been reborn as his youngest son; and that Mr. A. himself will be able to incarnate as a King on Jupiter. The Spiritualists, who reject the theory of reincarnation, believe in a life after death which differs in no respect from earth-life; according to their ideas the Spirits of the dead inhabit some land inside the Milky-way, where they eat, sleep, and marry—and perhaps even play at whist. (See *Stellar Key*, by Andrew Jackson Davis.)

The world is indebted to the men of science for all this nonsense. As the *savants* persisted in seeing nought but fraud and hallucination in the phenomena of Spiritism, the great masses were compelled to find out for themselves something which would meet the demands of their heads and hearts. By removing the idea of even an abstract Deity and by denying the immortal Spirit in

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<sup>1</sup> Translated from the German version published by Arthur Weber. Our German readers may obtain this book from the Jaeger'sche Verlagsbuchhandlung, Leipzig, Ed.

man, modern science inevitably drives into idolatry all those who are athirst for a life after death. It is now too late to mend the mischief. The belief in Gods who are the shadowy image of men, the belief in the larvæ of the old Romans, and even that in one's own double have become a religion. Only the Theosophists show boldly what is hidden behind such spooks, by pulling away the mask which they wear, mostly unconsciously but sometimes otherwise. Despite the service they thereby render science, the representatives of the latter treat them as badly as they do the Spiritists. The major part of men of science still turn their backs resentfully on the unwelcome facts; only a few of them came to their senses, after the Society for Psychical Research had been founded.

These admit the possibility of their being two persons in the human mechanism: one corporeal, the other spiritual. Their heterodoxy goes even so far as to agree with the Vedântins in saying that the body is but the substratum of the soul, its husk, so to speak; or a kind of terrestrial robe in which the man is enfolded from head to foot, as the mediæval knight was hidden by his visor, his mail-shirt and his harness. Many of these *savants* are now fully convinced that, given special psycho-physiological conditions, man, *i.e.*, the real man (whose body is but a bad misshapen copy of his true Self) or his double can leave the encasement of flesh and appear to others a few moments before or after his death.

Verily a strange sign of the times. In Paris, Dr. Charcot with some hundred followers; and in London the Society for Psychical Research has over a thousand members.

At the present time these *savants* admit the theory of ghosts and are quite friendly towards the Spiritualists, although they keep aloof from them as well as from our humble selves, obviously wishing to inspire in both of us

a strong feeling of their superiority. And, indeed, the difference between Fellows of the Psychical Research Society and Theosophists is immense. What in the simplicity of our hearts, we call 'sorcery' and 'the evil eye' they haughtily designate an 'evil psychic influence'. This term is much more refined, though a little bit vague; it sounds profoundly scientific and convincing. But alas! We may call a lap-dog 'Lion', if we choose to do so, yet will it not thereby be changed into the king of the desert. Despite the proud name, it will ever remain the same yelping cur it was before. The only difference between the above *savants* and ourselves consists in a difference of terminology. Our words are common but comprehensible, while theirs are akin to what Russian country ladies call 'doleful words', *i.e.*, they are mere quibbling. As already mentioned, several Fellows of the Psychical Research Society belong to the Theosophical Society. As private persons they openly acknowledge their membership in this latter Society, and often ask us how to explain certain phenomena; but as Fellows of a learned community they ignore this comradeship of private life, and turn up their noses at our unscientific but clear terms, replacing them by a scholarly nomenclature, taken from Greek and Latin lexicons. The following may serve as an example. Some time ago several aristocrats and men of science had gathered at Mrs. T.'s house, when Sir A. boasted that he had the faculty of killing people at a distance by mere will-power. He mentioned some persons, well known in London life, whom, to his regret, he had inadvertently killed when in a temper. In three different cases sceptical friends of his had tested him, and fully convinced themselves of his faculty. A pretty young lady of excellent health and belonging to the best society had spread some calumny about him to thwart his election to Parliament. On hearing what she had done he became infuriated and cried out: "A woman with so wicked a tongue deserves to die!" Later inquiries went to prove that the lady began to ail on that very same day and died a month later.

"But this is sorcery! This is black magic!" I exclaimed indignantly.

My neighbor at table, a Cambridge Professor, interrupted me with a polite smile: "I beg your pardon," he said, "in Europe we don't believe in sorcery and in black magic. If the incident happened as Sir A. relates it, we call such a telepathic result a *nefarious psychical current* working in the manner of mesmeric currents."

Having forgotten in India how to behave in the fashionable world, I almost laughed straight out into the learned professor's face. A man of science who believes in the telepathic working of a "nefarious psychical current" is not justified in criticising any belief in sorcery.

But we have not to do with a mere difference of terms; we have to deal with the irrefutable identity of these manifestations, which ought to be properly investigated.

The men of science are generally opposed to the Psychical Research Society, though they dare not openly break with those of their colleagues who belong to it. For Spiritualists they evince nothing but contempt, and as for Theosophists they call them somnambulists, when in a polite mood; otherwise they say "madmen". They express their antagonistic feelings for all things abstract by declaring that the exact mathematical sciences can accept nought on faith; that they must sternly reject whatever fails to be proved by the five senses aided by scientific apparatus. Much might be said in reply to this. It could be argued, for instance, that science has to accept on faith the theory of the ether of space, and that the latter is further removed from observation by the five senses than a Spirit at a spiritistic séance. Despite this, men of science decided to believe in ether, because they know of no better hypothesis in order to explain on physical grounds the phenomenon of light and their scientific deductions therefrom. It is but a few years

ago that the bright idea entered their minds that light might be an attribute of this same hypothetical ether, and depend on its vibrations. A bright idea indeed! Though it did away with the previous atomistic conception of the theory of light.

The world does not consist of atoms only. Men of science had to assign the second place to matter and the first to force, of which also they know nothing. If the *savants* think it logical and in keeping with the spirit of inductive science to believe in the ether of space and in the law of gravitation, if, invisible and intangible as these are, they put them both, as well as force, on the inventory of natural sciences—why do they not do the same with the human soul? They refuse to admit such a heresy as the existence of the human soul, nor will they grant the possibility of a semi-material ghost, the so-called double. And yet! if both these hypotheses had been advanced on the strength of a series of irrefutable scientific observations arrived at by the inductive method, the theory of the ether of space and the law of gravitation would, despite it all, remain mere hypotheses. A correct inference in syllogism does not prove the first premiss to be correct. The soul has revealed its existence from the times of the first man as much as the ether of space and the law of gravitation do now, and the double manifests in no less an objective form than does the luminiferous ether which is the fourth state of matter only recently acknowledged by science. As this matter can only become perceptible by a certain combination of gases and electricity, so the double, in its turn, can only manifest itself under certain psycho-physiological conditions. There is no way out of it. The three thousand cases of the double vouched for by the Psychological Research Society, and Professor Crookes' experiments with the double called Katie King, tell a tale for themselves. If science cannot prove them to be fraudulent or else caused by hallucinations, our *savants* will be driven willy-nilly to the study of ghosts.

Let it be said on the strength of these arguments: if the rigid law of induction allows science to infer ether and gravitation from the vibrations of light and dropping of an apple—which hypotheses have now been raised to the rank of axioms—why should science not admit, as a working hypothesis, the theory of the double and the existence of the soul? It does not seem as if the workings of the soul were less obvious than the ether of space and the law of gravitation: is then the soul less palpable, less hypothetical than these? If science ascribes, on good grounds, to the light-bearing, though still hypothetical, ether the part of the physical soul of the macrocosm (our solar system or their universe), the existence of which is conditioned by its manifestations of light and heat, we have still better grounds for ascribing the so-called psychical phenomena to the existence of a soul which stands for the light-bearing ether in the microcosm, man.

If anyone should object that ether belongs to the physical world and that it consequently falls into the domain of the exact sciences, while psychical phenomena belong to the world of abstractions and are to be relegated to the realm of metaphysics (which latter the materialists do not include in the category of their sciences), we are obliged to remind our *savants* of the fact that this classification has arisen in their brains only. It is not nature, but they themselves who have drawn this line of demarcation, and they have done it without sufficient reasons. Do they know so well what is matter and what is not-matter, that they feel authorised to divide the domain of nature in so arbitrary a way? Do their investigations carry them so far that they are in a position to tell us where matter ends and pure Spirit, or at least that what they call "force," has its beginning? They have this word continually in their mouths, but do they know what this term of their own making really means? Anyhow, let them call things as they like, if only they would stop trying to make the public believe that their light-bearing ether is of a less

hypothetical nature than the human soul, which they reject so sternly. They deceive honest people by doing so; they give them a stone instead of bread, and drive them inevitably into gross superstitions.

When once the reality of the double is a proven fact in the science of psychology, we shall all of us be able to learn a little more of this shadowy image. But until then, we must be content with what we know, or think we know, of this semi-material being; our *savants* make no difference between the two.

For the present we conclude that the double is the inner shadow of man, reflecting his outline in the light of the soul, as in sunlight the physical shadow reflects the outlines of the body. We further conclude that the double is generally invisible and intangible, but that it can sever itself from the body and manifest independently of the physical organs:

1. In consequence of some great longing or great emotional disturbance;
2. As the result of some vehement passion, noble or ignoble;
3. At the moment of death, or when in great danger of life.

Thus we believe for the present; but we will not fall into the error of men of science by declaring our actual conception to be the last word of our science, or by representing it as infallible. It is solely with regard to the methods of science and the appalling contradictions of some of its most select priests that we claim for ourselves the same right which they enjoy, *i.e.*, that we content ourselves with our own deductions and assure the public that our hypotheses are not a wee bit weaker than those of our *savants*. As proof thereof we point to the fact that the latter deliriously turn round and round in the self-made maze of a hopeless dilemma.

What will the materialists say a few years hence, when, thanks to unprejudiced thinkers, the manifestations

of the double and those of ghosts are admitted phenomena in the domain of psychology? What will they oppose to these facts? How will they answer, and how explain that which is inexplicable from their present view-point, inexplicable by a biology which rejects every thing save protoplasm?

It will be difficult to make them enrol the human soul in their scientific terminology, but they will doubtless be obliged to analyse the double. For the matter of that they will help themselves out of the dilemma by saying that the double does not in the best prove the immortality of the soul. Even if the double should really exist, they will argue, it only follows that the dense physical body of man alone dies, while the man himself still lives for some time in his astral or ethereal form. One cannot expect anything else of the biologist. He now decries as unreal and impossible the faculties latent in man; but once these are known to him, he will recognise the manifestations caused thereby as something perfectly natural, without dreaming of giving up his materialistic attitude. Face to face with such a possibility, we should like to advise our learned biologist to rise to the occasion. It will not be difficult. He has but to cast off his mantle of infallibility, rid himself of his haughty 'non possumus,' make amends in the presence of facts, and submit to the inevitable. If he feels attracted by the idea of being after his death on a level with a poisoned rat or a vivisected dog, he can yield to the evidence of things, without committing himself to a belief in an immortal Spirit in man. To this end he has but to admit an after-death condition, either conscious or not, clothed in a semi-material envelope. Let the biologist eat humble-pie and confess that he knows nothing, absolutely nothing, of the mysteries of life and death, and that he has been rejecting, until now, something about which he is so ignorant as a Papuan is of protoplasm.

Can the materialist be expected to do this? True, there have been a few great men like Tyndall, Comte,



Balfour Stuart, and even Huxley himself, who proclaimed before the whole world their ignorance of the origin, nay, of the very existence of the atom; but such moments of heroic honesty are rare, and do not prevent other *savants* from forming the wildest conjectures with regard to the life principle. Although science knows as yet so little about the human mechanism, these investigators unhesitatingly draw conclusions about the origin of man, the primordial atom, the life-principle, and other trifles.

Methodists think they would act more wisely by studying the phenomena of life and death without exception, not even omitting those cases which pertain to the realm of what they call 'foolish superstitions'. If the unanimous testimony of a sufficiently large number of reasonable and impartial witnesses goes to prove to the materialistic biologist that the double of man and the ghost of the deceased cannot be explained away by 'chance' and 'strange coincidences,' then, I should think, he would finally have to step down to the study of sorcery and of ghosts.

Let us now examine whereon is based their almost universal prejudice against the existence of the soul and the Spirit in man, and consequently also against his double. For this purpose we ask all biologists (specially those who deny everything save matter) what they know of 'vital force' or of the 'life principle'? The answer is not very difficult: they know nothing, absolutely nothing about them! But despite their ignorance they dogmatise a good deal. Their teaching consists in the following.

It is well-known that this 'principle' is a thing mysterious and puzzling, not to be grasped by our senses, and eluding all observations of the exact sciences. Men of science have fathomed it as little as the mediæval alchemists—whom they still deride—ever fathomed the elixir of life. We know equally well that no mathematician ever succeeded in discovering it in the dimensions of

space known to him; no physicist could detect it in the atom, which ever eludes his grasp; no chemist found it in any molecular combination. But such an obvious failure does not disconcert men of science. It simply makes them deny the existence of any vital force outside matter, or even in a relative independence of it. They will therefore reply to our query about the life-principle by appealing to protoplasm.

Biology as a science of life is, according to our humble opinion, the greatest paradox of modern science. It is a vainglorious apotheosis of ignorance, a monument erected to Bathybius, on which Professor Huxley based his fame by explaining all mysteries of life and death with the one protoplasm.

Biologists answer this query in rather a crafty manner. Has not Physics, they say, proved to the whole learned world that there exists nothing in the universe save moving matter; has not Chemistry proved that this matter is protoplasm; and Biology that the life-principle or force is but one means or function of this omnipresent Deity in its condition of *perpetuum mobile*?

This proof which is repeated in all keys by the most important men of science reminds us of the logic of the Russian thinker, Kusma Prutkow.<sup>1</sup>

Apparently the inventors of this chemico-physical theory of life do not realise how preposterous it is to combine this theory with two main principles diametrically opposed to it and rejected by them, namely the two principles of:

1. The theory of perpetual motion; and
2. The theory of spontaneous generation.

"The first of these theories," they tell us, "is unthinkable, the latter—nonsense. Spontaneous generation (*generatio-æquiroca*) has never yet been proved by science."

<sup>1</sup> Under this pseudonym a collection of aphorisms and poems was published in which the author pulls to pieces in a witty manner the common-place ideas and notions of the Russian officials and would-be cultured gentry.

But what is their "world of moving matter" if not an indirect conception of eternal motion? Is it not the *perpetuum mobile* of mediæval alchemists, whom modern science calls 'foolish' and therefore indulging in foolish dreams? And as to their chemico-physical theory of life, what else is it but another term for that very same spontaneous generation which they call nonsensical? After all, this so-called proof repeated in all tunes only shows that modern science has come to a deadlock. In this calamity she devised these theories, so to speak as life-belts, and added to them some phantastical mechanism which moved perpetually without beginning and end. Moreover this mechanism had invented itself, and given to itself the first impulse which set it in motion. Considering that its faculty of motion extends to all eternity without beginning, the time at which it gave that first impulse to itself will set our mathematicians a-thinking.

But in the eyes of science, all this counts as nothing. When once within the fathomless depths of their molecular skulls the *savants* had discovered this mechanism, further obstacles created no difficulty. Having combined its separate parts into one whole, our scholarly Atheists produced their wonderful self-made machine, and requested the public to believe them on their word that this machine had first laid an egg and then slipped out of it. Biologists call this an irrefutably proved scientific fact, the "last fruit from the tree of knowledge". Within this forbidden fruit is hidden the mystery of life, and it is protoplasm! Protoplasm is a chemical substance and—now pay attention—nought else than this very vital force which has ever eluded biologists; in other words it is life, and consequently life is an attribute of the protoplasm. How very simple and natural it all is! Nothing now remains for us to do than to smile good-naturedly at our stupidity and that of our sires, who babbled of such unscientific things as Spirit and soul. Hurrah! There is no God save the Protoplasm, and Huxley is its prophet. Let our *savants* quickly invent a biometer for measuring the cubic contents of soul

and Spirit, and modern science may go to sleep happily on its well-earned laurels.

But what does the cultured public say to this demand on its credulity? Does it swallow without further ado the notion of a self-generated cosmos? The public bows to the *savants*, smiles, and thanks them in touching words. Quite right. What *raison d'être* would the authority of science have, if its professors did not keep the laity in order and subjection? The general public understands nothing of these questions, but the less they understand the deeper becomes their respect for science. Thus decrees the supreme Board of Control of Science; who could know better? This Board of Science has prohibited the belief in facts, in the *vox populi*, in the soul, and in the immortality of man. Well! those who are not of a militant nature, and those who are ambitious of going through thick and thin with modern science, listen to its oracles and worship at its shrines. O dear credulous public! how often you remind me of the grandmother of the Scotch sailor. Do you know the story? The young man wanted to amuse the old lady by telling her of the wonderful things he had seen in his travels round the world. So he began to talk of the flying fishes of the Red Sea, when Grannie sternly interrupted his narrative, and bade him not to lie so shamefully.

“Has one ever heard that a fish can fly? Fishes have been made to swim!”

In order to soothe the angry old dame, the young man hereupon left the realm of sober truth for that of fiction, and told her that he had once seen the skeleton of the very whale which had swallowed the Prophet Jonah. Now the tears came into the eyes of his grandmother:

“There, my dear,” she said, “that’s quite a different thing; that’s a well-known fact. What a pity you did not bring me a little piece of bone from that whale.”

The general public rather likes to strain at a gnat and swallow a camel.

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My apology has come to an end. It is now for the reader to decide impartially for himself which of the two is the better hypothesis: the belief in a transcendental power latent in man, the belief in mediumistic phenomena, in the double, and in magic potions; or the belief in a fabulous world's hen who, slipping out of an egg laid by herself, creates herself.

We ask those of our readers who are still dubious, to come to India, to the Presidency of Madras, and to visit the Blue Mountains. May they spend some months here and make themselves acquainted with its mysterious tribes, specially with the Mala-Kurumbas. May they make friends with such English families as have already lived for a good while in the Nilgiri, and above all try to win their confidence—else the abject fear of modern science and of public opinion would shut their mouths. This done, let the sceptic return to Europe, and continue to deride sorcery and magic potions—if he can still honestly do so.

But apart from sorcery, the Blue Mountains will prove alluring to the traveller. If once the happy time should dawn when our friends from the foggy shores of distrustful Albion should cease to see a dangerous spy in every harmless Russian traveller, be he a learned Academician or a trading Jew, then the Russians would perhaps visit India more frequently than they do now. Then our natural scientists would mayhap feel induced to cast a glance on this hilly Thebais we have depicted. I feel convinced that the Blue Mountains would prove for the Ethnologist, the Geologist and the Philologist, but specially for the Psychologist, a veritable treasury of hidden facts, or rather a mine of undiscovered knowledge, waiting to be explored by the investigators in search of Truth.

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## PRAYER OF A MYSTIC

"Thou canst not travel on the path before thou hast become that path itself."

*Voice of the Silence*

I would become the path :

Not mine the quest for brave and glorious deeds,  
Not mine the rest, though given to him who needs,  
Nor love, nor home, but only to become,

I would become the path.

I would become the path :

Would be a thorn or brier along the way,  
The stones that tire, the brambles that delay,  
The very weeds that wrap round noble deeds,

I would become the path.

I would become the path :

Lord, I would enter in where Thou didst go,  
Would feel my brother's sin, with scorching glow,  
I would endure the pain of lie and lure,

I would become the path.

I would become the path :

Let me not linger on that upward way,  
Nor let my finger point one soul astray,  
But let me lose, to find, heart, soul and mind,

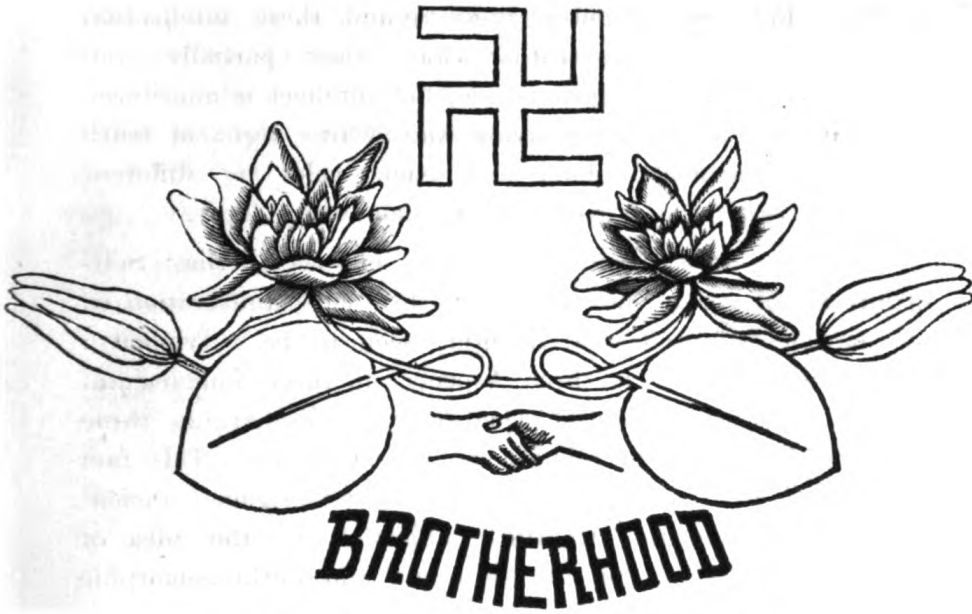
I would become the path.

I would become the path :

Till, lost in light, I leave the valley's gloom,  
From blackest night, to dawning's virgin bloom,  
I would behold the silver changed to gold,

I would become the path.

LILY NIGHTINGALE DUDDINGTON



## THE BROTHERHOOD OF RELIGIONS

### CHAPTER II

#### THE MANIFESTATION OF GOD IN A UNIVERSE

**A**LL Theologies have distinguished between God in His own Nature and God in Manifestation. Religion itself is not much concerned with this distinction, since it seeks for God and deals with man's relation to Him, without troubling itself with the metaphysical concepts which Theology demands. These demands are made in order that the intellect may find answers to problems which confront it; the heart only searches for an Object to love and to adore. "The Logos of the Soul is one"; the WORD, speaking to man's Spirit, needs no explanatory Theology to justify Himself to His own.

But religions have ever had their theologies, and these contain profound truths, expressed in intellectual

terms, the statement of the truths varying in form according to the particular religion, and even the particular teacher. Religious disputes rage around these intellectual terms, not round the truths which they partially and imperfectly express. Spirit is one, but intellect is multiform, and, like a prism, it analyses the white light of truth into its constituent colors, and each color is different from the rest, though part of the one white light.

Among these truths is that of the divine Self-manifestation in a universe, and this Self-manifestation is, by the deepest intellectual thought, seen to be a Triplicity: God shows Himself in three Aspects, in three fundamental Modes, as three essential Qualities, as discharging three primary Functions in relation to His Universe. This fact has given rise to the Trinities in many religions, ancient and modern, and the Musalmān objection to the idea of a divine Trinity is due to the crude and anthropomorphic presentments of the idea on the one hand, and, on the other, to the supreme necessity, in the time of the Prophet Muhammad, to emphasise the Unity of God as against the chaos of deities in which the Unity had been lost. Stated rationally, none can raise objection to the truth. Stated emotionally, its conception by the ignorant, though loving, worshipper may often affront the philosopher.

The Hindū speaks of the unmanifested God, Infinite and Absolute, the ever changeless Self-existent and unconditioned, as "without qualities"; he speaks of the manifested God, the Supreme Lord of the Universe, as "with qualities"; these essential qualities he calls Existence, Consciousness, Bliss, and he sees in the triplicity of the human Spirit, with his three qualities of Activity, Cognition, Will, the limited reflexion, or image, of the Supreme Lord, and the proof of the triplicity of the Object whom he reflects. In the Scripture of the Zoroastrian, God is said to be 'I am,' 'Wisdom,' and 'Bliss,' among many other qualities. So also has the Hebrew declared that man is made in the divine image,



and in his inner teaching—concealed from the populace for the same reason which swayed the Prophet of Arabia—he speaks of Ain-suph, the One, manifesting as Kepher, the Crown, the Bliss-aspect of Deity, root of the Will in man; as Binah, Intelligence, the Consciousness-aspect of Deity, root of Cognition in man; as Chochmah, Universal Mind, the Existence-aspect of Deity, root of Activity in man. This is the root-truth underlying all Trinities, whatever names are given to their constituent parts in the various religions: the Father, Son and Holy Spirit of the Christian; the Shiva, Viṣṇu, Brahmā of the Hindū; the Amitābha, Avalokīteshvara, Manjusri, of the Chinese and Tibetan Buddhist; the Ahūra-Mazda, Spento (and Angro-) Mainyush, Ārmaiti, of the Zoroastrian; the Mighty, the Wise, the Merciful of the Musalmān; the variously named Trinities of the Egyptian, Chaldean and other dead religions; all proclaim with one voice this inner triplicity of nature displayed by Deity in manifestation, reflected in the triplicity of consciousness in the universe in which He manifests. The three *Aspects* of Divinity revealing themselves in a universe become, for the dwellers in that universe, three *Beings*; in the words of the famous Christian creed: “Three Persons, but one God”. And, as it were behind and below all these, there is the deepest metaphysical truth—universal and abstract, true of all universes past, present and to come, of which truth all these are expressions in Time and Space—the One Self; the Universe or Not-Self, which is His Thought; His thinking of it, or the Relation between Thinker and Thought, by which the latter lives and is fruitful.

Intellectually we cannot escape the Triplicity implied in manifestation, and this basic truth has been expressed in many ways, philosophically or crudely, mystically or anthropomorphically; the ways of expression are many, but the truth expressed is ever the same, and is wrought into the very essence of our being. Rightly conceived, it can never be denied.

This manifested God is the Root of the universe; some speak of emanation, some of creation; what is sure is that there is naught but He, and the method and manner of His giving being to a universe is a secondary question. He is the Shaper, Builder, Architect of His worlds, and His life alone gives birth to them, preserves them during their term of existence, and recalls them out of their separation into His Unity when that term is over: then "cometh the end," "that God may be all in all;"<sup>1</sup> or, as the Musalmān has it: "All things shall perish save His Face."<sup>2</sup>

This work of bringing a universe into being, of gifting it with a share in His Existence, of vesting in it, if one may use the phrase, a portion of His Existence, is necessarily that of Deity in His third Aspect: "The Spirit of God moved upon the face of the waters," says the Hebrew.<sup>3</sup> Brahmā, says the Hindū, is the Creator, "The Grandsire of all worlds".<sup>4</sup> "That Lord is the Creator. . . . whose name is the invisible Evolver, God," says the Zoroastrian.<sup>5</sup> "This is God your Lord . . . the Creator of all things," says the Musalmān.<sup>6</sup> There is no dispute among religions that God is the source of life, that all things existing owe their existence to Him. This is the manifestation of His third Aspect; the Christian would say of His third 'Person'.

He alone sustains and preserves the worlds, and the exercise of this function is what is called the manifestation of His second Aspect, or 'Person,' in relation to His universe. "He taketh care of all things," declares the Musalmān.<sup>7</sup> By His life "the universe is upheld,"<sup>8</sup> says the Hindū. The Hebrew Scriptures ring with the proclama-

<sup>1</sup> 1 *Corinthians*, xv. 24, 28.

<sup>2</sup> *Al Qurān*, xxviii. 88.

<sup>3</sup> *Genesis*, i. 2.

<sup>4</sup> *Manusmṛti*, i. 9.

<sup>5</sup> *Khordeh Avesta*.

<sup>6</sup> *Al Qurān*, vi. 102.

<sup>7</sup> *Ibid.*

<sup>8</sup> *Bhagavad-Gītā*, vii. 5.

tions of the ever-presence of God in His world, guiding, ruling, directing.<sup>1</sup>

And He alone, when the period of rest arrives, calls home to Himself the Spirits which went forth from Him, dissolving the worlds He formed. "I am of the name of the Destroyer of all," proclaims Ahūra-Mazda to Zoroaster.<sup>2</sup> "Unto thy Lord will be the end of all things," says the Prophet of Arabia, "and unto God shall all things return".<sup>3</sup> To the Hindū, Shiva is the Destroyer of forms and the Liberator of Spirits, the final Peace and Bliss. "Thus the one only God . . . takes the designation of Brahmā, Viṣṇu and Shiva, accordingly as He creates, preserves, or destroys . . . He is the Cause of creation, preservation and destruction."<sup>4</sup>

In this doctrine of the three divine Aspects—of God in relation to His universe—we have the primary truth of the divine Unity made concrete, and applied to the primary functions of Divinity in His worlds. As a man may be a husband, a father, a master, and is seen in one relation by his wife, in another by his children, and in a third by his servants, yet in all his relations is one and the same man, so is Deity, in His three Aspects as Creator, Preserver and Liberator, one and the same God. He is the Father of our Spirits, the Protector of our lives, the Source of our activities; we come into these close relations with Him as individuals, while in His own nature we know Him as our innermost Self.

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<sup>1</sup> See e.g., *Psalms*, civ., cxlvii.

<sup>2</sup> *Yasht*, i. 14.

<sup>3</sup> *Al Qurān*, ii. 157; liii. 43; lvii. 5.

<sup>4</sup> *Viṣṇu Purāṇa* I. ii. 62.

## CHAPTER III

## THE GREAT ORDERS OF LIVING BEINGS

The divine Life clothes itself in an immense variety of forms, and these are not confined to this our world—a mere Speck in illimitable Space—nor even to those kinds of matter which we can see with our bodily eyes. In our own world God's Life holds the mineral together, in His quality of **Existence**; expresses itself in dawning sensibility in the innumerable forms of the vegetable kingdom, in a partial expression of His qualities of Consciousness and Bliss; gives feeling and dawning intelligence to the animal, in a fuller expression thereof; and unfolds Himself most fully in man, "the crown of creation," in His triple nature. "In the unconscious—earth, stones, etc.—only Existence is manifest [the third divine Aspect], and the Self has not yet reached the form of individualised Spirit. The unmoving Lives, namely the herbs and trees, and also the moving Lives which have breath, both these are stages of manifestation in a higher degree."<sup>1</sup>

It would be unreasonable to suppose that the divine Life manifests only in physical matter on our one small world, and is confined to our earth, water, and air alone. Not only are there countless inhabited worlds, but the huge realms of Space, the all-penetrating ether, worlds composed of matter too subtle for our vision, are all thronged with beings sharing in the inexhaustible Life of God. Intelligences of every grade, superhuman and sub-human—as we may phrase it, taking our own race as a standard of comparison—reflect the divine image in ever varying proportions; teeming myriads of Lives are graded, as it were, on a mighty ladder, whose foot is set in the mire of the visible worlds and whose top is lost in the splendor of celestial radiance:

...the great world's altar-stairs  
That slope through darkness up to God.<sup>2</sup>

<sup>1</sup> Sayana, *Commentary on Aitareyāranyaka*, II. iii. 2.

<sup>2</sup> *In Memoriam*.

All religions have recognised the existence of super-human Intelligences, and have called them by various names. The Hindū and the Buddhist speak of them as Devas, Shining Ones; the Hebrew, the Christian and the Musalmān name them Archangels and Angels; the Zoroastrian calls them the seven Amshaspentas (Archangels), with their hosts of subordinate ministers (yazatas), including the Feroars. Most of the religions also recognise the existence of inferior Intelligences, for the greater part sub-human, and they are spoken of in the folk-lore of all nations, and in the verse of the more imaginative poets of modern days; many sensitive persons feel the presence of conscious life in scenes of natural beauty, and many are able to see these lesser children of nature sporting in the woods, the streams, the air; they are called nature-spirits, elementals, fairies, genii, jinns, etc.

These Devas, or Angels, are the ministers of God, the living Intelligences ever at work through what are called 'natural laws'. They are the agents of the divine Mind in its ceaseless activity, for God "maketh the Angels His messengers,"<sup>1</sup> "ministers of His that do His pleasure".<sup>2</sup> These "Lords of Purity" rule in the spiritual and material worlds, "Lords over those living in water, Lords over those living on earth, Lords over the flying, Lords over those moving by leaps, Lords over the hoof-footed".<sup>3</sup> "Are they not all ministering Spirits?" asks the writer of the *Epistle to the Hebrews*.<sup>4</sup> The Hebrews tell of their guardianship of Elisha,<sup>5</sup> and of many similar ministrations, and declare that at the building of this earth "the morning stars sang together, and all the Sons of God shouted for joy".<sup>6</sup> Hindū and Buddhist Scriptures are full of references to and descriptions of the Angels, and of the worlds other than our own; and the Lord Buddha tells how He

<sup>1</sup> *Al Qurān*, xxxv. 1.

<sup>2</sup> *Psalms*, ciii. 22.

<sup>3</sup> *Visparad*, Frag. i. 1.

<sup>4</sup> *Loc. cit.* i. 14.

<sup>5</sup> *2 Kings*, vi. 17.

<sup>6</sup> *Job*, xxxviii. 7.

knows these worlds and their inhabitants.<sup>1</sup> According to the Hindū Scriptures the Creator brought into existence the great hosts of the Shining Ones (Devas), those connected with man, and those needed to administer and vivify the laws of nature; these preceded men in the order of emanation. They have many names, but all draw their being and their powers from the one God: "All the Shining Ones are verily the Self; all rests on the Self,"<sup>2</sup> and whether their names are used, or not, all power is from God alone, as all warrants in a State bear the Monarch's name, though issued and carried out by his officers.

Some have to do with the administration of the laws of nature,<sup>3</sup> some, later, with the helping of men, and the answering of their prayers for material things: "They who desire success in action here worship the Shining Ones," but the spiritual man does not worship them, for they aid but in worldly success, and "transient indeed the fruit".<sup>4</sup>

In the Christian Church three great classes of Angels are mentioned, sub-divided into nine groups: I. Seraphim, Cherubim, Thrones. II. Dominions, Virtues, Powers. III. Principalities, Archangels, Angels. The Principalities are the Angel Guardians of Nations and States, while the ninth order is specially concerned with man.

Among the Musalmāns there are four great Archangels: Gabriël the Holy Spirit, or Angel of Revelation; Michaël, the Angel of Protection; Azraël, the Angel of Death; Isrāfil, the Angel of Resurrection.<sup>5</sup> There is also Sandolphon, the Angel of Prayer. Every man has two recording angels attached to him, day by day. *Al Qurān* speaks much of the work of the Angels; they "subordinately govern the affairs of this world,"<sup>6</sup> and are described as having pure and subtle

<sup>1</sup> *Tevijja Suṭṭa*.

<sup>2</sup> *Manusmṛti*, xii. 119.

<sup>3</sup> See *Manusmṛti* and any Purāna.

<sup>4</sup> *Bhagavad-Gīṭā*, iv. 12, and vii. 23.

<sup>5</sup> *Al Qurān*, ii. 97, 117; and scattered throughout.

<sup>6</sup> *Loc. cit.*, lxxix. 1-5.

bodies, created of Nūr, a subtle fiery substance, as employed in recording the actions of men, and as separating the soul from the body at death;<sup>1</sup> it was the Archangel Gabriël who brought the divine messages to the Prophet,<sup>2</sup> as, in the Christian Scriptures to the Virgin Mary.<sup>3</sup> *Al Qurān* speaks also of the inferior Intelligences, the five orders of Jinns, or genii, related to the five elements, created of fire, some good, some bad: "There are some of us [genii] who are upright; and there are some of us who are otherwise: we are of different ways."<sup>4</sup> Resort to them is not approved.

In the *Vendidād* a long list of nature-spirits is given, who are to be opposed.<sup>5</sup> There are also the Feroars of the sky, the waters, earth, trees, cattle, who uphold and maintain living beings.<sup>6</sup> It is interesting to notice that in Zoroastrianism the name Feroar, or Fravashi, is used equally for nature-spirits and for the human Spirit; man is recognised as an Order in the huge series of living beings, with Orders stretching above him up to the manifested God, with Orders stretching below him down to the atom.

Religion bids us see in the universe not a dead machine, a soulless automaton, grinding away mechanically according to chemical and other laws; but a living organism, in which chemical action is the result of living activities—as the chemical changes in the cells of the brain are the result of the exercise of thought—and in which intelligence guides nature to deliberately foreseen and chosen ends. It shows us man as evolving in the midst of beings, above and below him, evolving like himself to higher and higher stages, unfolding hidden possibilities, developing endless potentialities. He is one of a vast family, dwelling among elders and youngers, elders who help

<sup>1</sup> *Loc. cit.* vi. 60; vii. 12; l. 16; lxxvii. 1-6. ii. 30.

<sup>2</sup> *Ibid.* ii. 96.

<sup>3</sup> *S. Luke*, i. 26.

<sup>4</sup> *Loc. cit.* lxxii. 1-19.

<sup>5</sup> *Loc. cit.* xi. 9.

<sup>6</sup> *Yasht*, xiii. Frag. 24. *Yasna*, xxiii. 1.

him, youngsters who need his help. A dazzling panorama of interlinking lives unrolls before him, and he sees that both above and below him the divine Nature is working in the changeless and perfect Will which is Law; that below him creatures are compelled by that Law, and work unconsciously according to it; that above him creatures associate themselves joyfully with that Law, and work consciously according to it; that in the intermediate human Order alone is there an anarchy of warring wills. He begins to realise that this disharmony is a necessary stage between the compelled activities of the lower Orders and the voluntary, but equally law-abiding, activities of the higher ones; that man occupies the stage in which Will is evolving, and that anarchy must continue until that Will, which is an Aspect of God in him, has grasped the fact that in its voluntary association with the Parent Will lies its true freedom. "God saith: 'O man! only follow thou My laws, and thou shalt become like unto Me, and then say: "Be!" and behold! it is.'"<sup>1</sup> Then unfolds before him the grandiose conception of the Heavenly Man, the cells in whose body are living individuals, moved by one indwelling Life; it is a conception familiar to the Christian, who has been taught: "As the body is one and hath many members, and all the members of that one body, being many, are one body; so also is Christ . . . Ye are the body of Christ, and members in particular."<sup>2</sup> Those who rise above the anarchy of warring human wills into the superhuman state, become truly and literally "a glorious body" for the use of the indwelling Spirit, moved by a single Will, and that Will divine, to carry on the ever evolving worlds.

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[NOTE. It is interesting to observe that the Zoroastrians name 30 *plus* 3 great Spirits; the Hindūs 33 great Devas; the Gnostics 30 Root-Æons, *plus* Christ and the Holy Spirit and the Supreme, again 33. The 33 underlies the innumerable hosts.]

<sup>1</sup> *Sayings of Muhammad*, p. 115.

<sup>2</sup> 1 *Corinthians*, xii. 12, 27.



## CHAPTER IV

## THE INCARNATION OF SPIRIT

The whole universe may be said to be an incarnation of Spirit, since no fragment of matter, however minute, could hold together for one instant save for the life which ensouls it. Matter exists but for the expression of Spirit, and is meaningless, purposeless, useless, save as the medium for such expression. This truth—true of everything everywhere—has been expressed partially in many ways by different religions, and more particularly by the teaching of the special indwelling of God in certain men, or the special overshadowing by God of certain men, as apart from the general doctrine that all Life, all Spirit, comes forth from God, “as certain also of your own poets have said, For we are also His offspring”.<sup>1</sup>

The Hindū has his Avatāras—One who descends, God-with-us—believing that from time to time, the second Aspect of Deity manifests Himself in a human form for the world’s helping:

Though unborn, the imperishable Self, and also the Lord of all beings, brooding over nature, which is Mine own, yet I am born through My own power. Whenever there is decay of righteousness, O Bhāraṭa, and there is exaltation of unrighteousness, then I Myself come forth; for the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age.<sup>2</sup>

He has also his Sages (Rṣhis), his Ascetics (Yogis), who by lives of purification and effort have rendered the matter of their bodies so translucent that the divine Spirit within the temple of the body shines out well-nigh undimmed by the fleshly covering; and these great Ones are God’s Messengers in His world, the dispensers of His truths, the Revealers of his Nature, His Will, His Love; through Them come to the human race the Scriptures which are the authoritative documents within each

<sup>1</sup> *Acts*, xvii. 28.

<sup>2</sup> *Bhagavad-Gītā*, iv. 6-8.

religion; and while the Hindū has his own Prophets and his own Revelation received through them, he thoroughly and joyfully recognises that other religions have also their Prophets and Revelations, as authoritative and as useful to them as are his own to himself.

Beyond these special cases of divine incarnation, or overshadowing, the Hindū believes also that every man is a divine incarnation, that God verily dwells in the heart of man. To him every man—nay, every animal, tree and mineral—is Spirit incarnate; forms may change, may be born and die, but Spirit abideth ever.

The Zoroastrians see in their supreme Prophet, the first of the fourteen Zoroasters, the divine Light by which they tread their way in this world. Ahūra-Mazda speaks directly to Him, and He is the Revealer of the Law. He holds to the Zoroastrian a position similar to that which is held, to the Hindūs, by their divine Law-giver Manu and the R̥shis. Sosiosh, the final manifestation, is the figure nearest to the Hindū conception of an Avatāra.

The Hebrew has, as the Father of his race, Abraham, "the Friend of God," as his law-giver Moses, and a long line of Prophets, Revealers of the Divine Will to his people. "The word of the Lord came unto" so-and-so is a phrase frequently used to indicate the divine overshadowing. "The Spirit of the Lord God is upon me," says Isaiah.<sup>1</sup> "And the Lord said unto me, 'Behold, I have put My words in thy mouth'," says Jeremiah.<sup>2</sup> So also does Isaiah declare of a future Teacher of the House of David: "The Spirit of the Lord shall rest upon him,"<sup>3</sup> words claimed by the Christ as describing Himself.<sup>4</sup>

The Buddhist recognises in the Lord Buddha the divine Self freed from the limitations of ignorance, the

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<sup>1</sup> *Loc. cit.* lxi. 1.

<sup>2</sup> *Loc. cit.* i. 9.

<sup>3</sup> *Loc. cit.* xi. 2.

<sup>4</sup> *S. Luke*, iv. 16-21.

Enlightened One, and sees in Him the crowning glory of a long series of lives devoted to the helping of the world; He reaches the rank of Boḍhisatṭva, the World-Teacher, and pursues for thousands of years His blessed work; finally, He takes His last birth upon earth, and in this last body reaches perfect Illumination. The Buḍḍhist does not regard Him as unique; there are many Buḍḍhas; each of Them is an example of what a man may become by many lives devoted to the one pure purpose of serving humanity. "Look inward, thou art Buḍḍha," says the Chinese believer. The Buḍḍha is the perfect type of man become divine, of the incarnation of Spirit, ever repeated, until Spirit is wholly master of matter.

The Christian joins hands with the Hinḍū in the belief that the second Aspect of Deity—the second Person of the Trinity—has manifested Himself in the form of man, not, as with the Hinḍū, many times, but only once. "Now once in the end of the world hath He appeared."<sup>1</sup> "God, who at sundry times and in divers manners spake in time past unto the fathers by the Prophets, hath in these last days spoken unto us by His Son, whom He hath appointed Heir of all things, by whom also He made the worlds."<sup>2</sup> This is, to the Christian, *the* Incarnation, the one perfect manifestation of God to the world, His very Self in human form, "perfect God and perfect Man".<sup>3</sup> But while he regards Him as thus unique, he recognises that man is to be raised to perfection by His indwelling: "That Christ may dwell in your hearts by faith."<sup>4</sup> "My little children, of whom I travail in birth again until Christ be formed in you;"<sup>5</sup> "Until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ".<sup>6</sup> As the Hinḍū looks for the Kalki

<sup>1</sup> *Hebrews*, ix. 26.

<sup>2</sup> *Hebrews*, i. 1, 2.

<sup>3</sup> *Athanasian Creed*.

<sup>4</sup> *Ephesians*, iii. 17.

<sup>5</sup> *Galatians*, iv. 19.

<sup>6</sup> *Ephesians*, iv. 13.

Avatāra, as the Zoroastrian looks for Sosiosh, as the Buddhist looks for the Boḍhisattva Maitreya, so the Christian looks for Christ, to close the present age, and "make all things new".<sup>1</sup> The names are, different but the idea is one.

The Christian Church recognises the existence of also specially God-inspired men, Prophets, Apostles, Saints of various degrees, and is quite at one with the Hebrews in this matter. In fact no religion is without these shining manifestations of the incarnation of Spirit.

The Christian moreover also believes that the Spirit is incarnated in every man: "Know ye not that your bodies are the temple of God, and the Spirit of God dwelleth in you?"<sup>2</sup> Thus for him also is every man a divine incarnation, and the Christ is "the first-born among many brethren".<sup>3</sup> This is the glorious truth which ensures the fulfilment of the Christ's command, else hopelessly beyond human reach: "Be ye therefore perfect, even as your Father which is in heaven is perfect."<sup>4</sup> For while the outer man struggles against weaknesses and temptations, the divine Inner Man pours out strength in proportion to the efforts made to utilise it: "Work out your own salvation.....for it is God which worketh in you both to will and to do of His good pleasure."<sup>5</sup> There may be some Christians who hesitate to take the full glory and strength flowing from these texts, which teach that the human Spirit is in very truth divine; but even these believe that every man is an Immortal Spirit clothed in flesh, that Spirit is incarnated in every human being, and thus hold the belief which is the pledge of man's eternity, even if not in its fullest and most glorious form.

The children of Islām have nothing in their faith which corresponds to the idea of the Avatāra, or the

<sup>1</sup> *Revelation*, xxi. 5.

<sup>2</sup> *1 Corinthians*, iii. 16.

<sup>3</sup> *Romans*, viii. 89.

<sup>4</sup> *S. Matthew*, v. 48.

<sup>5</sup> *Philippians*, ii. 12, 13.

Christ; in fact, they reject it in precise terms. But they hold fully to the doctrine of specially God-inspired men, or Prophets, recognising those of all nations and paying them reverence. "We make no distinction at all between any of them." As regards every man being an incarnate Spirit, in that Islām is in agreement with the elder faiths; among the Sūfis, this Spirit is recognised as divine, but many Musalmāns, while affirming that human Spirits have their origin in God, would not assent to their having an identity of nature with Him.

There is difference of opinion in modern days as to the method whereby man reaches perfection, and a majority, probably, of Christians and Musalmāns would assert the continual new creation of human Spirits by God, to inhabit new bodies. The elder religions of the world, living and dead, were unanimous in their declaration that the Immortal Spirit slowly unfolded its divine powers through a long succession of lives upon earth, separated by intervals spent in the super-physical worlds; the earthly lives were regarded as being devoted to the gathering of experience, the disembodied lives to suffering the results of evil experiences, and to transforming the good experiences into intellectual and moral capacities. These capacities, wrought out in the heavenly world after death, form the character with which the babe is born in his next life on earth. This belief, in one form or another, more or less philosophically worked out, seems to have existed in the early days even of the religions from which it disappeared later, as may be seen from the references to it in early Christian writings, and in those of the Musalmān mystics of the Middle Ages. It is re-appearing in Christendom and in Islām at the present day, on account of its inherent reasonableness, the explanation it affords of the apparent injustices of human life, and its joyous certainty of ultimate good for all; moreover, the philosophically-minded recognise that a

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<sup>1</sup> *Al Qurān*, ii. 136.

Spirit specially created for a body at birth cannot rationally be regarded as immortal.

Followers of the older faiths will, of course, include the great series of recurrent earthly and super-physical lives in their teachings as the most striking of all the illustrations of Spirit incarnating in matter; while those of the younger faiths will include it or not, according to their reading of their authorities and their own reason and judgment. Certain it is that up to the sixth century A. D. Reincarnation, in one form or another, was a doctrine of Universal Religion.

ANNIE BESANT

*(To be concluded.)*

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SE VIS PACEM . . . .

*Written after reading A. B.'s Lecture "The Immediate Future"*

Let us be strong!  
 The strong man makes for peace!  
 It is the weak  
 That tempt to loot or crime:  
 None would wage war upon the strong.

Serene he sits,  
 His house well-built, well-filled.  
 Not as the weak  
 That thief from bare distress.  
 Nor need he fight to prove his worth.

Let us be strong!  
 The strong man guards the world!  
 He need not speak  
 His life proclaims his creed,  
*Greatest of all the friends of Peace!*

M. H. CHARLES

## THE HIDDEN SIDE OF INSANITY

**N**OTHING is more remarkable in Theosophy than its ability to explain what hitherto have appeared to us to be insoluble mysteries. It matters not in what direction we apply the golden key of Theosophical knowledge, whether we attempt to classify facts in psychology or physics, music or medicine, we find them arranging themselves in harmonious and coherent order, directly we apply our conceptions of life to them. Light is shed on the most out-of-the-way subjects that can be thought of, from free-masonry and geology down to fire-walking and fortune-telling.

Little, however, seems to have been done towards applying our key to the great problems of Insanity. Though my medical knowledge in this direction is very limited, and what little I know comes from personal experience with such unfortunates rather than from theoretical study, there is still some possibility of clearing up the chaos of facts gathered in connexion with diseases of this nature, if they are regarded from an occult point of view. When one takes into consideration the fact that medical men have been for years studying these cases without the smallest idea of the existence of any causes beyond this physical plane, it is indeed wonderful that they have managed to find out as much as they have done. It will then be but a very rough sketch on such subjects that can be given in the pages of an article like this, but if there is sufficient capacity in our theory to bring a little order out of chaos, there is no harm whatever in adopting it as a working hypothesis; and if this humble attempt should be sufficiently clear to cause some medical men to look at cases of insanity from the point of view I wish to present, my article will have done its work.

Since clairvoyance, by a *volte-face* similar to the mesmerism-hypnotism incident, has been formally accepted by official science under the name of "lucidity" and "autoscopy," and psychics are frequently called in to aid doctors in diagnosing difficult cases, there is little doubt that, in due course of time, many problems in this subject will be cleared up.

#### CONGENITAL INSANITY

Under this heading comes what materialistic science considers the morbid mental conditions of idiocy, with its modification imbecility. In treating idiocy we must keep in mind the fact that it is not associated with any particular disease, but that it is really the outcome of purely physical causes. An idiot is a person who is afflicted from birth. There are many degrees of idiocy, ranging from an utter, dull, blank unintelligence and incapacity of speech and hearing to a fairly intelligent kind of idiocy, which may consist merely of the affliction of one or two senses.

Heredity is perhaps the most fruitful cause of deformed physical instruments. Certain venereal diseases in parents affect the brain of the offspring in various ways; but we must never fail to note, in looking at the question from our point of view, that all these different degrees of idiocy are merely degrees of weakness in the instrument which the ego has to wield. If we wish to produce harmonious sounds on a piano, we shall take good care to keep the piano in perfect tune. It will be almost impossible for us to get melodious and orderly sounds out of an instrument in which half the strings are rusty or broken. It does not matter in the smallest degree how skilled the player may be; Paderewski himself could do nothing with a piano of that kind, and any attempt at music would simply result in a chaos of discord.

In a like manner, a highly developed ego would have the greatest difficulty in expressing himself through a stunted or distorted body. We must keep in mind the



fact that force descends from the highest planes, undergoing limitation after limitation in its descent into coarser matter, until it reaches the physical plane. There the matter is so heavy and difficult to move that what we know as feeling and emotion is but the fag-end of enormous forces, which have more than half exhausted themselves in getting the clumsy physical particles to vibrate in sympathy with the particular kind of force originally sent out. It can, therefore, at once be seen that unless the physical organs are in a reasonably healthy condition little result can be produced in the body, and when there happen to be serious defects therein, what does appear on this plane is an utter distortion of what was originally intended to be expressed. The idiot, then, we can assume, is perfectly sane and capable on every plane except the physical, and cannot produce, owing to his congenitally defective instrument, what we should consider 'sane' behavior. It is then quite clear that congenital idiocy is not the morbid mental condition materialistic science considers it to be, but is merely the result of defects, in smaller or lesser degree, in the physical instrument.

The only way therefore to help the ego who has the misfortune to be tied to a body through which he cannot express himself is to improve it in every possible way by careful attention to the building up of the feeble constitution, and to the development of the small intelligence by a simple educational system. Very considerable success has followed this system of cure, even after only a few years' treatment, and it is now becoming widely adopted, though a few years ago there was a feeling that little could be done to relieve congenital idiocy. These cases, where the causes are of a purely physical nature, offer no difficulty to us. Sometimes an accident to the head in childhood, or the use of instruments at birth, will cause the parietal bones to press on the brain and injure it in some way. The removal of the offending bone at once permits the ego to express himself perfectly.

We have now considered the purely physical causes of insanity. Let us pass on to the consideration of the more complicated subjects of hysteria, and epilepsy, *folie circulaire*, hallucinations, and delusions, to those parts of this difficult subject which are to ordinary medical men most perplexing, and to those types of insanity which go by the name of "borderland cases".

#### ACQUIRED INSANITY

It is indeed a tribute to the marvellous endurance of our physical frames that they have been able to keep so long in good order. The peoples of the West, where the number of insane people is enormously larger than in the East, consistently live a life of fretful haste, riotous self-indulgence and disregard of hygiene, and are then surprised to find, after a few years, that a nervous collapse occurs. Is it wonderful, when we so regularly abuse and overwork our physical vehicles, that they should collapse? There are two forms of self-indulgence that cause more numerous cases of this type of insanity than any other, and they are alcoholism and sexual indulgence. Quite seventy-five per cent. of the cases in our asylums could be assigned to those two causes, and one at once sees the far-seeing wisdom of the Buddha in absolutely forbidding these two vices in his followers.

When a man, after unusually consistent debauchery along either of these two lines, so weakens or over-excites his nervous system as to make it capable of response to vibrations of higher etheric or astral matter, he begins to have what are called 'hallucinations of sight and hearing;' that is to say, he sees various etheric and astral forms and—few having sufficient knowledge of psychic matters to discriminate between purely physical, or etheric, or astral objects—is at once considered to be insane. The drunkard, who drinks himself into such a condition of nervous excitation that he is able to see his own filthy thought-forms and the degraded entities he attracts to himself,

suffers from what is called delirium tremens. The symptoms in cases of this kind are similar in almost every instance; the forms seen are generally hooked, spidery-looking things, which the patient usually takes for insects; while brutal faces, black with fierce desire, leer at him from all sides, and nature-spirits, of a type which revels in coarse vibrations, swarm around.

This super-sensitiveness, brought on either by excessive worry or drink, manifests itself in various ways. Some patients will see nothing, but will constantly hear voices, urging them to do dreadful or ridiculous things. When they do not happen to see much when awake in the physical body, they have the most fearful nightmares. These, of course, are principally caused by the patient seeing his terrible thought-forms in leaving the body in sleep, and owing to the sensitive condition of the nervous system, his body is able to register these impressions on awakening. There are many degrees of sensitiveness brought about by extreme nervous tension. One old gentleman I knew, who had delirium tremens, used to whack vigorously about him with a stout stick at the undesirable dead men he saw hovering around, and was most indignant to find that his stick went clean through them, without doing any harm. This sort of thing used to go on until he worked himself up into an almost maniacal fury, thus laying himself open to the danger of obsession. Any outburst of passionate hate or anger lays a person open to this terrible fate. The lower vehicles are for the time being completely out of the ego's control; the unruly horse has in fact thrown its rider, and a sufficiently resolute onlooker can seize the runaway steed, mount it, and hold possession against its real owner. It was my misfortune, some dozen years ago, to be afflicted with a very severe illness, called 'double empiema,' during which I was supposed to have severe delirium. (I am happy to inform my readers that in my case it was not caused by drink!) It is an illness from which people very rarely recover; in fact, I believe I was the first person who

had ever recovered from it, though there have been others since, and in a few weeks it brought about intense physical exhaustion, so much so that I hardly knew I had a body at all, and I was functioning for weeks together in full astral consciousness. This was rather a puzzle to me then, as I knew nothing of Occultism, but I knew I had that higher sight, and I enjoyed that illness immensely, as I used to spend hour after hour watching the innumerable inhabitants of the astral world as they passed and repassed, and took great delight in what I now know were crowds of thought-forms. My powers of vision greatly startled my relatives, who, after a solemn consultation with the doctor, decided that I was 'delirious'. I learned to keep quiet after that; but it frequently happens that, at the death of some invalid, an accession of psychical vision will cause him to see the activities of the *devas* who invariably strike down our bodies, and the members of the noble profession of healing would do well to pause a little before indiscriminately ascribing their patients' visions to mere 'delirium'.

#### HYSTERIA

Clairvoyance is the only thing which can bring us nearer to an explanation of hysterical symptoms. In some investigations, made some years ago by Mr. C. W. Leadbeater and other members of the London Lodge, it was found that any change in the volume and rate of circulation of the blood caused a corresponding change in the physical brain, thus modifying the reliability of the various impressions received through it; now the condition of things with regard to the etheric brain, or rather that part of the etheric body that corresponds to the physical brain, is very similar. All students are doubtlessly familiar with the fact that the *prāṇic* force sent forth by the sun is absorbed by the spleen, is specialised by it, and is then circulated all over the nervous system in a manner which resembles the flow of electricity along a wire; that is to say, the *prāṇic* current flows not along the actual nerve itself, but along a magnetic field surrounding it.

When the quantity of nerve-ether thus specialised by the spleen is less in quantity, from a lack of sunshine or other causes, great weariness supervenes, and if under these circumstances it also happens that the speed of the circulation of nerve-force is increased, the man becomes exceedingly nervous, irritable, and eventually hysterical.

The only remedy here is to increase the life-force of the patient by mesmeric passes, which are of course simply a method of passing specialised nerve-prāṇa from one individual to the other, though how its rate of circulation through the nervous system can be controlled is not yet quite clear.

#### OBSESSION BY A THOUGHT-FORM

Very large are the numbers of people who labor under some extraordinary delusion, which can only be caused by a very powerful thought-form taking possession of them. Most members will have heard of lunatics who consider that they are some important royal personage or celebrity, or perhaps labor under the quaint notion that they are the Almighty. Such cases are very numerous. Often enough they are quite harmless, and, in some instances, mildly amusing. Many religious megalomaniacs come under this head. This sort of aberration comes simply from perpetually dwelling on one particular thought. We must remember that the true destiny of thought is to come into matter. The Masters have told us that every idea which does not become an ideal for us slays a power in our soul; that is, that every resolution that does not work its way into material fulfilment is useless and even harmful. It is therefore easy to see that a man who is perpetually thinking about one thing makes an enormously powerful thought-form; every additional piece of force thrown into the form brings it nearer to its destiny of manifestation in matter, until the thought-form reaches the critical stage when the least addition of force makes it a material reality. Hence the sudden murders and suicides,

which have for weeks beforehand been committed in thought, and the stereotyped verdict of the coroner's jury: "Suicide during temporary insanity." As each man makes for himself a thought-form according to his own ideas, that form has difficulty in finding an appropriate vehicle for manifestation in the outer world, and it assumes such strength that it is able to obsess its maker permanently; it reacts on him and manifests through him, because it cannot find a suitable medium of manifestation apart from him.

When that stage has been reached, the man begins to act precisely in the manner which had originally been conceived in thought, and so we have our unfortunates masquerading as Elijah, Frederick the Great, a King, or whatever personality the patient has most dwelt on. It would seem that the only method of cure for such unfortunates would be the ejection of the obsessing thought-form by a person possessing sufficient psychic power, and the re-enthronement of the true man in his vehicles.

#### EPILEPSY AND OBSESSION BY A DEFUNCT ENTITY

There is nothing which throws more light on the real meaning of a word than its derivation, and if we look for the derivation of epilepsy, we shall find its true meaning written on its face. It comes from the Greek, *epile* meaning a 'seizing hold of,' or a 'seizure;' that is, it really is what the ancients, who were much wiser than we are, have always said it was—a definite attempt by a defunct entity to obtain possession of a human body. The frantic struggles and ravings of the poor creatures thus afflicted are pitiable to see. The ravings are either caused by the desperate struggle between the real owner of a set of vehicles, and the dead man who is trying to obtain possession of them, or are perhaps caused by the furious gratification of all sorts of turbulent emotions, which the successful storming of the body permits to a degraded defunct entity. He has, perhaps,

for weeks past been hovering about in the astral body, burning with violent desires of every kind and unable to gratify them; and when at last, he captures a body through which he can obtain the gratification he so ardently desires, he lets forth the pent-up passions in torrential streams. Some patients appear to be permanently obsessed by an extraneous entity—hence the extraordinary change of character in many cases of insanity; others only temporarily, and these would probably consist of patients who had regular fits.

Among the early Christians, obsession was well understood. The demoniacs or *energumens* of the community were under the control of a special order of exorcists, and there is a mass of evidence on this subject which can be taken from the writings of Cyril, Chrysostom, and Tertullian, which goes to prove that the symptoms of the possessed in those days were precisely similar to those of what modern physicians call epilepsy.<sup>1</sup>

No ordinary person, however, need fear such a horrible fate. Obsession is only possible when an ego refuses to control his lower vehicles. He allows them to run away with him, as it were, until his hold on them gets so weak that another can take them away from him. Let us then be exceedingly careful never to give way to any violent fit of passion of any kind, for any failure to control passion makes self-government more difficult on each subsequent occasion. Carelessness here will cause serious results. We may find ourselves like a ball rolling down hill, gaining momentum every yard we fall.

#### FOLIE CIRCULAIRE

Cases of this nature are called 'Borderland cases' by physicians, owing to the difficulty of drawing the line between insanity and mere eccentricity. The general legal definition of a lunatic is a person who is a danger or a nuisance to

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<sup>1</sup> See references in Bingham's *Antiquities of the Christian Church*, and Maury's *La Magie et l'Astrologie*, Part II. Chapter ii.

the public weal; a somewhat vague and elastic description, which if universally applied, would bring in very many decent people. This 'folie circulaire' is a very peculiar type of lunacy. The patient, from being an ordinary type of person, will gradually become exceedingly restless, talkative, excitable, and bombastic, will have cycles of great exaltation, grandiose ideas, and vigorous health, followed by cycles of profound melancholia and poor vitality.

These cycles of elation average from six to nine months each, followed by a cycle of depression of similar duration. The change from the one condition into the other is quite gradual, and it is exceedingly difficult to know where eccentricity ends and insanity begins. In a similar manner the gradual descent from the summit of the arc of elation to the nadir of depression is equally gradual, and such patients, when in the condition of melancholia, are, as a rule, absolutely sane and reasonable. What it is that causes these cycles it is difficult to say. I cannot help thinking that they may have something to do with astrological influences which wax and wane, though why a man becomes susceptible to such influences is only determinable by a highly-developed psychic. I know of a case where this disease was brought on by a series of sunstrokes which the patient had suffered in India, and, it may be, as the disease was originally caused by one of the heavenly bodies when in a certain position of the zodiac, the afflicted person was affected whenever it occupied a similar position in later years.

It is an undoubted fact that lunatics are affected by certain conjunctions of the moon and planets, though materialistic medical science laughs the idea to scorn.

Let us hope that some day one of our investigators may be able to go into the puzzling problems which insanity offers, and give us a detailed explanation of its causes. It is terribly badly wanted here in the West, where utter blank ignorance as to these matters rests on us like a dark choking pall. The psychic atmosphere of



a large asylum is horrible. There reigns about it a cloud of profound gloom and hopeless, almost ferocious, despair. Some men are in them—good religious people—who have committed no worse crime than having had half a glimpse of something astral.

Such are the terrible results of a science which considers as delirium and mania the beautiful revelations of the Eternal Wisdom sometimes vouchsafed to men. In fact, Dr. Maudsley, a great authority in matters of insanity, is of opinion that the mystic is simply a madman! If that be so, how I wish that the mystic would bite some of those around us! We should have a fine world then! There are, however, signs that a little real knowledge is beginning to filter in. The conversion of Professor Lombroso, for long an upholder of the insane character of all visions, to a belief in occult forces, will undoubtedly cause medical men to pause, and wonder whether their theories are correct after all.

Life is full of problems, but to clear them up we must apply the key of Theosophical knowledge. The more deeply we study the Eternal Wisdom, the more wonderful and fascinating does it become, and the clearer and the more intelligible appear the various mysteries which are merely fragments of the great Mosaic of Life.

H. O. WOLFE MURRAY

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### INVOCATION

Spirit Divine! we need Thee:  
 Do thou our spirits fill  
 With Light, with Love, with Wisdom,  
 To shield from every ill.

May all our acts be offered  
 In purest love to Thee  
 Who gave us conscious being—  
 Thus may our souls be free.

W. A. ENGLISH, M.D.

## IN DJINNISTAN AGAIN

The One remains, the many change and pass.  
Life, like a dome of many-colored glass  
Stains the white radiance of eternity.

Die! if thou wouldst be with that which thou dost seek.

SHELLEY

A year has gone round since I looked last on the snowy mass of the Djinn-Padishah. A year that had been as an æon. A struggle through the jungle of occult difficulties and of dangers faced closely for the first time; the first attempt at the terrible rule "to dare, to will;" and the utter loneliness of the heart that loses what was dearest on earth among mankind—loses one who has 'passed over' across that limit that will remain a mystery and a terror so long as form shall be called Life.

*Un seul être manque—et tout est dépeuplé.*

She who has gone—who was more than a mother to my bereaved heart—had, through great age, lost the free use of memory and thought, as my father had lost it because he had spent all his strength on the war-field for his country. Both hardly knew what they were saying in the last hours, and yet the Spirit that was over-shadowing these lives of unconscious heroism, of perfect dharma, the Spirit spoke and gave the highest bequest. My father's last words, very quiet, had been: "God will forgive, all, all." To these words and their peculiar significance in these times in Russia, I will yet return; and his sister, the adoptive mother of me, his only remaining child, two days before the King of Terrors came in the dark of night—she bidding me good night, looked up and said: "Whatever comes, the work must go on, ever up, to the Highest." And at the last moment ere paralysis cruelly closed the eye, the lip, with a child's smile she

uttered: "No falling back to earth." And then the silence came, eternal, for this frame. A few nights later it was the death-vigil, and the coffin, in a bower of flowers, surrounded by tall candles dimly glimmering through the silence of darkened rooms, was left in the charge of two volunteer watchers: a favorite maid of the deceased, a young niece.

Towards dawn my niece felt strangely chill and quiet. Something drew her to the bower of death. She rose, and being brave and a born psychic, she calmly went up to the catafalque. But she instantly drew back awed, shaking. In front of her, the gigantic wings turned to the face in the coffin, a tall figure stood, one not of this world, white, misty, a light of shades like mother-of-pearl veiling the head bent over the dead. A wonderful sense of peace surrounded it, while a smile lay on the lips of the dead. This apparition of a messenger from the beyond soothed somewhat the acuteness of the first grief. A silent voice had affirmed the reality of the worlds unseen.

An old Russian story says that "our tears are gathered into a crown unfading by those who go first," and who wait "to open for us the gate of Paradise," for "Love links us with the Infinite"—Love stronger than Death. And the strange impression comes to me that Love, when it is very deep and true, so fills the substance of the two who love as to make for them one aura. And another singular impression: that in each life there can never be but twelve who are closely bound to us—twelve brother-knights to bring to the King in each battle of the Round. From my window, on a verdant slope, I see the little white temple where—decades ago—a harp Eolian stood, moaning to the winds from Asia. This was the last walk I took with my young mother so long, long ago. I was so small and it was the fairy-tale time. I read *Shakuntalā* and the Arab tales and something in me stirred—remembered. Now so sorrowful, so desolate, I instinctively turned to the land of my child-

hood, to the range of Prometheus. I was fast approaching it through the summer fields of Russia; the last night in the car came. It was a night of wonder. No full moon, but a veiled radiance over the boundless Steppe. Over it, into Infinity, silvery, moving mists—a land of dreams fulfilled, waves of life rising like a Nile of heaven, and the lotus-soul closing in a happy oblivion—necessary, for a new life was to dawn. And yet all dreams, all loves, blooming under the silver surface, dimly sensed.

Then I understood the myth of Lethe and the draught from the ætmic wave that makes a mortal forget and a God remember.

*Der Mensch liebt in dem Menschen nur den Gott.*

The third great moment of that heavy year was a very new one to History: the shifting of the human idea of 'Motherland' for the Slav Race. Many minds, many hearts—their number is growing—in Russia, in Servia, in Bulgaria, in Poland, in most other Slav realms, clinging still to the beloved land that bore them, began to give the name of 'country' to the whole area where the Slavonic language's idioms sound. The faint hope, sweet like a dream of another world, the hope born a thousand years ago on the white rocks of Arcona, began to blossom: a unified, a free Slavia.

Enemies scoffed at these 'slaves' dreaming of fierce freedom, scoffed at the pretended origin of the name 'Slav' from 'Slava'—glory. But this word 'Slava' is often used to speak of the 'life,' the 'power of God,' not of earthly glory alone. And the name of Slavs ('Slaviané') is in reality Sloveni, and comes from Slovo, the Word. The Race which "knows the Word," which can use it.

And the light of this name, of 'Slavia' shining forth on the bitter cup of our Race's life, transforms it into the Grail Cup of Salvation. How, the scoffers said, can unity, oneness, freedom, be granted to a race so self-willed, so averse to all discipline, all law, all principle? Is it so? Is not the highest principle—Love? And is it not Love supreme, the 'Russian

all-forgiveness' as the French call it, the dominant note of our literature? In the last (before death) opera our Maestro Rimski-Korsakov wrote, that wonderful *Kitej, the Invisible City*, the initiation of the heroine begins at the moment when she perceives the eternal law of forgiveness: "God will forgive, all, all... and what shall not have been forgiven, shall be forgotten." My father's last words were the same: "God will forgive all, all." This is the deepest hope and aspiration: no stern law; boundless grace, freedom by love. See how the great Norwegian writer Knut Hamsun, coming to Russia, his "Aeventyrland" (Fairy-tale land), is enraptured by this "wide Russian life, so boundless, storming heaven itself," infinite on all sides.

From the Steppe near the Djennan Hills—first wave of the Range—I look at the Caucasus and, for the first time of a life begun in its very heart, I realise the greatness and the mystery of this mountain world, the word it speaks to the mind. Two infinities meet here, round the range: the heaven that shines on Asia and Europe at once, and the limitless Steppe. There it stands, the "mountain of many languages, Djebel Alsuni"—from sea to sea, a thousand and two hundred kilometers of rocky walls between Asia Minor and the 'Line,' that military region of defence that Russia holds for Europe's peace; here rise the seven summits, higher than Mt. Blanc. Far away into the depths of the horizon stretch the ranks of giants, the clouds of autumn coming lower and lower like a curtain over the crests. Faintly the light of Asia shines between the veils of mists; it touches still this land of Adighe, the proudest, the noblest tribe of Caucasia, a descendant of Egyptian warriors, the legend says. I stand on a lonely road in the Steppe and look back on the Range. Crumpled leaves of crocuses, of the big, rosy-hued crocuses of Asia, cover the field, and the dry stalks of the 'serpent' grass with its poisonous milky juice; a big venomous spider crosses the road and glides away—dying tones, dying light, on the 'lande'.

But in front, towards the open Steppe of Kouban, where, in spring, fields of golden wild lilies bloom. And now

we stop in a lovely grove of bushes amidst which a statue stands, the white bust of Russia's greatest poet—so little known to Europe—Lermontoff. He, with his truly Slav heart, was yet the enthusiast singer of the Caucasus, his *Daemon*—the Prometheus spirit who sought the Fire of Heaven that makes free—was born on this soil.

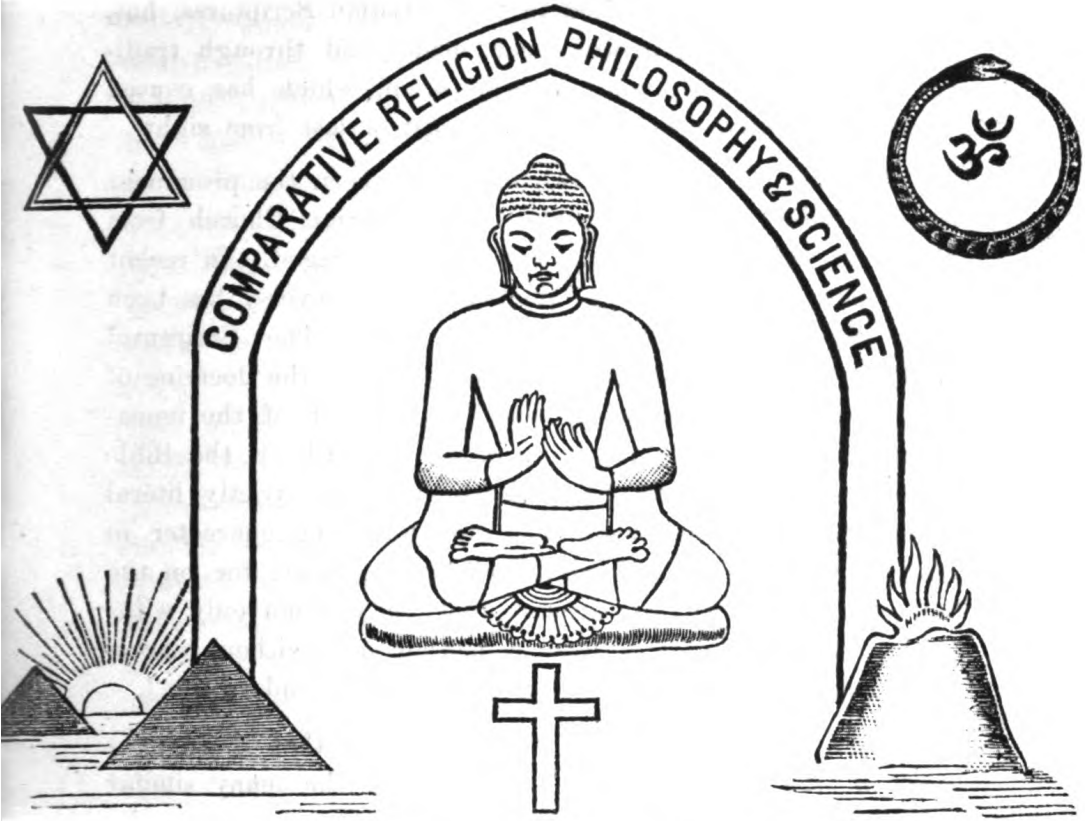
My face close to the earth, I look at the green halms of the Steppe and all at once an intense sense of 'oneness' with it all comes, with this free, wild earth, and with its infinite life, and then I remember, a dark, lovely night at the other end of Asia, at Vladivostok besieged—a colonial drawing-room with white walls like the houses here have them—myself in the robe and veil of a Sister of Mercy, in a rocking-chair amidst tropical plants, and a beautiful voice—a seaman's—singing the air of 'Igor'. "Oh, give me freedom and all dangers will be conquered." And I was listening and wondering: was it all real? Was the enemy there, behind the moonlit gulf and hills? Was I there, permitted to share the work of defending Russia's soil? the dream of childhood—from the hour when at the age of seven in 1871 my warm sympathy for France made me admire the Kṣhaṭṭriyā's dharma, recognising it as my own.

At the feet of the Padishah I realised that mind had opened, intuition began to bloom there, on these distant plains of the far East, on the field of Kurukṣhetra, and that there is no going up to the dharma of the King, of the Son of God, but through the battlefield, the real and the higher—through the shadow of Māra on the graves of our loves, through the valley of death for ourselves.

Die! if thou wouldst be with that which thou dost seek.

Death, the Destroyer of Form, Dawn of Life limitless. This is why Slavia bears no binding of any form; why its very life is thirst for the Infinite, why *Slavs die* so well.

NINA DE GERNET



THE VIRGIN BIRTH

**M**AY it not happen that in our interpretation of the Christian Scriptures, too great an emphasis has been laid upon the literal meaning? The Essenes and other communities regarded the sacred writings, not as historical, but as parabolical, and it was the custom for the teachers of the Essenic community (of which body, in the opinion of many scholars of repute, Jesus had at one time been a member) to veil their teachings in the form of parables. Certainly the Pharisees of the time of Jesus failed to appreciate the truths to which He gave utterance, because of their literal interpretation of all His statements and their blind adherence to tradition. The same remark will also

bear application at the present day in the case of the numerous sects into which Christianity is divided. The Word of God, as contained in the Christian Scriptures, has, in a very great measure, been made void through tradition, the dogma of literal interpretation, which has caused many a spiritual lesson to be dimmed or lost from sight.

Internecine warfare has, unhappily, been the prominent characteristic in the history of the Christian Church from the commencement, and the battle still is waged. In recent years one of the principal dogmas of controversy has been that of the miraculous birth of Jesus. The Scriptural authority for this dogma is slender, and, if the doctrine of the miraculous birth, which entails also that of the immaculate conception, is true, or, in other words, if the Bible is ever and only to be understood in its strictly literal interpretation, then Jesus was not a unique character in the world's history. Melchizedek was greater, for on the same authority we are assured that he was not only without a father, but "without a mother and without ancestors, having neither beginning of days nor end of life".

There is strong reason for suspecting that the narrative of the Virgin Birth is based on the many similar legends which preceded it, which are to be found in the folk-lore of many nations, particularly the Egyptian; legends which, however, contained, as will be presently seen, deep spiritual teaching. Moreover, as Mr. Sharpe, in his work on *Egyptian Mythology and Egyptian Christianity* has pointed out, in common with other reputable critics:

We have historical assurance that the chapters in Matthew's Gospel which contain the account of the miraculous birth of Jesus are an after-addition, not in the earliest manuscripts.

The Egyptians held that many of their Kings were born of an earthly mother without an earthly father, that they became incarnate by the God Amen-Ra, and so, in course of time, they were worshipped because of their alleged miraculous births. On the wall of the temple of Luxor may be seen a series of sculptures in which are



portrayed the events afterwards known in the Christian religion as the Annunciation, Conception, Birth and Adoration.

It would certainly have been impossible for such a contravention of natural law to have been suppressed and remain unknown, not only in the town of its occurrence, but also in the neighboring towns and villages, at least. It is, however, significant that the few but distinct references which are made to the parentage of Jesus by the four Evangelists, all emanate from "his own country," as an examination of *Matthew* xiii. 55, *Mark* vi. 3, *Luke* iv. 22, and *John* vi. 42 will substantiate. Jesus was always regarded, not only by the crowds that gathered around Him, but by His disciples and apostles, as the natural child of Joseph and Mary.

According to the Gospel records, Jesus never claimed to be born in any miraculous manner, and herein He differed from Alexander who claimed to be a son of Zeus. Nor did Alexander stand alone in this respect. Scipio Africanus claimed to be begotten by a serpent, and the serpent was regarded as the symbol of the Genius, the protecting Spirit of the family, a similar story to that told, and claim made, by Augustus.

Sinlessness has been claimed for Jesus, although His life was a series of temptations, and temptation, we are assured by James, is the outcome of human weakness. He offered himself to John for baptism and was subject to that ordinance—a baptism of repentance. He prayed for the power to perform the works He did, and learned obedience through suffering. The Gospels abound in incidents which reveal the gradual progression of His life, until it reached that point towards its conclusion on this plane when He could claim unity of purpose and will with the Eternal, a unity which was not His alone, but which is promised, through the apostle John, to all believers as an immediate possession, a union for which Jesus Himself prayed shortly before His death: "That they all may be one, as Thou, Father, art in me and I in thee, that they may be one."

The Jew, fasting and praying, waiting and watching for redemption, did not look for the Messiah to be born in any supernatural manner. The prophet was expected to come "from the midst of the brethren". If, as has been claimed, Jesus came from the seed of David, this, according to the published genealogies, could only have been through Joseph. No one, ignorant of the tradition of the immaculate conception, reading *Romans* i. 3 for the first time, would give any special or more than ordinary interpretation to the words: "Who was made (came) of the seed of David according to the flesh". The same remark applies to *Acts* xiii. 23, *Galatians* iv. 4 and 5, *Hebrews* iii. 4, and other passages in the New Testament.

It was the Resurrection and not the Incarnation which proved the divinity of Jesus, as Paul maintained in *Romans* i. 4, "declared to be the Son of God.....by resurrection from among the dead". Men were attracted to Jesus, not by reason of His miraculous birth, as they undoubtedly would have been had such event become known, but by reason of the "words of grace" which fell from His lips and the signs and wonders He performed. It was His character and manifestation of spiritual power, which attracted men, not only of His age, but of later ages to Him.

The title 'Son of God' is not exclusively held by Jesus, as admitted by Professor Adam Smith, and is borne not only by Adam and Solomon, but by all who arrive at a certain stage of development. The words of Jesus addressed to Peter on the acknowledgment of His Messiahship (*Matthew* xvi. 17) would have been singularly inappropriate as an appreciation of the apostle's answer to so momentous a question had the miraculous birth been known to His immediate followers.

Instead of the Virgin Birth being a necessity, an unprejudiced consideration of the object to be attained by Jesus will show that this could not have been accomplished had He entered the world as the result of super-natural

conception. He could not then have become the example or model which His followers are more than once in the Scriptures enjoined to make Him.

Are, however, the narratives of Matthew and Luke, the slender foundation for the dogma unknown to the early Christians, valueless, or is there another meaning or interpretation which must be sought for and obtained? Are they facts or spiritual teachings conveyed in the form of allegory?

The miraculous birth of Jesus has, for generations, been regarded by many as one of the mysteries inseparable from Christianity and insoluble by mankind, though a dogma necessitating acceptance by all who would secure eternal happiness. 'Mysteries,' however, have formed a prominent feature of nearly all the great religious systems. There is a point of view from which to look upon the Bible on which too little emphasis is laid. If, for the moment, we leave controversy on one side and regard the Bible in the same way as the early Christian writers did, and as Maimonides and other Jewish commentators did the Old Testament—as allegory or parable, and not as necessarily containing historical facts, we shall be able to pierce the veil of all the so-called mysteries. The term 'mystery' is not used in the New Testament in the sense of 'something which cannot be solved'.

The Bible, like all other scriptures, abounds in metaphor. The meaning has, more often than not, to be sought, not in a literal, but a spiritual interpretation. The earth is an expression or manifestation of Eternal Power. And what is true of the whole is also true of the part—of man. We often gaze upon the drapery to the exclusion of the divine form beneath. The true manner of regarding the narrative of the Virgin Birth, as recorded by Matthew and Luke, is to set aside the material and accept the spiritual teaching behind the form and words employed. As Anna Kingsford has declared in *The Perfect Way*:

The Gospel narrative of the birth of Jesus is really a presentation, dramatic and symbolical, of the nature of regeneration.

The Jewish race, like every other race and individual, may be viewed from the two-fold standpoint of material prosperity and spiritual attainment. The meaning of 'Joseph' is 'he shall add,' and the characters who, in Biblical narratives, have borne this name, have been associated with material prosperity. The name 'Mary' means 'exalted of the Eternal,' and is held in such high esteem by Roman Catholics that many parents in that Church bestow it on their sons as well as their daughters. It is significant that in both the Old and New Testaments Joseph is described as 'the son of Jacob'. Anna Kingsford regards 'Joseph' as symbolical of 'mind,' and details the lesson to be learned from the fact that whereas, in the Old Testament, he is described as a young man, yet, by the same commentators of the New Testament, he is generally regarded as a man of at least middle age, and the combined narratives show that there has been a progression so marked that he is worthy of espousal to Mary the Virgin. She also contends that the expressions 'Virgin Mary' and 'Holy Ghost' are respectively synonymous with 'water' and 'spirit,' and that these denote the two constituents of every regenerate selfhood, its purified soul and divine Spirit. Other writers have demonstrated the identity of the root origin of the words 'Mary' and 'sea,' and one of the best known Roman Catholic hymns extolling the Virgin Mary is the *Ave Maris Stella*.

Riches, material prosperity, were promised to Israel as the outward or visible sign of the Eternal's approbation, and as a reward for the keeping of His commandments. They are represented as being called out from the other nations in order that they might be 'a kingdom of priests' (kohen, rulers or princes). The link between spiritual obedience and material possessions might, however, be fitly compared with a betrothal, as in *Matthew* i. 18, and not a consummated marriage, for, in both instances, the spiritual was not in the ascendant. Hence Mary's wonderment at the Annunciation (*Luke* i. 20). It was a new experience, and there is always a

perturbation on the first grasp of spiritual realities. Hitherto, everything even in connexion with the sanctuary had been regarded from the material standpoint, *e.g.*, Shechinah, cloud, glory: but there was now to be the inward or spiritual manifestation (*Luke* i. 35) of the Eternal contrasted with the former material display. It was the Holy Spirit which came, the power of the Highest which overshadowed, and the begotten was, it ever is, holy, the offspring of the Eternal: no longer a picture, but a possession.

Men cling to the material because it is more tangible than the spiritual. It is sometimes claimed, and justly, that the material represents the spiritual; but gradually it tends to supplant it, until ultimately, with rare exceptions, the spiritual ceases to receive recognition. The divorce, or separation, of the two has not been sudden: it has been so stealthy that it has become a fact before recognised. Thus Joseph, "not willing to make Mary a public example, intended to put her away privily".

Schmiedl contends that the purport of the special temptation recorded in *Matthew* iv. was to emphasise the spiritual mission of Jesus. The constant warfare between 'flesh' and 'Spirit' is set forth in *Matthew* i. 19, as well as the failure of the natural man to comprehend spiritual instruction. Spiritual enlightenment is needed, and so the messenger of the Eternal is represented as appearing to Joseph and making the revelation needed, unfolding in a vision the glorious possibilities open to the man who discerns and acts upon such messages given by a superior spiritual power. He was aroused from sleep, a condition symbolical of death to, or non-desire for, spiritual truth. The material and the spiritual are in a measure united, but the knowledge is still incomplete; the grasp of truth is imperfect until there is a visible or tangible result: "Joseph knew her not until she brought forth her first-born son." Mary is never called by the name of 'virgin' after this event. Had she been immaculate, Jesus would not have been of human

nature, and so, according to the contention of orthodox theology, the object of His life and death would have been frustrated.

In the apocryphal *Gospel of the Hebrews* Jesus calls the Holy Spirit His mother, but not yet has the spiritual gained complete ascendancy. The truly spiritual man relies absolutely on divine power and takes no anxious care for the morrow. The enrolment mentioned in *Luke* ii. 4, following upon the decree of Cæsar Augustus, was necessary for the preservation of genealogical records, and to substantiate any claim to property that might be made—hence Joseph's care for its accomplishment. Mark, too, the inability of the natural man to appreciate spiritual commands, as set forth in *Matthew* ii. 22.

He had previously been divinely admonished in a dream to take this journey, but the purpose of the Eternal may be accomplished through, and in spite of, man's disobedience. It is, however, significant to note the omission of Mary's name as accompanying Joseph on this visit to Galilee, though she is said to have gone with him to the land of Israel, the country of the Eternal's visible presence.

The wise men, the men who could read the face of heavens, who could discern spiritual things in the watches of the night, when the material world was wrapped in slumber, brought their gifts. The presence of Joseph on this occasion is not recorded. When, however, the shepherds, men whose occupation was essentially earthly, with material representations of higher truths, came into the inn "they found Mary and Joseph and the babe".

The wise men were warned not to return by the way they came. On their outward journey there had been a 'fall'. They lost the star for a time, and, as a consequence, they found themselves in Herod's dominions. They profited by their experience and went back another way.

The last mention of Joseph is in connexion with the search made for the child Jesus after that memorable Passover, as

recorded in *Luke* ii. 42. He was discovered in the temple, engaged in discussion with the doctors of the law. Here Mary plays the principal part. "Child, why hast thou dealt thus with us? Behold, thy father and I sought thee sorrowing," and the emphasis in the original is on the personal pronoun "I". "Wist ye not that I must be in the things of my Father?" was the calm reply. Joseph now disappears from the scene. It has been a long and a hard struggle, represented numerically by 'twelve' years—the number of typical completeness, but now the material is no longer to be the dominating influence. Jesus is portrayed as yielding to his mother's behests—he returned to Nazareth and was subject to his parents. Though we may be conscious of higher relationships there are still duties to be performed as the result of our natural ties, which must not be shirked or avoided. The monastic or hermit life, though not without its charms and though it may bring pleasure and profit to the individual by virtue of retirement, yet robs him of one of the factors of his development and many valuable experiences through contact with his fellow-creatures in the work-a-day world.

On a later occasion (*Mark* xii. 46) Mary "stood without," when Jesus had been detailing the blessings lost by those who rejected His teaching, and, by means of the parable of the unclean spirit, had foretold the worship of the 'Anti-Christ,' or the substitution and parody of truth.

While He yet talked with the multitude, *the* mother (not *His* mother, as rendered by the Authorised and Revised versions) stood without. One standing by said to him: "Behold, thy mother and thy brethren stand without desiring to speak to thee," but, in His answer, He declared that all may be included in that relationship by conforming with the necessary condition, *i. e.*, performance of the will of God. Luke relates another incident which took place on this occasion.

As he spake these things a certain woman out of the company, lifting up the voice, said to him: "Blessed the womb that bare thee and breasts which thou hast sucked."

But *he* said: "Yea, rather, blessed they that hear the word of God and keep it."

There is a deep significance in the narrative of the marriage at Cana of Galilee. Wine is always symbolical of divine power which, when exercised, is productive of joy. It is the mother who draws attention to the need for wine. The outward cleansing with water had been observed, emphasising the fact that due regard must be paid to the body, which is elsewhere described as the tabernacle of the divine Spirit. There were the six waterpots of stone "after the manner of the purifying of the Jews," or ceremonial observers: the number 'six' just one short of 'seven,' which is the sacred number symbolical of spiritual attainment, showing the inability of man to attain to the Highest by his own unaided efforts, ample though they may, or, rather, *must* be, for the waterpots had to be *filled to the brim* with water.

This high attainment involves sacrifice. The mother stood at the cross weeping, before she waited in the upper room with the disciples. Unto the disciples 'within the house' had been made known the mystery of the kingdom, because "unto them that are without all things are done in parables".

The new birth is always a Virgin Birth and emanates from the power of the Highest which is within. In every human being there is the germ of the Infinite, the divine spirit struggling for manifestation through and in these mortal frames, the tabernacles of this holy power, and, in the words of Scheffer, the German Mystic:

I must become Queen Mary, and birth to God must give  
If I in blessedness for evermore would live.

DUDLEY WRIGHT



## ASTROLOGICAL SYMBOLISM AND THE SACRED WORD

**T**HE late T. Subba Row, in his article on the 'Twelve Signs of the Zodiac,' tells us that the second sign, Taurus (Ṛṣhabha), is used in several places in the Upaniṣats and Veḍas to mean Praṇava (AUM), Shaṅkarāchārya having so interpreted it in several portions of his commentary.

Recently while thinking of the importance which H. P. B. repeatedly placed upon meditating on the color yellow, and the tone Mi, in connexion with the Sacred Word, I realised the full significance of her advice through a recognition of the correspondences between the Word and Astrological Symbolism, made up, as we know, of three factors or component parts, *viz*: the circle ○ representing Spirit; the crescent or semi-circle ∩ representing Soul; and the cross, +, representing Matter. Of these, however, all three are employed only to form the symbols of Mercury, Uranus, and Neptune, while so far as the Zodiacal Signs are concerned, the circle and the crescent appear *distinctly* only in the glyph of Taurus, 8.

Here in the symbol of Taurus we have, it seems to me, the union of the male and female, the positive and negative, and as the circle with the dot in the centre ⊙ is used to symbolise the Sun, the crescent or semi-circle ∩ representing the Moon, we may go a step further and say, the union of the Solar and Lunar forces.

Taurus, as is generally known, rules the throat in man, within which are centres of vast importance in connexion with the creative power. The circle, the lower portion of the symbol, may well be regarded as representing the throat itself, while the upper portion, the semi-circle, shows the open mouth.

Can we not see, in the words of the Stanzas, the Universe formed by the Thought of the Logos, waiting for the hour which had not as yet struck, until, like the lotus, the mother swells, expanding from within without, and, through the union of the circle and the semi-circle, or, using another familiar symbol, the circle becoming divided by the diameter  $\odot$ , the vibration of sound, the Mighty AUM, sweeps along, and the Ray shooting through the Virgin Egg, causes the Eternal Egg to thrill (this, I take it, might be called the Mahā-Hiranyagarbha), and drop the non-eternal germ, which condenses into the World-Egg, the Egg of Brahmā, Hiranyagarbha, the Word made flesh.

It has been said that the Word should be made the subject of our constant thought, and that we should see and hear the Word as in all, see it as the Self existing everywhere, sounding everywhere, creating, sustaining and destroying.

In the *Secret Doctrine* iii. 531, we read :

The color and number of not only the planets, but also of the Zodiacal constellations (signs?) corresponding to every letter of the alphabet are necessary to make any special syllable, and even letter, operative.

Among the colors and sounds lie the keys to the objective results from the occult processes of thought. Not only is it by these that direct effects are produced, but also by their use alone, either consciously or unconsciously, can the Elemental powers of Nature be mastered and guided by the Will.

H. P. B. said :

I wish to emphasise the actual need of using the Word, and meditation with the color yellow, so that Buddhi may be aroused.

Furthermore, she distinctly tells us that it is not advisable to experiment with any other color. By experimenting with a color is meant making it with the mental eye seem to exist in the imagination. Even if one feels

that they cannot make this yellow color, it really only makes a difference in degree, for the color and its vibration will be aroused, seen or not seen, and will have some effect.

Evidently, with those of us who really care for the progress of all, every possible effort should be made to arouse this color, *and no other*, with its corresponding ideas, so that others, as for instance, the red of desire and passion, or the green of ambition, may be counteracted. To the neglect of this advice given us by H. P. B. not only has failure to make closer connexion with our Sixth Principle resulted, but much of the trouble experienced by members has been caused, because other colors have been used and the lower passional elements have been aroused; it is much easier to excite the lower group than the higher.

Again, H. P. B. tells us:

Create, by a powerful will effort, an imaginary line of communication between the right eye and Buddhi, locating the latter as a centre in the same part of the head. This line, though you may call it 'imaginary,' is, once you succeed in seeing it with your mental eye and give it a shape and color, in truth as good as real. A rope in a dream is *not* and yet *is*. Moreover, according to the prismatic color with which you endow your line, so will the influence act. Now, Buddhi and Mercury correspond with each other, and both are yellow, or radiant and golden-colored.

In the above quotation she shows that yellow, as the color of Buddhi, may be used with the word on the tone Mi, and will tend in a degree, as our lives and thoughts correspond, to make the connexion with the Sixth Principle closer.

Some years ago, the Master K. H. wrote:

The best and most important teacher is one's own Seventh Principle, centred in the Sixth. The more unselfishly one works for his fellow-men, and divests himself of the illusionary sense of personal isolation, the more he is free from Mâyâ, and the nearer he approaches Divinity.

Now, in sounding the AUM, an egg, or sound shell, is created; in other words, every sound shell so created is

a dew-drop, an electron or ion, of a cosmic atom, partaking in its shape and color of the Principle, Tone, and Note predominating at the moment of its utterance.

Take the symbol of Mars ♂, corresponding to the tone Do and the principle of desire, and of Venus ♀, corresponding to the tone La and the principle of mind, and, finally, of Mercury ☿, which we have already seen is yellow or Buḍḍhi, and the tone Mi.

Suppose, while sounding the Word on Do, the color red should result, with its corresponding principle, and the sound shell should take on the form of the symbol of Mars, the cross above the circle, or Spirit dominated by matter, this would go forth, being, by the law of electrical attraction, drawn towards and coalescing with its polar opposite, Venus, the symbol of which is the circle over the cross, or Spirit dominating matter; this would add more desire to the sum total with which the principle of Venus is already tinged.

On the other hand, by sounding the tone La, and meditating on the principle of Manas, we send forth into the world a sound shell, which, again, by the law of electrical attraction, seeks its polar opposite, Mars, and again adds to the strength of Kāma-Manas.

But, if we only follow the advice of our teacher when sounding the AUM on the tone Mi, meditating upon the color yellow, we create the symbol of Mercury ☿; this represents the domination of matter by the union of Spirit and soul, the positive and negative, the Sun and the Moon, thus peopling space with innumerable eggs or sound shells radiant and golden-colored, and which through the higher octave expression of Mercury, Uranus, whose symbol represents the perfect blending of the triune force, Spirit, soul and matter, or the union of the positive pole, Spirit, with the negative pole, matter, through the medium of the Anṭahkarāṇa, or bridge, the soul.

Thus shall we accomplish three things: (1) Swell the aggregate of the buddhic principle throughout the world. (2) Obey the wise direction of our revered teacher. (3) By "seeking first the kingdom of heaven (have) all (other) things added unto us".

H. R. M. M.

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### GEMS FROM TIRUMANTRAM

It is within easy reach of all to place a handful of flowers at the feet of the Lord; it is within easy reach of all to give a mouthful of grass to the cow; it is within easy reach of all to give, while taking food, a handful to the mendicant; it is easy for all to speak gently.

If you give a grain of sesamum seed to a saint, you get prosperity here and bliss hereafter; if you give the earth's weight of gold to a fool, you lose all here and get nothing in the hereafter.

The body is the temple, the heart is the inmost shrine, the mouth is the tower at the gate; to the enlightened, the Jiva is the blissful Lord, and the five senses are the lamps of knowledge.

Let high heavens roar forth in thunders, let the wide ocean swell forth in storm, let the forest blaze forth in flames, let the whirlwinds tempestuous blow, ah! even then I will seek the Lord by one-pointed meditation.

## THE RELIGION OF GOETHE

FROM AN INDIAN VIEW-POINT

(Continued from p. 64)

**I**DEALISM (Advaita) is the knowledge that "I am God" (*aham brahmāsmi*) or, as the German mystic Angelus Silesius has put it: "without me God could not subsist for one moment" (*Ohn' mich könnt' Gott nicht einen Nu bestehen*), i.e., the knowledge that, although as an individual I am a part of the world, yet there is a something in me which is beyond space, time, and plurality, and therefore identical with the essence of all beings.

Now, as already explained, the poem *Prometheus* is, in a certain respect, the expression of a positive religious feeling, a half-conscious 'I am Brahman'. And this Prometheus feeling in Goethe reached a more philosophical aspect in the course of time.

In the *Ultimatum* composed in 1822 Goethe calls out to the materialistic men of science:

Ihr folget falscher Spur;  
Glaubt nicht, wir scherzen!  
Ist nicht der Kern der Natur  
Menschen im Herzen?

You follow a false track; do not think we are jesting!  
Is not the kernel of Nature in the heart of man?

In another poem of Goethe's, *The Wise and the People*, (*Die Weisen und die Leute*) the latter ask:

Was aber ist Unendlichkeit?  
But what is infinity?

To which one of the sages (Parmenides) answers:

Wie kannst du dich so quälen!  
Geh in dich selbst! Entbehrest du drin

Unendlichkeit in Geist und Sinn,  
So ist dir nicht zu helfen!

Why do you so much torment yourself! Enter into your self!  
If you do not find there infinity in spirit and mind, then there  
is no hope for you!

This we may parallel with such sayings as *Kāṭhaka Upaniṣad*, II. 20:

*Aṅor aṅyān mahato mahīyān ātmāsya jantor nihito guhāyām.*

Smaller than the smallest, *bigger than the biggest*: thus  
the Self is dwelling in the heart of this creature.

And the same idea is thus expressed in one of the latest  
poems of Goethe's entitled *The Legacy* (1829):

Das Wahre war schon längst gefunden,  
Hat edle Geisterschaft verbunden,  
Das alte Wahre, fass es an!  
Verdank es, Erdensohn dem Weisen,  
Der ihr, die Sonne zu umkreisen,  
Und dem Geschwister wies die Bahn.  
*Sofort nun wende dich nach innen,*  
*Das Centrum findest du da drinnen,*  
*Woran kein Edler zweifeln mag.*

Truth connecting noble souls had already been found a  
long time ago; ancient Truth, lay hold of it! Son of the earth,  
give thanks for it to the wise one who commanded her to  
turn round the sun and showed the course also to the sister  
(the moon). *And now, at once, turn inwards: thou wilt find the  
centre there; no noble man can doubt that.*

Still more distinctly the idea of the oneness of Ātman  
and Brahman, soul and God, comes out in a stanza of a  
somewhat earlier date (*Zahme Xenien* III):

Wär' nicht das Auge sonnenhaft,  
Die Sonne könnt' es nie erblicken;  
Läg' nicht in uns des Gottes eigne Kraft,  
Wie könnt' uns Göttliches entzücken?

Were not the eye sun-like, never would it behold the sun;  
were not in us God's own power, how could we be charmed  
by the divine?

The consequence, however, of this teaching, playing  
such an eminent part in the East (the doctrine of *Māyā* or  
the unreality of the world) is almost entirely absent from  
Goethe's works. This must, I believe, be attributed to his  
deep affection for nature. Yet, at the end of that work

which he himself considers his ripest production and his very life-work, at the end of *Faust* we read:

Alles Vergängliche ist nur ein Gleichnis.  
Every thing transient is only a simile.

Further, in the *Epirrhema*, the oneness and absolute inseparability of the visible universe and its invisible essence having been asserted, Nature is called a "true illusion" and a "serious play":

Freut euch des wahren Scheins,  
Euch des ernstesten Spieles.<sup>1</sup>

And in *All-Life* we have the idea of *Māyā* in the contrast of two similes: God is said there to give *life's* simile by the image of the *gnat*—*i.e.*, the play or the dance of the *gnats*: transitory, substanceless, a mere spectacle; and a simile of *Himself* by the eyes of our lover, *i.e.*, by the eternally inconceivable, complete self-renunciation and self-oblivion shining forth from the eye of true love.

Another idealistic (advaitic) feature in the works of Goethe is the firmness with which he emphasises over and over again the absolute transcendentality of God, notwithstanding his immanence.

Speaking about the name of God, Goethe says to Eckermann:

People treat Him as if *the unconceivable, absolutely unimaginable highest being* (das unbegreifliche, gar nicht auszudenkende höchste Wesen) were not much more than their equal. Else they would not say: the Lord, the *dear* God, the *good* God. He becomes to them, particularly to the clergymen who talk of Him every day, a phrase, a mere name by which, indeed, they really do not think any thing at all. *Were they penetrated by His greatness*, they would grow dumb and not dare to name Him for veneration.

Again, in the famous dialogue on God, between Faust and Margarete, the unconceivableness of God is most emphatically expressed, and that in a way which reminds

<sup>1</sup> Cf. *Bṛhadāraṇyaka-Upaniṣad* I. 6, 3: *Amṛtāṁ sutyena channam*, "the immortal hidden by reality (existence)" and the frequent designation of *Māyā* as *sad-asat* 'being—non-being'.



one very much of the Buddha's way of deciding the question concerning the nature of the deceased Tathāgata, and, further, the knowing one will easily discover in it the Vedāntic assertion of the oneness of the soul and God, *Ātman and Brahman* :

*Margarete* : " . . . . . Glaubst du an Gott ? "

*Faust* : " Mein Liebchen, wer darf sagen :

Ich glaub' an Gott ?

Magst Priester oder Weise fragen

Und ihre Antwort scheint nur Spott

Über den Frager zu sein."

*Margarete* : " So glaubst du nicht ? "

*Faust* : ... " Misshör' mich nicht, du holdes Angesicht !

Wer darf ihn nennen

Und wer bekennen :

Ich glaub' ihn ?

Wer empfinden

Und sich unterwinden,

Zu sagen : ich glaub' ihn nicht ?

Der Allumfasser,

Der Allerhalter,

Fasst und erhält er nicht

Dich, mich, sich selbst ?

Wölbt sich der Himmel nicht dadroben ?

Liegt die Erde nicht hierunten fest ?

Und steigen freundlich blickend

Ewige Sterne nicht herauf ?

*Schau ich nicht Aug' in Auge dir,*

Und drängt nicht Alles

Nach Haupt und Herzen dir,

Und webt in ewigen Geheimnis

Unsichtbar, sichtbar neben dir ?

Erfüll davon dein Herz, so gross es ist,

Und wenn du ganz in dem Gefühle selig bist,

Nenn' es dann, wie du willst,

Nenn's Glück ! *Herz ! Liebe ! Gott !*

Ich habe keinen Namen

Dafür ! Gefühl ist Alles ;

Name ist Schall und Rauch,

Umnebelnd Himmelsglut."

*Margaret* : . . . . . " Doest thou believe in God ?

*Faust* : My darling, who dares say :

Yes, I in God believe ?

Question a priest or sage, and they

Seem, in the answer you receive,

To mock the questioner.

*Margaret* : Then thou dost not believe !

*Faust* : Sweet one ! my meaning do not misconceive !

Him who dare name

And who proclaim:  
 Him I believe?  
 Who that can feel,  
 His heart can steel,  
 To say: I believe him not?  
 The All-embracer,  
 All-sustainer,  
 Holds and sustains he not  
 Thee, me, himself?  
 Lifts not the Heaven its dome above?  
 Doth not the firm-set earth beneath us lie?  
 And beaming tenderly with looks of love,  
 Climb not the everlasting stars on high?  
*Do I not gaze into thine eyes?*<sup>1</sup>  
 Nature's impenetrable agencies,  
 Are they not thronging on thy heart and brain,  
 Viewless, or visible to mortal ken,  
 Around thee weaving their mysterious chain?  
 Fill thence thy heart, how large soever it be;  
 And in the feeling when thou utterest art blest,  
 Then call it, what thou wilt,—  
 Call it Bliss! *Heart!* Love! *God!*<sup>2</sup>  
 I have no name for it!  
 'T is feeling all;  
 Name is but sound and smoke<sup>3</sup>  
 Shrouding the glow of heaven.<sup>4</sup>

Very remarkable too, from the idealistic (advaita) point of view, is the following stanza of Goethe's on the Self (Ātman):<sup>5</sup>

Ihr sucht die Menschen zu benennen  
 Und glaubt am Namen sie zu kennen.  
 Wer tiefer sieht, gesteht sich frei,  
 Es ist *was Anonymes* dabei.

You try to find a *name* for men, and believe you know them by their names. He who looks deeper, freely confesses to himself that there is *something anonymous* in it.

The "anonymous" is the Self in the Indian sense, *i. e.*, soul and God at once, and therefore necessarily "beyond the realm of thought and speech"—(Upaniṣads).

<sup>1</sup> *i. e.*, Is not the look connecting our souls a proof of their being one with each other and with God?

<sup>2</sup> Ātman, Brahman.

<sup>3</sup> Cf. Chāndogya-Upaniṣad vi, 1; *Vācārambhanam vikārah.*

<sup>4</sup> Translation by Anna Swanwick.

<sup>5</sup> With which may be compared Goethe's objection to Kant, quoted below, and the saying to Kanzler Müller on the *Urtypus* (Vogel, *Selbstzeugnisse*, p. 60).

But the predominant view of Goethe is not the idealistic antithesis of Self and World, as we find it, *e. g.*, in the Sāṃkhya system and in the Sāṅkara-Advaita; it is, on the contrary, the *standpoint of identity* seemingly opposed to the former: *the pantheistic idea of the All in One.*

God is the world, the world is God—this point of view, with all its uncertainties and forebodings, has best suited the poetical mind of Goethe. He likes to look at *the world as the manifestation of God*, and so to use for both the one word *God-Nature*.

Meditating on the skull of Schiller he exclaims: "What more can man gain in life, but that God-Nature manifests Herself to him, how She makes the solid to dissolve into spirit, how She keeps solid that which is spirit-born?"

Was kann der Mensch im Leben mehr gewinnen,  
Als dass sich Gott-natur ihm offenbare,  
Wie sie das Feste lässt zu Geist verrinnen,  
Wie sie das Geisterzeugte fest bewahre.

And in *Faust* listening at the bosom of nature he whispers:

Wie alles sich zum Ganzen webt!  
Eins in dem Andern wirkt und lebt!  
Wie Himmelskräfte auf und nieder steigen  
Und sich die goldnen Eimer reichen!

How all things are weaving themselves into one whole!  
How one is working and living in the other!  
How celestial powers are rising and descending, interchanging the golden buckets!

Again, in the *Epirrhema* we read:

Müset im Naturbetrachten  
Immer Eins wie alles achten,  
Nichts ist drinnen, nichts ist draussen;  
Denn was innen, das ist aussen.

In contemplating Nature thou must always look at the one as at the all; nothing is inside, nothing is outside; for what is inside, that is outside!

And in the *Proemion* our poet says:

In Namen Dessen, der sich selbst erschuf,  
Von Ewigkeit in schaffendem Beruf;

.....  
 Was wär ein Gott, der nur von aussen stiesse;  
 Im Kreis das All am Finger laufen liesse!  
 Ihm ziemt's, die Welt im Innern zu bewegen,  
 Natur in sich, sich in Natur zu hegen.

In the name of Him who created Himself from eternity according to His creating profession.....What were a God who would only push from outside, and make the universe revolve at his finger! Him it behoves to move the world in the interior, foster Nature within Himself, Himself in Nature!

Characteristic is Eckermann's little tale :

People had lately brought me a nest of young hedge-sparrows together with one of the parents. Now I had to admire how the bird not only continued feeding its young ones in the room, but it even, let out through the window, came back again to them. A love like this, overcoming danger and captivity deeply moved my heart, and to-day I expressed to Goethe my astonishment at it. "Foolish fellow," he answered with a significant smile, "if you believed in God, you would not wonder!. . . . Did not God animate the bird with this almighty impulse towards its little ones, and if the same did not take place with all living beings of the whole creation, then the world could not exist! Thus, however, divine force is spread everywhere and the eternal love is effective everywhere."

The most magnificent expression of Goethe's pantheism is *Ganymed*, a poem of about the time of the *Limits of Mankind*. Ganymed, the favorite of the Gods, was taken away to heaven by Zeus as an eagle: with this idea in the background, the poem is meant to represent the poet's ardent longing for liberation (*mokṣa*) in the sense of a union with God-Nature.

The poem begins with an address to spring :

Wie im Morgenglanze  
 Du rings mich anglühst,  
 Frühling, Geliebter!  
 Mit tausendfacher Liebeswonne  
 Sich an mein Herz drängt  
 Deiner ewigen Wärme  
 Heilig Gefühl,  
 Unendliche Schöne!  
 Dass ich dich fassen möchte  
 In diesen Arm!

How, in the splendor of morning, thou art glowing on me from every side, O Spring, beloved one; with thousandfold

delight of love is thronging on my heart the holy feeling, the infinite beauty of thy eternal warmth! oh that I might keep thee within this arm of mine!

Ach, an deinem Busen  
Lieg ich, schmachte,  
Und deine Blumen, dein Gras  
Drängen sich an mein Herz.  
Du kühlst den brennenden  
Durst meines Busens,  
Lieblicher Morgenwind,  
Ruft drein die Nachtigall  
Liebend nach mir aus dem Nebeltal.  
Ich komm; ich komme!  
Wohin? Ach wohin?

Ay, at thy bosom I lie, languishing, and thy flowers, thy grass are thronging upon my heart. Thou coolest the burning thirst of my bosom, lovely morning wind, when the nightingale is calling out its love-cry for me from out the the misty valley. I am coming, I am coming! Whither? Ah, whither?

Hinauf! Hinauf strebt's.  
Es schweben die Wolken  
Abwärts, die Wolken  
Neigen sich der sehnenen Liebe.  
Mir! Mir!  
In eurem Schoosse  
Aufwärts!  
Umfangend umfassen!  
Aufwärts an deinen Busen,  
Allliebender Vater!

Upwards! upwards it is striving. The clouds are hovering downwards, the clouds are coming to meet the yearning love. To me! To me! Upwards in your lap! Embracing, embraced! Upwards to thy bosom, all-loving father!

It is, I believe, a most interesting fact that, although Goethe was not acquainted with the *Indian* version of the myth of Ganymedes,<sup>1</sup> his poem has a more intimate relation to it than to the Greek one. The latter is purely æsthetical and sensual; Zeus kidnaps Ganymedes because he wants the beautiful youth as his cup-bearer. Goethe turns the story into the mystical: he sees only the wonderful idea of the *unio mystica*, the melting away of man

<sup>1</sup>This myth is probably of Indo-European origin, though the similarity of the names *Kāva Mēdhātī* and *Ganymēdes* is apparently but accidental. Otherwise the Greek story must be secondary, for the Indian name is all right but the Greek one is problematical.

into God. And the Indian version<sup>1</sup> makes God (Indra) carry off the young bard because of his fervent devotion, and make Himself known to him during the flight to heaven in a dialogue which belongs to the most beautiful productions of Indian literature.<sup>2</sup>

With regard to Indian thought, then, Goethe's theological standpoint may be briefly characterised as follows :

Theism (Dvaita), *i.e.*, the assertion that God is both transcendent and personal, was early abandoned by him and so much abhorred later on as unworthy of God that he would prefer even the polytheist to the theist.<sup>3</sup>

Pantheism (Viśiṣṭādvaita) which denies that God-Nature (to use a term of Goethe himself) has an inside and outside, or—especially when accused of materialism or atheism—designates the world as a self-expression, the visibleness, or body, as it were, of God,<sup>4</sup> was the view to which Goethe felt most attracted, owing to his joy of action and attachment to "this beautiful world".<sup>5</sup>

Idealism (Advaita), where the reality of the many is renounced for the absoluteness of the One, is in Goethe's writings like a beautiful star which alternately appears to our sight and disappears, sometimes invisible for a long time, sometimes hardly visible, sometimes visible in all its brilliancy.

Goethe's idealism was confined to his feeling, to momentary flashes rather than to any logical insight, whereas

<sup>1</sup> Preserved in the *Bāṣkalamāntra-Upaniṣad* (published with a *Vṛtti* in the Descriptive Catalogue of the Sanskrit Manuscripts in the Adyar Library, Vol. I, Appendix) and in certain traces in the *Samhitā* and *Brāhmaṇa* literature.

<sup>2</sup> I have collected some *data* for an article on 'Ganymedes in the West and East'. The *Upaniṣad* will also be translated and explained by me in Vol. IV of the *Upaniṣad* edition now under preparation. For a German translation of it (made from the Latin translation of the Persian translation and consequently not altogether satisfactory) see Deussen, *Sechzig Upanishads des Veda*, p. 838 fl.

<sup>3</sup> Cf. the poem *Gross ist die Diana der Epheser*, etc.

<sup>4</sup> Cf. Goethe's saying (Vogel, *Selbstzeugnisse*, p. 35): "To speak of God and Nature as of different things, is as difficult and dangerous as if we think separately of the body and the soul. Neither can we have a knowledge of the soul without the mediation of the body, nor of God unless we understand nature. Therefore it seems to me absurd to accuse those of absurdity who by a highly philosophical argumentation unite God with the world." (original Latin.)

<sup>5</sup> Letter to Lavater (Vogel *loc. cit.* p. 81).

he was a pantheist both in feeling and thinking. Sometimes he felt inclined to attack idealism, confounding it with theism. This insecurity of attitude becomes intelligible if we realise that idealism is at one with pantheism in asserting that there is nothing but God, and with theism in the thesis that God is not the world but above nature, *i.e.*, transcendent.<sup>1</sup> The former idea was welcome to Goethe, the latter he struggled against in vain.

This conflict, in Goethe, between pantheism and idealism (of which he was, as a rule, not conscious) finds an interesting expression in his relation to his old friend F. Jacobi, one of the most eminent philosophers of the age of Kant. Jacobi had, under the influence of Kant, attained to a standpoint which is commonly spoken of as theism by historians of philosophy, but is essentially idealism. Jacobi's God is 'pretermundane' and without any causal relation to the world, though the latter has no existence independent of God. The theological theories of creation and miracles and the 'natural history of the Absolute' (of Schelling, etc.) are therefore equally wrong to him because they involve God into time and cause and effect, thus making Him relative and limited. According to Jacobi, God is so incomprehensible that we can merely say *that*, but never *what*, He is. He reveals Himself within us through immediate intuition, but not at all in the outer world.

No wonder, then, that Goethe, whose favorite idea it was that God reveals himself in the whole world, outer and inner, did not feel quite comfortable when Jacobi began to expound his views. When Jacobi's book *On Divine Things and Their Revelation* had appeared, which was mainly intended as a protest against the *System of Identity* (*i.e.*, of God and the world),<sup>2</sup> *i.e.*, pantheism, Goethe wrote in his diary:

<sup>1</sup> The mutual relation of the three Darśanas is easily understood if we bear in mind that God is (1) transcendent and personal in theism; (2) immanent and impersonal in pantheism; (3) transcendent and impersonal in idealism. This explains also why Christian theologians are, as a rule, more inclined to tolerate or even accept idealism than pantheism. The personality of God in Rāmānuja's system is an inconsequence.

<sup>2</sup> Not to be confounded with the Indian *Advaita*, which means also *identity* (*a-dvaita=non-two-ness*) but refers to the oneness, in the highest sense, of the Self and God.

'Jacobi, On divine things' did not suit me well. How could the book of this dearly beloved friend be welcome to me where I had to see the thesis established: 'Nature hides God'!.....However, I did not indulge in any painful indignation, but rather saved myself into my old asylum and found my daily entertainment, for several weeks, in the Ethics of Spinoza.

For several weeks! Surely, the impression of Jacobi's book cannot well have been a weak one. And the cure, by means of Spinoza, did not after all prove radical. Over and over again idealism looks forth from the writings of the old poet, though he could never resolve to give up his pantheistic stronghold. And possibly his attitude was not so far wrong. For it is a great question whether we are entitled to transcend the knowledge that there is nothing but God, and should not rather conclude from its contradictory nature that we have reached with it the borders of our understanding, which cannot be transgressed except by mysticism. Goethe's objection to Kant is:

We should not speak of 'things-in-themselves' but of the One-in-itself.....But to speak of this One—who is capable to do so ?<sup>1</sup>

To the *intimate contact with nature* Goethe had actually reached, he bears himself testimony in a letter to Frau von Stein:

How readable the book of nature becomes to me, I cannot express to you.

And this is borne out by many an accident of his life, one of which at least may be related here in conclusion of our account of Goethe's idea of God-Nature.

One night Goethe was found lying in his iron truckle-bed, which he had rolled to the window in order to watch the sky. He said that somewhere a big earthquake was going on, and he persisted in his opinion, though the others were unable to perceive anything. Several weeks later the news came that on that very night a part of Messina had been destroyed by an earthquake.

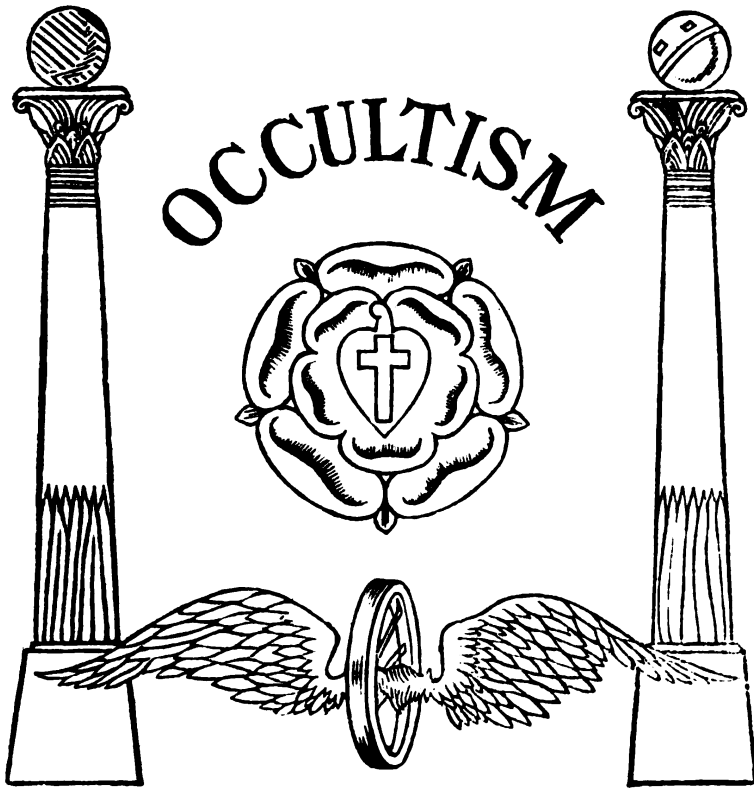
(To be concluded.)

Dr. F. OTTO SCHRÄDER

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<sup>1</sup> Dialogue with Biemer, Vogel, loc. cit., p. 45.





RENDS IN THE VEIL OF TIME

THE LIVES OF ALCYONE

XVII

**T**HE car of Juggernaut (properly Jagannāth, the Lord of the World), in the town of Puri on the Bay of Bengal, is famous in every civilised country, and we were regaled in our nurseries upon gruesome stories of the iniquities connected with it. Why so much excitement was aroused by the garbled accounts of it given by early missionaries, it is somewhat difficult to say, for not even the most bigoted sectarian could pretend that all the

slaughter which the temple of Jagannāth has seen since its foundation equals in horror and cruelty one day of the ghastly tortures of the Christian Inquisition. But nevertheless Jagannāth has a world-wide reputation, and there seems reason to suppose that, though it by no means deserves it now, it may have done so some thousands of years ago. The glimpse which we had of its methods at the close of the tenth life of this series prepares us to find that unpleasant practices were still going on there in 10,429 B. C., when Alcyone was born at a coast-town called Kanura, only a few miles from Puri.

His father Bṛhaspaṭi had been a great Āryan leader, but now that the invading bands had reached the sea, he had become both a law-giver and a chief priest to his people, and had a great reputation as a wise and holy man, full of devotion. Alcyone's mother in this life was Uranus, a very earnest and devoted woman. The eldest children of this couple were two sisters, twins, Neptune and Siwa, and these two had a great influence over Alcyone. Mizar also appears as a sister, four years younger than Alcyone, whom he loved and protected; and Mizar was devoted to him in return.

Alcyone was earnest, eager, and easily impressible. He responded at once to true affection, but shrank into stolidity if treated unkindly. He had an intense admiration for his father, his mother and his elder sisters. He was extremely sensitive, and to some extent psychic and clairvoyant when young—sufficiently so at least to see nature-spirits and sometimes to hear voices, especially one which occasionally gave him counsel at crises in his life. He was always very fond of the sea, and was perpetually swimming in it, or rowing or sailing on it; and as a small boy he would have liked nothing better than to be a sailor. On one occasion he was some distance out in a small boat with a clumsy sail, when he was caught by a sudden squall of great severity. The people watching

on shore thought that he must inevitably be lost, but just at the critical moment the voice told him to keep his presence of mind, and gave him directions what to do, so that he brought in his boat in safety, in a way which could not have been surpassed by the most experienced seaman, and by the use of a manœuvre of which few would have thought.

He was much interested in all religious ceremonies, and performed them very solemnly and effectively. His father, seeing this, was encouraged to hope that he might have the priestly vocation, which was the dearest wish of his heart for him. The boy was delighted at the idea, and his sisters also encouraged it, so he was entered as a novice, and was very proud of it. His life in the temple was very pleasant to him, for all the priests were attracted by his charming ways, and thus every one helped him and made his work easy. The religion seems to have been principally Sun-worship, and it is curious to note that they spoke of their Deity always as the "Sea-born Sun". When Alcylene came to man's estate he married Ajax, and in the course of the years had a family of twelve children, a list of whom will be found at the end of this chapter. It should be noted that his daughter, Albireo died while quite a young woman.

In the neighboring town of Puri there was still a great centre of one of the forms of the old Atlantean religion of the darker sort—the worship of an entity which required human sacrifices, but in return for them seems to have displayed a large number of manifestations of various kinds which were popularly regarded as miracles. Because of these marvellous results, members of Br̥haspati's band were occasionally drawn away to follow the priests of this magic, much to their leader's sorrow, for he regarded all members of the band which he had led into India as though they were his children, so that this other temple was a considerable source of annoyance to him, and among his immediate followers there was

a very strong feeling against it. Alcyone, who had an inquiring turn of mind, was very curious about anything in the way of phenomena, and once paid a visit to this temple, on the occasion of a certain festival on which there was to be a special display. His handsome appearance attracted the notice of one of the priests there, who made persistent efforts to gain some control over him. He successfully resisted these with some assistance and advice from his father, but found them exceedingly trying. The voice which occasionally intervened in his affairs seems to have been that of a kindred spirit, for it on several occasions suggested lines of investigation, and put him upon the track of all sorts of curious and out-of-the-way things.

On one occasion this voice gave him the startling information that there were people living in the interior of the earth, and when he developed a keen interest in this it offered to give him ocular demonstration of the fact by leading him to a certain cave by which he would gain admission into their dwelling-place—or rather, as was represented, one of their dwelling-places. He very eagerly accepted this offer, but it was unfortunately coupled with a condition that he should tell no one of the expedition, if he wished to undertake it. He doubted much as to the wisdom of this course, but eventually his curiosity was too strong for his prudence, and he resolved to make the journey and attempt to verify the statement, but stipulated that a certain bosom friend, Demeter, should be allowed to accompany him.

Demeter was another young priest, a son of one of the chief priests of the same temple; and the original reason of the bond between them was that Demeter also could see nature-spirits, and could sometimes hear the same inner voice.

This stipulation seemed for some time to be an insuperable difficulty, but eventually the mysterious inner voice yielded on that point—only, however, on condition that

both the young men took a specially solemn vow that they would tell no one of their journey nor indicate to anyone else the way which was to be shown to them. In compliance with the terms of this agreement they had to pretend to set forth in 10,402 upon a pilgrimage to certain northern shrines; that is to say, the pilgrimage was genuine enough, for they really visited the shrines, but the true object of the expedition was known to none but those who undertook it. The journey which they had to take was a long one for those days, and occupied some months, but in due course and after many adventures they found themselves in the neighborhood of the spot that had been indicated to them.

The inner voice would not permit them to take with them any servant or attendant for the final effort, but directed them to provide themselves with food for many days, and also with a supply of torches to light them during their exploration. With considerable trouble they found the entrance to a cavern which was apparently quite unknown to the tribes living in the neighborhood. They entered it with considerable misgivings, not caring, when it came to the point, to trust themselves in its intricacies, for indeed it seemed to be a perfect labyrinth. For a long time it led them merely into the heart of the mountain, without making any specially appreciable descent, but eventually the course of the naturally-arched passage which they had been directed to follow turned very steeply downwards, and they had to do an amount of downward climbing which was exceedingly awkward and perilous for them, hampered as they were with bundles of torches and packages of food.

How far down they actually penetrated they had no means of knowing, nor could they estimate with any sort of accuracy the time which the descent occupied, but their underground journey must have been altogether a matter of many days. They suffered a good deal from the pressure of the atmosphere, which was very great at that depth, and

very alarming to them, as of course they did not in the least understand it. The temperature also increased slightly, but not seriously enough to interfere in any way with their advance, though the conditions made the violent exertion of progress over so very rough a road exceedingly trying. They had many narrow escapes, more than once only just avoiding serious accidents. Though they knew nothing of such matters, it seems probable that they were travelling down a kind of fault or fissure, which may perhaps have been caused by an earthquake, or possibly by some volcanic outburst of long ago. Fortunately, plenty of water was usually available, although once or twice in that confined and heated atmosphere they suffered considerably from the want of it.

After a long time spent in this slow progress they became conscious of a faint and inexplicable luminosity in the heavy atmosphere which surrounded them, and presently they came out into a cavity so vast that they were unable to see its limits. It seemed to be full of this curious pale radiance, by means of which, however, they were able to see distinctly enough to dispense altogether with the torches. Their eyes required a great deal of adjustment to this extraordinary light, so that for some time they could not at all calculate the distance of objects, and met with some awkward falls in consequence. Everything felt abnormally heavy to them, and every motion seemed somehow a violent effort. They soon discovered that this enormous cavity was inhabited not only by animals but also by human beings, though these last were in various ways unlike any others that they had ever seen. The impression conveyed to them was that the inhabitants of this strange inner world had at some time or other in the far past belonged to the outer, though it would appear that the people themselves held rather the opposite idea, and thought of themselves as original, and of those who had escaped into the outer world as men upon whom some dismal fate had fallen.

The men whom they saw were wild-looking, and somehow indescribably strange and inhuman. They seemed to

constitute a numerous community, and there were many things about them which were entirely inexplicable to our explorers. They had no means of communicating with them, except by gestures, but it was evident that their arrival excited great wonder. If these primitive cave-men had ever had communication with any humanity on the surface of the earth it must have been very long ago, for their characteristics at this day differed widely from those of any of the known races.

The utter strangeness of everything daunted the spirits of our explorers, and although their interest was naturally intense they often wished that they had never undertaken the adventure. The life in the midst of which they found themselves was in so many ways quite incomprehensible to them. The inner voice directed them only occasionally, and they had no means of obtaining the information on hundreds of points which they were naturally so eager to acquire. They were unable to form any opinion as to the nature of the diffused radiance which filled the vast cavern. The vegetables which grew in it, and the animals which moved among them were alike strange to them. The people seemed to be in many ways what we should call savages, for they had no visible dwellings of any sort, nor was it clear that they engaged in any definite work, such for example as the cultivation of their soil. They appeared to live partly upon the flesh of certain semi-reptilian animals which they caught, and partly upon a huge fungoid growth which was exceedingly common, a sort of gigantic toadstool.

Our adventurers shrank with horror from the reptilian form of food, which the inhabitants devoured raw—indeed there was nothing whatever to show that they knew of fire in any of its forms—but since the stores which our friends had brought with them were running low, and they had no certainty of being able to replenish them, they did eat the fungus, and found it to be sustaining, though far from palatable. It seemed to have a curious

exhilarating or almost intoxicating effect upon their unaccustomed organisms.

The people were evidently greatly astonished to see their visitors, and indeed at first fled from them in fear, but presently they ventured to approach and examine them more closely. Nothing in the nature of clothing was seen, and the color of the people was an unpleasant and curious livid kind of lead-color, probably produced by this strange diffused light. Women were seen among them and also large numbers of children. They may have been a remnant of some early Lemurian race, for they had many of the characteristics of the blue egg-headed people, who at one time occupied a considerable portion of the Lemurian continent. Among other things, they were now somewhat below the ordinary height of men, though broad and squat in appearance, whereas the ancient Lemurian races from which they might have sprung were distinctly taller and looser in build than the men of later races. If, however, they did originally come from that stock, they must have been considerably modified by long ages of sojourn under these unearthly conditions. They may have belonged to a different evolution altogether, or perhaps to that of the Inner Round, in which case they would afford an opportunity of human incarnation to those individualised animals for whom there is now no humanity sufficiently primitive on the surface of the earth.

These people still exist at the present day. There are many of these cavities, and some of them are peopled by tribes much more advanced than those encountered by our adventurers. The mental body of these people is not at all highly developed. Their speech is an unholy compound of clicks and grunts, helped out with a good deal of clumsy gesture. No ceremonies have so far been observed among them. Marriage is between one man and one woman in many cases, but in other cases not. There seems no sign of rank, nor any kind of government—indeed, there is nothing to govern. Sometimes there are



quarrels, but all on a small scale. As regards property, they may be said to own some sort of weapons. The majority of them have no clothing. There is no day and night with them; they mostly throw themselves down to sleep after taking a meal. The children sometimes amuse themselves with dances. There are plenty of rivers, and the people swim in them in a curious dog-like fashion.

Our two friends abode among these extraordinary savages for a period which, measured by day and night, would have been perhaps a couple of weeks. Their difficulties were considerable, and a great portion of each day had to be devoted to sleep, as they never both slept at the same time, feeling it always necessary that one should be on the watch. The savages seemed to have no evil intentions towards them, and indeed to be on the whole rather afraid of them, though full of curiosity, but at the same time they could not trust them, and it is also certain that some of the reptiles were carnivorous, and probably poisonous. There was a good deal of vegetation, especially in the neighborhood of water; nothing of any great size, except what might be called a sort of gigantic grass, a kind of bamboo which could not support itself, but crept along the ground. There were also spiky plants of the general appearance of aloes, and various kinds of cactus and rushes and sedges and that kind of thing, but all of a curious bleached unhealthy color, many of them darkish, but none really green.

After they had become somewhat accustomed to this weird and uncomfortable condition of affairs, the voice directed Alcyone and his friend to proceed straight out into the cavity and to walk for many hours in a straight line, leaving the great wall, through a hole in which they had come. They soon lost sight of the wall in this curious diffused luminosity, and felt strangely lost in this nightmare of a world, with no certainty of getting out of it again. But they continued walking, in spite of the difficulties of the atmosphere, and at last came upon

a different type of people, who by comparison with the others might be said to be quite advanced, for they had places to live in, though they were only hollowed out of the ground—chambers in the rock. But these people had matting, something like kadjan, which they wove. They did not seem to know fire, but they may be said to have kept domestic animals. They had a kind of goat, of which they drank the milk. Their settlement was pitched round a number of boiling springs or geysers, and in these boiling springs they cooked the flesh of their goats, also that of some turtle-like creatures. It may have been the same race, but it was certainly a stage further advanced. They could draw to a certain extent, and also they engraved or scratched signs upon the rocks according to some very primitive scheme, consisting entirely of round impressions (cup-shaped marks) arranged in a form which signified something—so many in a straight line meaning one thing, and so many arranged in an angle something else. These were not letters, but ideograms, or signs for certain things. The marks were produced by grinding a sharpened edge into the rock. They had thus a series of intelligible signs, but no idea beyond the making of these round depressions.

They made also a kind of string or rope out of their reeds, and the women were beginning to wear colored stones. Our friends came in one place upon a kind of pocket of precious stones, and carried them away with them—very fine specimens, splendid gems, which proved on their return to the upper world to be of very great rarity. These people, who might be said to be a little more advanced, sometimes smeared themselves with color, for there was colored mud to be found in connexion with the boiling springs. We noticed a sort of rose-color, green, and yellow (which may have been sulphur); it was something like the “paint-pots” in the Yellowstone Park. To scoop out the mud these people used flat stones.

Eventually our friends found their way back, with great difficulty, to the hole by which they had entered the cavity. They had still some of their original food, though it was hard and dry, and they also took with them some of the fungus. They made a fresh bundle of torches out of the bamboo, but they were not satisfactory, as they often went out. However, they were able to relight them, as they carried with them the primitive instrument for fire-making which they had brought with them—a stick and string and a little cup. At last they struggled up to the surface again, but with very great difficulty in climbing, and came out into the daylight dazzled and bewildered. Indeed, they had to remain in the cavern for more than a day, in order to get their eyes gradually used to the daylight. They had a curious feeling of sickness, arising apparently from the change in the density of the air; this sickness lasted for a good many hours, but they were thankful indeed to get back again.

The voice told Alcyone that this experience was necessary for him, that now he had a wider knowledge of the possibilities of life and evolution, so that he might understand and sympathise more fully, and that later on he would know more about all this. But now he was to go home again, to rejoin his family, and to prepare himself for another great trial which was to come. The two friends agreed to say nothing of their story anywhere in the places through which they passed, but to reserve all mention of it until they reached home. There they told the story to Alcyone's father and the family circle. The father said: "Yes, there is a tradition, not among us, but among the Atlanteans, of such underground races of men." Something of the story was also told by Demeter to some other people outside; but they supposed it to be mere fabrication. The family of course knew it to be true, and fully realised what a wonderful experience it was.

Alcyone did well in the temple life, and held some offices important for one so young. As time went on he more and more helped his father in his work, and the father grew to rely more and more upon him, the affection between them becoming steadily stronger. He also, in addition, obtained some recognition and fame on his own account. In 10,387 the great sorrow of his life came to him. He undertook a journey to visit some distant shrines in the south, on the sites of those now called Rāmeshvaram and Shrīraṅgam. His sons, Helios and Achilles, now splendid young men of twenty, begged to accompany him, and he and Ajax agreed, thinking that the experience of the voyage would be of interest to them. He took ship in a trading vessel, a large one for those times, and thus he commenced a leisurely voyage down the coast, calling at various ports on the way.

The interest of the voyage was great, and father and sons enjoyed it; but after they had been some weeks on their way a fearful storm arose, and lasted for many days, sweeping them far out of their course into quite unknown seas, and reducing their ship to a helpless wreck, leaking in the most serious manner. They drifted for days in a desperate condition, keeping the vessel afloat only by constant work, so that all, sailors and passengers alike, were absolutely worn out. When they were at the very last point of exhaustion they saw land ahead of them, which heartened them to make a final effort to keep afloat and to try somehow to reach it. The direction of their drift appeared to be carrying them some miles to the north of the land, which was only an island of no great size. They debated the advisability of casting themselves into the sea, but they were too weak to swim, and a number of sharks were already following the drifting vessel. They thought of breaking up some part of the ship and making a kind of rough raft, but while they were feebly trying this they saw a fleet of

canoes put off from the shore. Soon they were surrounded by a horde of shrieking savages, who greeted them with a shower of arrows, and then sprang on board and massacred the exhausted Indians with clubs.

Alcyone's sons were murdered before his eyes, and he himself was also struck down, though only stunned. When he came to himself the savages were looting the ship; as soon as he was seen to be alive a savage rushed at him to kill him, but another, who seemed to be in authority, interfered, and he was bound with a piece of rope, and thrown into one of the canoes. He thought at first that he was the only survivor, and when he remembered the death of his sons, he wished that he had died with them; but presently another living man was discovered, a member of the crew, and he also was bound and thrown into the canoe beside Alcyone. Alcyone had always spoken kindly to the sailors, and was known by them as a holy person, so this man was deeply sorry to see him in such a pass. He had small comfort to give, for he said that, though he did not know exactly where they were, he had but little doubt, from the general direction of the storm, that they had fallen among a set of the most blood-thirsty and ferocious cannibals known.

The savages presently decided to tow the vessel to their island—a proceeding which they accomplished only very slowly, and with a prodigious amount of noise. They succeeded in getting it just within the entrance of a small cove before it actually sank, so that it remained resting on the sand, with its decks just awash. The savages, being expert divers, were able by degrees to break it up, and to take from it all that they considered of value. As soon as they had recovered from the labor of the towing, preparations were made for a great feast. The glad news of the capture of this great store of food was somehow communicated to other parts of the island, apparently by means of columns of smoke, so that

large bodies of savages gathered. The bodies of the Indians who had been killed on board the ship were almost all recovered, and the savages proceeded to build an enormous fire and to cook them. The amount that these cannibals were able to eat was most surprising, and by the end of the second day of the feast they were all in a comatose condition.

They had, however, taken the precaution to secure Alcyone and his sailor companion before they went to sleep. They were kept strongly under guard, but were not otherwise ill-treated, and they were plentifully supplied with food in the shape of a coarse kind of yam. It was painfully evident to the captives that they were being reserved for another day's feasting, and they felt that their only hope of preserving their lives was to escape as soon as possible, and they agreed that they would never be likely to find a better opportunity than this time when all the savages were overcome with heavy sleep. An armed man was guarding the hut into which they had been thrown, but he also had eaten enormously, and they had good reason to hope that presently he might slumber like the rest. Unfortunately they were securely bound, as indeed they had been ever since their capture, their bonds being partially relaxed for a few moments only when food was brought to them. Also they were naked, and entirely without weapons of any kind, everything having been torn away from them.

Alcyone cared little for his life now that his sons were dead, and had he been alone he would probably have made no effort to escape the impending fate; but when he said something of that sort to the sailor, the latter—though speaking very hesitatingly and respectfully—tried to cheer him up, and asked whether there were not other dear ones at home in India for whom it might be worth while to live. This reminded him of his father and mother, his wife and Mizar, and he

thought how sad they would be if death overtook him, so for their sake he roused himself to listen to the plans which the sailor suggested. The first necessity was to get free somehow from their bonds, which were very painful, and it had to be done silently, as the guard was only a few feet from them. The sailor had various schemes, but they all involved springing upon the guard (unless he accommodatingly fell asleep), overbearing or even killing him, and then making a rush for the shore, and seizing the first boat that came in their way; for they agreed that escape inland was an impossibility, as they could never maintain themselves, nor hide themselves from the savages.

Before attempting a hazardous voyage in an open boat a store of provisions was absolutely necessary, and also plenty of water, but they had no idea where to find either of these things, and they were unlikely to have time to search for them. Anyhow the first point was to free themselves from the ropes. As the guard looked in upon them at frequent intervals, this was an undertaking of no slight difficulty. But presently these intervals became longer, and at last he was absent so long that the sailor set to work to gnaw at the rope that bound him to the wall of the hut. After incredible labor he succeeded in severing it; Alcyone tried to do the same, but could make very little progress. The sailor then rolled over to him, and began to gnaw the cord which tied his hands. After a long time and much anxiety this effort was at last successful, though at the cost of great suffering to the sailor; then Alcyone set to work to untie the sailor's bonds, and as soon as that was achieved they were both quickly free, though their limbs were swollen and painful, and they could not use them easily.

After rubbing and chafing each other a little they peeped cautiously out, and saw the sentinel crouched in a heap just before the door of the hut, evidently fast

asleep. No one else seemed to be moving, so with infinite caution, inch by inch, they glided past him, Alcione picking up the spear which had fallen from his hand and lay beside him. The savages lay about round the ashes of their fires like the dead upon a battle-field and, so far as our adventurers could see, no watch was being kept. They could see nothing eatable anywhere, so they were compelled to enter a hut in search of provisions, and unfortunately in doing this they somehow awoke a woman, who at once raised a warning cry. Two men started up at the door of the hut, and barred their way, but they were still dazed with sleep, and before they could do anything effective Alcione drove his spear into one of them, while the sailor sprang unarmed upon the other, bore him to the ground, and then stunned him with a blow from his own club. The woman's shouts, however, were awakening more savages, so our heroes started at full speed for the sea. Only one of the foremost cannibals was in time to interpose himself between them and the object of their desires, and the sailor disposed of him with the club, which he still retained. They reached the shore, pushed off hurriedly the smallest of the canoes which they found drawn up on the beach, threw themselves into her, and commenced to paddle with feverish haste. A boat was put off after them, but they had a good start and both of them were expert rowers, so they were able to keep their distance until they got well out to sea. The pursuing boat persevered for some time, but presently, seeing that they did not gain upon the fugitives, the savages gave up the chase with a yell of disgust and hatred, and sent after them a final flight of arrows, one of which wounded the sailor in the leg.

The escape was thus an accomplished fact, but they were entirely without food and water, afloat on a great ocean in a small canoe, with no idea where they were or which way to steer. They knew only that India lay to



the west of them, but they knew also that it must be many hundreds of miles away, and that both wind and waves were carrying them decidedly eastward. They agreed that their only hope was speedily to reach some uninhabited island, for in this part of the world inhabitants meant cannibals. But meantime no island was in sight but that which they had left, to which they dared not return, and they were beginning already to suffer terribly from thirst. Seeing that fish seemed numerous the sailor lay in wait in the bows of the boat, and after several attempts succeeded in spearing one with the weapon which Alcyone had taken from the sentinel. He offered his prize respectfully to Alcyone, who however refused to touch it, as he had never in his life eaten any living creature. When convinced that he would on no account partake of it, the sailor himself devoured it raw.

Shortly afterwards he began to complain of acute shooting pains in his limbs, and of strange lassitude, and presently he laid down his paddle, and collapsed in the bottom of the boat. Alcyone was much concerned, but there was nothing that he could do, and in an hour or so the sailor was dead. Evidently the arrow which had wounded him was poisoned. Alcyone sorrowed greatly for the loss of one who, though so different in rank, had become really a friend in these few days of crowded adventure and excitement. The swollen and puffy body soon showed unmistakable signs that the soul had finally left it, so Alcyone had to throw it overboard, and it drifted in sight of him until it was torn to pieces by sharks.

Night fell, and the wind freshened, and he had great trouble in preventing the swamping of his canoe as the sea rose. Dawn came at last, and he was still afloat, and the sea had gone down somewhat, but his sufferings from thirst were horrible. The day wore slowly on, the wind remaining steady. The heat of the sun was intense, and though he relieved himself a little

by constantly throwing water over his head and body he had a day of great misery. Night came again, and there was at last a little coolness, and as the sea was quiet he had occasional snatches of sleep; but he was nevertheless weak and faint when the second morning dawned. When the sun rose he saw a faint blur of land, ahead of him but to the south, and the sight revived him enough to induce him to make an effort to paddle in that direction. Again he suffered much from the fierce heat of the sun, and the violent exertion of incessant paddling under such conditions; but he did manage to draw steadily nearer to the goal, and at last, about three o'clock in the afternoon, with a final struggle, he ran his canoe on the beach of a tiny island, and threw himself down on the sand.

After a short rest the remorseless glare of the sun forced him, exhausted as he was, to struggle to his feet again, and wander inland in search of water. This he did not at first find, but he saw a grove of cocoanut trees, and contrived to break open some of the fallen fruit, and drank the contents. This refreshed him, and he made further investigations, first securing the boat by drawing it high on the shore, out of reach of the waves. He found a small spring and some fruit-trees—a kind of wild banana and some wood-apples; and he threw himself down in the shade by the spring, and slept the sleep of utter weariness. When he awoke the night had passed, and it was dawn once more. He felt much better, and started to make an exploration of his island. It was very small, but thickly covered with trees, and there was a little spring of good water, so he thought himself fortunate, especially as it seemed to be entirely uninhabited. He soon saw, however, that there was only enough fruit to support him for a very few days, and he debated within himself what he should do. His nautical knowledge told him that India lay to the west, and that it was impossible to reach it, not only because of

the great distance, but also because at this season of the year the prevailing wind and current were unfavorable. He could go only eastwards, and he remembered vaguely that he had heard from sailor friends about these cannibal islands, and that they were much nearer to the east side of the bay than to the Indian coast. He did not in the least know how long it would take him to reach the mainland of the continent, so he felt that he must start as soon as he could, so that his provisions might, if possible, last through the voyage.

He determined to gather all the fruit, store it in his boat, and try to get off the following morning, thus making sure of one more good night's rest. He had the good fortune to find some yams, which added largely to his scanty store, so he finally decided to stay one more day in order to make a rough sail for his canoe by plaiting some palm-leaves. Being entirely naked he had of course no knife with him, but with great trouble he contrived to drag off a stick which would make an apology for a mast, and to tie it in its place in the canoe by knotted cocoanut fibres. His primitive sail had to be attached to the stick in the same manner, and the whole arrangement was absolutely insecure and unsatisfactory. But still he discovered by experiment that it would pull his canoe along as fast as he could paddle it, and that therefore as long as the wind remained very light, it would at least save his arms, or slightly increase his speed. His most serious difficulty was that he had no vessel to carry water. The best that he could do seemed to be to take with him as large a number of cocoanuts as possible, but that number after all was only small, as the canoe was not built to carry much in the way of freight. He took with him then all the fruits and yams that he could find in his tiny territory, and added to this as large a heap of cocoanuts as he thought safe, weighing down his boat nearly to the water's edge.

He started at daybreak the following morning, and found that his sail acted on the whole better than he

expected. He was acutely conscious that at the first real puff of wind the whole thing would infallibly go over. He rowed for an hour or so at intervals, being exceedingly anxious to hasten the voyage as much as possible, and at the same time to economise his strength, because he knew neither how long it would last nor what kind of reception he would be likely to meet with at its end. During the day he made what he felt under the circumstances to be satisfactory progress, and the wind was so gentle and so steady that he was able to doze a good deal during the night. The next morning found him out of sight of his friendly little islet, and entirely alone in the centre of a vast horizon. All day long he moved on, with little of incident to break the monotony, though his store of food and cocoanuts was diminishing with alarming rapidity. Three more days and nights passed without any change worth chronicling, and by this time he had little food or water left, but yet there was no sign of any sort that he was approaching the mainland.

During the next night he was dozing as usual when he was suddenly rudely awakened by the rough movement of the boat, and in a moment found his sail torn away from its mast and carried off into space. It was a squall which lasted only a few minutes, and was accompanied by a heavy shower of rain, but nevertheless it had robbed him at one stroke of his principal means of progression. He still rowed at intervals whenever he felt equal to it, but did not press himself greatly, as he had after all no certain knowledge of the direction in which he had to progress. The next day he suffered greatly from the sun's heat, from which on the previous day the sail had to a certain extent protected him, and as the days passed on, and food and drink entirely failed him, he sank into a sort of stupor of weakness. He was almost too apathetic to be despairing, but he had little hope of escape. One night, whether in dream or in vision he hardly knew, he saw his father Brhaspati standing before

him in the boat. He bade him to be of good cheer, since all his suffering was kármic and he would certainly be saved in the end. This encouraged him greatly and gave him strength to bear up for two days more, and at the end of that time he entirely lost consciousness.

When he recovered it he found himself on board a small trading vessel in a sadly weak and emaciated condition, but still alive and able with great difficulty to move and to speak a little. None of the people of the ship spoke any language which he could understand, and he wondered much how he came to be there, as he found himself unable to recall anything of his past, nor did he even know for the time his own name. The sailors of the little vessel were kind to him in their rough way, and shared with him such coarse food as they had, so that he became slowly somewhat more like himself again, but still he could not recover his memory. The phenomenon was a curious one, for it seemed as though his astral and etheric bodies had been somehow dragged awry by the long-continued suffering, and all his earnest efforts to remember were for the present unsuccessful. He could understand nothing that was said to him, and had to try to communicate with the kindly sailors by means of signs.

After some days they reached a port—a city of some importance, but the place was utterly strange to him, and everyone there spoke this language which he could not understand. The people were not Indians, but were apparently of some Mongoloid race, with a sprinkling of darker men who had probably some relics of Lemurian blood in their veins. He was distinctly therefore a stranger in a strange land, and though his good-natured sailor companions took him before some person who was evidently in authority, and seemed to be explaining his case, he was left quite in ignorance as to what they intended to do with him. It was evident that many questions were put to him, but he could only shake his

head, and indeed he felt that even if the language had been intelligible to him he could have told practically nothing about himself.

He did not of course understand what was passing, but it afterwards transpired that he had been assigned practically as a kind of slave to a certain man who employed him to do light work in his fields. He did willingly enough such work as was assigned to him, feeling grateful for the food and lodging accorded to him, and realising that, unless he himself could remember something more clearly, he must just take anything which came in his way. To speak of his recovering his memory is perhaps too definite an expression, for he did not actually realise that there was any memory to recover. He was intellectually conscious that he must have had a past, just as other people had, but it simply seemed to be missing.

By slow degrees he began to understand a little of the language of the people, though it was long before he could in any way answer the questions which were put to him. Meantime he went on with his work, as the others did, and was engaged chiefly in various light occupations connected with agriculture, such as digging and weeding, and the plucking of something closely corresponding to cotton, and also the cultivation of something like the sugar-cane. He seems to have been perfectly well in physical health, and he gradually recovered his strength and his naturally robust appearance, but it was more than eighteen months before his memory returned to him.

Then it came to him suddenly in the middle of the night, as he was sleeping with other laborers in a kind of large hut or shed. He seemed to wake from sleep and see his father Br̥haspaṭi standing before him. He at once recognised him as his father, and with that came a rush of recollection of his home and of all his previous life. His father spoke to him, adjuring him to return to

his sorrowing family, telling him that he himself was growing old and sorely needed his help. Alcyone sprang to his feet and rushed to embrace his father, but of course found nothing in the spot where he had stood. He was intensely excited by this sudden recovery of memory, and was most anxious to start at once for his home, but did not in the least know how to set about this. His exceedingly imperfect acquaintance with the language of the people among whom he found himself made it practically impossible to explain to them so complicated and unusual a case. He could only assert clumsily and brokenly that he had seen his father, and must go.

It does not seem that any objection was offered to his departure, either by his companions or by the man whom we must call his owner or employer, but he was confronted with serious difficulties in that he could not make himself understood, nor did he know to whom to apply for any sort of assistance. His knowledge of the geography of the country was very limited. He realised that there was some kind of land-connexion somewhere to the north, and that it might be possible to return to India by that route, but he knew nothing whatever as to the distance except that it must be great, nor had he any idea of the kind of country to be traversed, or by whom it was inhabited. He made his way from the inland farm at which he had been working back to the port once more, and there for some little time he made a precarious living by doing odd jobs in various ways connected with shipping. His idea was that, as he knew something of a sailor's work, he might possibly find a ship sailing to some Indian port, and might work his way at last to some place near home. He visited many ships, but found none that were going across the bay.

He encountered, however, one friendly captain who could speak a few words of his language, and consequently took a great interest in him, and tried to help him. To this man he told the outline of his story, and the

captain assured him that he might have to wait for years before he met with a vessel going to his own part of the world, which indeed was only vaguely known to the captain, by reputation. This new friend strongly advised him to take any vessel which he could find going up the coast northward, to go with it as far as it went, and then to leave it and try for another one which would take him further along. In that way he said that by two or three stages he would certainly be able to get back to some port on the Indian peninsula, and might even meet eventually with a vessel which would touch at his own port.

He saw the wisdom of this advice, and when the captain further offered to come with him to act as interpreter for him and try to find him a berth on some ship that was northward bound, he fell in thankfully with the proposed arrangement. The captain was as good as his word, and he found him a berth upon a small trading vessel which, though in a slow and leisurely manner, carried him some hundreds of miles northwards. He left this craft at the northern extremity of her voyage, and contrived to ship himself upon another somewhat similar vessel bound still further north, and so in the course of a year he eventually got back to the mouths of the Ganges. When once more among people who spoke a variant of his own language he felt himself not far from home, and with but little difficulty contrived to put himself on board a vessel which called at the port from which he had sailed on that disastrous voyage, now three years ago.

His wife and family greeted the long-lost wanderer with the wildest demonstrations of joy; they had given him up for lost, but his father, Bṛhaspati, had always maintained that he was alive and well, and would return to them in due course, for he declared that on two occasions he had clearly seen him—once in a small open boat, apparently far out at sea, and on another occasion dressed as a laborer, and amidst a great number of other



similar people lying sleeping in a kind of shed. After three years of such an entirely different existence it took him some time to accustom himself to the routine of the priestly work, but he was indeed glad to take it up again, and to find himself once more among those who had so long mourned him as dead. The story of his adventures was soon noised abroad, and he had to tell his tale over many times to large numbers of enquirers. No one knew what to make of the loss of memory, although there were some few who had vaguely heard of similar cases.

His extraordinary adventures made him a person of mark, and his great-grandchildren were never tired of making him repeat the story to them. The report of these adventures reached the ears of Orpheus, the ruler of that part of the country, and he sent for Alcyone in order to hear his account at first-hand. It impressed him greatly, and he decreed a pension to Alcyone as some sort of compensation for his sufferings.

The rest of his life seems to call for no special comment. His father Brhaspati died in 10,378, and he was appointed as his successor. This naturally brought him into a continuous round of all the old temple ceremonies, and under these influences on several occasions the voice which had so often directed him during the earlier years was heard by him again, though it had apparently altogether abandoned him during the period of his adventures and for some years subsequently. It manifested in these later years only rarely, but among other things it foretold to him the exact day of his death, which took place in 10,356. His favorite younger sister, Mizar, had in the meantime married a merchant, Regulus, with whom she lived a happy but not specially eventful life, their eldest son being Irene. His elder sister Neptune married Proteus, and their children were Algol, Polaris, Fides and Ausonia.

## DRAMATIS PERSONÆ

- BRĤASPAṬI :** ... *Law-giver and Chief-Priest. Wife : Uranus. Son : Alcyone. Daughters : Neptune, Siwa, Mizar.*
- OSIRIS :** ... *Friend of Bṛhaspaṭi. Wife : Crux. Sons : Proteus, Aletheia, Ophiuchus, Draco. Daughters : Cassiopeia, Ajax.*
- NEPTUNE :** ... *Husband : Proteus. Sons : Algol, Polaris, Fides. Daughter : Ausonia.*
- 
- ORPHEUS :** ... *Ruler of the Country.*
- ALCYONE :** ... *Father : Bṛhaspaṭi. Mother : Uranus. Sisters : Neptune, Siwa, Mizar. Wife : Ajax. Sons : Helios, Achilles, Vesta, Dorado, Pindar, Melete, Proserpina. Daughters : Hector, Fomalhaut, Albireo, Auriga, Phoenix.*
- MIZAR :** ... *Husband : Regulus. Sons : Irene, Theseus.*
- DEMETER :** ... *Friend of Alcyone. Father : Argus. Mother : Elsa. Sisters : Andromeda, Wenceslas. Wife : Cassiopeia. Sons : Aurora, Olympia, Viola. Daughters : Lomia, Minerva.*
- ALTAIR :** ... *Friend of Alcyone. Brother : Regulus. Wife : Tiphys. Son : Centaurus.*
- CENTAURUS :** ... *Wife : Iris.*
- BOREAS :** ... *Sailor.*
- 

At a period not long before this last life of Alcyone, a group of our characters appears in quite another part of the world. A table is appended, for the benefit of those who are making lists of individual incarnations.

## CHINA—10,800 B. C.

(4th sub-race of the 4th Race)

- MARS :** ... *Emperor. Wife : Jupiter. Sons : Ulysses, Aldebaran, Saturn, Leo, Vajra. Daughters : Selene, Lyra.*
- VENUS :** ... *Wife : Selene. Sons : Bellatrix, Perseus, Procyon. Daughters : Aquarius, Arcturus.*

- LEO: ... *Wife*: Beatrix. *Sons*: Vega, Psyche, Leto, Pegasus. *Daughters*: Mira, Rigel.
- CASTOR: ... *Court Lady*. *Brother*: Alcestis. *Husband*: Aries.
- HERAKLES: ... *Priest*. *Wife*: Arcor. *Sons*: Capricorn, Capella, Adrona. *Daughters*: Concordia, Libra, Phocea, Canopus. *Disciples*, Melpomene, Alcmene, Hygeia, Boötes, Sappho, Pollux.
- MELPOMENE: ... *Wife*: Pollux. *Daughter*: Cetus.
- ALASTOR: ... *Priest*.
- CORONA: ... *Leader of Tribal Army*.
- RHEA: ... *Chieftain*. *Wife*: Velleda.
- SPICA: ... *Friend of Rhea*. *Wife*: Virgo. *Sons*: Sirona, Taurus, Betelgueuse. *Daughter*: Sagittarius.

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### A VOICE FROM THE NIGHT

The mind may plan reforms to cure  
 The blindness of their moral night!  
 The heart knows best to help the poor  
 Through love that lends all darkness Light

In these dim courts of doubt and fear  
 The voice of misery cries aloud  
 The call for help is surely here  
 Lessons are taught by the suffering crowd.

Our school to learn of sacrifice!  
 Of daily bread! so dearly bought!  
 With patient toil mid squalor and vice  
 Best school for Teacher! Best school for the taught.

MARGARET EAGLES SWAYNE

## THE INTERVALS BETWEEN LIVES

A certain amount of misconception exists among students with regard to the average interval which elapses between two incarnations. It seems probable that we misunderstood the information given on this subject in the early days of the Society, and statements then made have been copied without comment even into some of the later books. Most of the closer students have come to know more or less accurately the facts of the case, but so far as I am aware nothing resembling a tabulation of averages for the various classes of egos has yet been published.

At the end of the chapter on the heaven-world (then called *devachan*) in Mr. Sinnett's monumental work *Esoteric Buddhism*, the statement is made that the whole period between death and the next physical birth is of widely varying length in the case of different persons, but rebirth in less than fifteen hundred years is spoken of as almost impossible, while the stay in *devachan* which rewards a really rich karma is said sometimes to extend to enormous periods. This statement is based upon passages in the same letters from which is derived all the rest of this most interesting book, and there is no question whatever that Mr. Sinnett has quite accurately reported what was told to him. The same general idea is put forward by Madame Blavatsky in *The Secret Doctrine* (ii. 317): "Let us remember that, save in the case of young children and of individuals whose lives have been violently cut off by some accident, no spiritual entity can reincarnate before a period of many centuries has elapsed."

In those earlier days we took this fifteen hundred years as an average for humanity, but later investigations have clearly shown us that it could not have been

meant exactly in that way. To make the statement square with the observed facts, it must be either greatly limited or greatly extended. If confined to a small group of the most advanced of the human race it would be approximately correct; and on the other hand if it were extended to include not only humanity but the vast hosts of the deva kingdom, it might again be taken as coming very near to the truth. In the case of the quotation from *The Secret Doctrine* the expression *spiritual* entities may be read as implying that Madame Blavatsky was speaking only of highly developed persons; but the passage from *Esoteric Buddhism* gives us fifteen hundred years almost as a minimum.

We are given to understand that the letters upon which *Esoteric Buddhism* was founded were written by various pupils of the Masters under Their general direction; and so, while there is plenty of room for inaccuracies to creep in (as we know that they have crept in) it is impossible to suppose that the writers did not know facts quite readily accessible to anyone who can watch the process of reincarnation. We must remember that the letter was written not to the world at large but quite definitely to Mr. Sinnett, with possibly a view to the few others who were at that time studying with him. To state such an average for *them* would be reasonably accurate, and perhaps this is what was done; but we certainly cannot accept it as an average for the whole human race at the present time.

It is probably impossible to arrive at a really accurate average, for in order to do that it would be necessary to know at least approximately the number in each of the different classes of monads. Something of the nature of an average for each of the main classes may be given, though even then it must be remembered that there will necessarily be wide individual variations on each side of it.

Three principal factors have to be taken into account: the class to which an ego belongs, the mode in which

he has attained individualisation, and the length and nature of his last life. Let us then take up the various classes of humanity in their order, using the nomenclature decided upon by our President in the table published in *The Adyar Bulletin* for August.

*Lords of the Moon.* At the head of that list appear the Lords of the Moon—those who attained the Arhat level at some time or other during the evolution of the Moon-chain. For that humanity, as for all others, seven paths open when they have attained the level assigned to their chain; and in this case one of those paths brought a certain proportion of the Lords of the Moon over to the Earth-chain to direct the earlier stages of its evolution. All of these, however, have long since attained adeptship, and we need therefore take no account of them in the consideration of our present subject.

*Moon-Men.* (First Order.) The next class is the first order of the Moon-Men, and that is a class so large and varied that it will be necessary for us to discuss it in several subdivisions. It includes:

1. Those who, although they had not attained Arhatship, were already upon one or other of the various steps of the Path when they left the Moon-chain. These also, like the last class, have long ere this attained Adeptship and passed away altogether from the field of our consideration. Most of these, and of the previous class, were probably failures of the humanity of the second chain, which had dropped out of it at whatever period corresponded for it to the day of judgment in the fifth round in our own chain.

2. Those of the lunar-chain animal kingdom who attained individualisation in the fourth round of the Moon-chain. All these also we need not take into account for the purpose of our present article, since they have by this time attained Adeptship. The Masters best known to us in connexion with Theosophical work belong to this class, and in it we may also include the majority of those who

became Arhats under the influence of the preaching of the Lord Buddha.

3. Those who attained individualisation in the fifth round of the Moon-chain. These are now the distinguished people of the world—not by any means only those whom the world *calls* distinguished, but those who, along one line or another, are considerably in advance of their fellows. In our Theosophical ranks this means those who are either already on the Path or approaching it; in the outer world it means men who are either great Saints, or of specially high intellectual or artistic development.

Among these, those who are already on the Path are usually taking a continuous succession of incarnations, so that for them the question of the interval between lives does not arise. If, however, they are for some reason not as yet taking the special series of lives which usually follows upon Initiation, their intervals are long—probably at the least fifteen hundred or two thousand years, or even more. Though not so usual as the series of rapid incarnations, this does sometimes occur; for among the cases known to us of those who passed the first Initiation some considerable time ago, one ego has been taking successive incarnations in physical life ever since, with scarcely any break, while another has been away from physical life for two thousand three hundred years; and yet the result, so far as progress on the Path is concerned, seems to have been exactly the same.

The apportioning of the different stages of such an interval varies considerably in different cases. The stay upon the astral plane is short, or the ego may even pass through it rapidly and unconsciously. The greater portion of the time is passed in the highest level of the heaven-world, and then, after that is over, a certain proportion of conscious life in the causal body precedes the next descent into birth. This life of the ego on its own plane is at this stage only about one-tenth of the entire interval between the earth-lives. But this again is a matter in which no two instances are alike.

In the case of those who are approaching the Path, the average interval is not far from twelve hundred years if the ego has been individualised slowly by intellectual development, and is therefore passing through its blissful experiences at the ordinary rate. If, however, the ego has been individualised suddenly by a rush of emotion or by a stupendous effort of will, and is consequently taking his bliss in the more concentrated form, his interval is about seven hundred years. Both these types are little likely to stay long upon the astral plane; probably five years represents for them an astral life of fair average duration. At the other end of their stay in the heaven-world there most likely comes a certain period of conscious life in the ego on its own plane, but this does not exceed half-a-century at most.

In the case of men who have distinguished themselves greatly along artistic, scientific or religious lines, the interval is usually much the same, though the apportioning may differ slightly. The general tendency is to a longer astral and a shorter causal life, especially in the case of the religious and the artistic. A great philosopher sometimes enormously extends his life in the heaven-world; I remember that Madame Blavatsky has somewhere stated that Plato would be likely to stay away from earth for at least ten thousand years, though I imagine that this is an entirely exceptional case.

4. Those who attained individualisation in the sixth round of the Moon-chain. We have here a fairly large class of people, distinctly gentlemen, having a keen sense of honor, and rather above the average in their goodness, intellect, or religious feelings. Typical instances of this class are our country gentlemen and professional men. Their intervals vary greatly, say from six hundred to a thousand years, of which perhaps twenty or twenty-five may be spent upon the astral plane, and all the rest in various stages of the heaven-world. There is probably just a touch of consciousness in the ego on its own plane, but only a touch.



5. Those who attained individualisation in the seventh round of the moon-chain. This class does not differ very greatly from the last, except that as that was somewhat above the average in goodness or intellectual development or religious feeling, so these are somewhat below the average in those particulars. They turn their intelligence to somewhat more material ends, as city merchants perhaps. They represent the great division which we commonly call the upper middle class—gentlemen still, yet with a life somewhat less elevated than that of the professional man. Members of this class on an average have an interval between lives of perhaps five hundred years, of which about twenty-five are passed on the astral plane and the rest in the heaven-world. For in such a case there is no conscious life in the causal body, though of course, like all other human beings, they have the flash of memory and of prescience which is always vouchsafed to each ego when he touches his own plane between two physical incarnations.

All these classes which have been mentioned are in reality subdivisions of one class—the first order of the moon-men, and all the way through they melt into one another by almost indistinguishable gradations, so that the lowest ego of any one of them differs but little from the highest ego of the next class below. Not only are the lines between them thus not very clearly marked, but there is even a good deal of interpenetration. Egos belonging by right to the mercantile class get astray among the professions, while those of the higher type find themselves forced into business. As they say in India: "In these days castes are mixed."

I have divided the moon-men according to the round of the lunar chain in which they became human. When that happens in any of the earlier rounds it usually means that the newly-formed ego proceeded to take human incarnation in the next following round. For example, those who were individualised in the fourth round of the Moon-chain came into human incarnation in the middle of the

fifth, and continued to incarnate through the remainder of the fifth, the whole of the sixth, and half of the seventh. In the same way those individualised in the fifth round took up their series of human incarnations in the middle of the sixth; and those individualised in the sixth took birth in the seventh. Those individualised in the seventh round had their first experience of human life in the Earth-chain, and of course had to be correspondingly primitive on their arrival here.

*Moon-Men.* (Second Order.) These are the people who, being individualised at a somewhat earlier stage in their animal life, were unable to make a perfect causal body, but could only produce that kind of scaffolding which our President has described as basket-work. At the present day these are represented by the great mass of the *bourgeoisie*; what is usually called the lower middle class, a typical specimen of which would be the small shop-keeper or shop-assistant. This class may be described as on the whole well-intentioned, but usually narrow, conventional and dull. Since they cannot learn the lesson of any particular sub-race as rapidly as the higher classes, they usually take many incarnations in each before passing on to the next. Their average interval between lives is two hundred to three hundred years, of which about forty are usually spent upon the astral plane, and the rest in the lower levels of the heaven-world. It is possible for them, by special and determined effort, to overtake the class above them. An ego of this type who is seen to be striving with exceptional vigor to improve himself is passed by the authorities into what is called the 'inner round'. Instead of taking birth again upon the world where he has been evolving, the ego is transferred to the next planet of the chain, which is of course in a condition of comparative obscurity, and bears only a very small population. Under the different conditions existing there the ego spends the period of a Root-race, and then passes on to the next planet. In this way he goes round

the whole chain in the time which would normally have been devoted to a world-period, and so overtakes his fellows on the globe next beyond that on which he left them, and when he thus overtakes them he is able to join those who were originally the first order of the moon-men.

In this, as in all the other types, individualisation may have been obtained by intelligence, or will, or emotion, and there is a corresponding difference in the average length of the intervals between successive incarnations; but in all these lower classes the difference caused by the mode of individualisation is much less in proportion than in the higher class.

*Moon Animal-Men.* We come now to the consideration of the first division of the second great group, as arranged in the President's table. Those egos had individualised from the earliest stage of the animal kingdom at which individualisation was possible. They consequently commenced their human life without anything which could properly be called a causal body, but with the Monad floating above a personality to which it was linked only by certain threads of nirvānic matter. It was they who in the first round filled the forms made by the Lords of the Moon, and thus did pioneer work for all the kingdoms.

In considering them we come at last to what are called the working-classes, who make the enormous majority of humanity in every country. Why they alone should receive the honorable title of workers is not clear, for they would assuredly rebel with promptitude and vigor if they were called upon to work as many hours a day as does any successful man of the higher classes; but it is usually taken to signify those who work with their hands rather than with their heads. The particular type with which we are dealing at the moment—those who were animal-men on the moon—may be said to work with both, for they are the skilled workmen of the world—belonging to the proletariat, but representing the best class of it; men of determination and good character, self-respecting

and reliable. Such men have usually an interval between lives varying from one hundred to two hundred years, about forty of which are spent on the middle level of the astral plane, and the rest on some of the lower sub-planes of the heaven-world.

*First-Class Moon Animals.*—These attained humanity during the second round of the earth-chain, and are at the present day represented by the vast mass of unskilled labor, on the whole well-meaning, but usually careless and improvident. Along with them we must group the higher types of savages—men like the Zulus and some of the better kinds of American Indians and Negroes. Their interval between lives varies from sixty to a hundred years, of which from forty to fifty are spent on the lower parts of the astral plane, and the remainder on the lowest division of the heaven-world.

*Second-Class Moon Animals.*—This is a lower type, which gained individuality only in the third round of the Earth-chain. We see it exemplified now in savages of comparatively mild type, in some of the hill-tribes of India, and among ourselves in the wastrels, the unemployable, the drunkards, and many of the slum-dwellers of our great towns. Such people are usually absent from the world some forty or fifty years, which they spend entirely on the astral plane—usually on the lowest subdivision but one.

*Third-Class Moon Animals.*—These are the lowest specimens of humanity, but little removed even now from the animal kingdom, which they left only during the earlier world-periods of this present round, or even in the earlier races on this earth. They are represented now by the lowest and most brutal of savages, and among ourselves by habitual criminals, by bomb-throwers, and wife- and child-beaters. Their interval between lives is usually about five years spent on the lowest sub-plane of the astral, unless they are earth-bound by crime, which not infrequently happens. To this group also may be added a few of

those who at their various stages were individualised through hatred or fear.

In all the cases mentioned above, a certain difference is produced by the mode of individualisation, but this difference is much less in proportion in the lower classes. Still, on the whole, those individualised through intellect tend always to take the longer average of the intervals mentioned, whereas those who come along other paths tend to take the shorter.

A third factor which exercises very great influence is the length and nature of the individual life. Obviously an ego who casts aside his physical body in childhood has not had the opportunity in that body to generate a sufficient amount of spiritual force to keep him on the higher planes for the average length of time common to his type. Generally speaking, then, a man who dies young will have a shorter interval than his neighbor who lives to old age. Generally speaking, again, the man dying young is likely to have a greater proportion of astral life, because most of the strong emotions which work themselves out in astral life are generated in the earlier part of the physical existence, whereas the more spiritual energy which finds result in the heaven-life is likely to continue until the end, or very near the end, of the period spent upon earth.

The character of the man during his earth-life is a consideration of the utmost importance. Some men lead a long life in which there is scarcely anything of spirituality, and that naturally tends to shorten the interval between their incarnations, and brings it far below the average for their class. Probably, too, in such a case quite an undue proportion of the interval would be spent on the astral plane. The averages given, therefore, are only averages, and it must be understood that a wide range on each side of them is usually possible, so that the various classes may considerably overlap one another.

We have only recently come to understand the importance, in this regard, of strong mutual affection. From

our study of past lives it has become evident that egos are very closely associated in families or groups, and that this association tends on the whole to equalise the intervals between the lives of the members of such a group. It is evidently considered necessary that they should prepare for future work together by constant association as they evolve, and manifestly intervals which would otherwise be shorter or longer are so dealt with as to bring the entire party into incarnation together, not once but many times. This unquestionably involves in individual cases an increase or decrease of the rate at which the spiritual force discharges itself, and it is clear that this must be a matter of careful regulation by the Authorities in charge of evolution. Though we have not yet discovered the exact law which regulates it, there is little doubt that, when we do, we shall find that it works automatically so that the maximum of result may be achieved without injustice to any individual concerned. There seems to be a type of student who is always yearning to discover injustice in the working of the evolutionary machinery; but those who have spent many years in the investigation of the processes of nature know, more and more certainly as they go on, that injustice is an impossibility, and that any case in which we think we descry it is only a case of which our knowledge is as yet imperfect. Those who have probed the mysteries of nature most deeply are precisely those who have acquired the utter certainty that He who doeth all things always doeth all things well.

C. W. LEADBEATER

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“It is an opinion of the [Red-] Indians—I know not how universal—that there are duplicate souls, one of which remains with the body, while the other is free to depart on excursions during sleep. Having requested a Chippewa Indian to explain the duality of the soul: ‘It is known,’ he replied, ‘That, during sleep, while the body is stationary, the soul roams over wide tracts of country, visiting scenes, persons and places at will.’”





ᅇĀMOᅇAR K. MAVALĀᅇKAR.



MEMORANDUM FOR THE RECORD

DATE: 10/15/54

TO: SAC, NEW YORK

FROM: SA [Name], NEW YORK

RE: [Name], [Address], [City], [State]

[Name] is a [Description of individual]

[Detailed description of activities, contacts, and findings]



ॢAMODAR K. MAVALĀŅKAR.

## THEOSOPHICAL WORTHIES

DĀMOḌAR K. MAVALĀŅKAR

**D**ĀMOḌAR K. Mavalāᅇkar has a history more curious than most of the members of our Theosophical Society. Though he worked in it for only five and a half years, during that time he made such phenomenal progress that his name is known all over the world as one of the most prominent of its early members. His work for it on the physical plane is probably not yet done, but for twenty-five years he has been only a name to most of us—to all indeed except those who have constantly the privilege of meeting him in the home of his Master.

Dāmoᅇar was born in the latter part of the year 1857, as a Mahrāᅇta Brahmaᅇa. The first event in his life with which we are concerned is that while still a boy he fell sick of a fever. Delicate and fragile as he was, this illness gripped him severely, and for some time he lay delirious. But while his body lay thus suffering, there came to the inner man a marvellous piece of good fortune, for he met with a mighty Sage, who smiled benignly upon him and promised to take him under His protection. This vision he never forgot, though it was not until some years later that he knew the name of his gracious friend. But soon the Founders of our Society arrived in Bombay. He heard of them and went to visit them and on August 3, 1879, he was admitted as a Fellow of the Theosophical Society.

Colonel Olcott tells us that at that time he was “as thin as Sarah Bernhardt;” he describes him as lantern-jawed, with a long nose and astonishingly thin limbs—

a man always of weakly body, but of indomitable will. From the moment when he joined the Society he threw himself into its work with the most thorough and unselfish devotion, obeying instantly the least word of Madame Blavatsky, whom he regarded as the representative in ordinary life of the Master whom he so deeply revered. Not long after that it was his privilege to see the Master K. H., and he at once recognised in Him the commanding figure of his boyish vision. So utter was his devotion that he was soon accepted by the Master as a pupil, and his psychic development was extraordinarily rapid.

He at once resolved altogether to break the chains which bound him to ordinary life, and to devote himself entirely to the service of his Master. His father and uncle both became enthusiastic members of the Society, and willingly agreed to his renouncing all the hereditary trammels of his caste, and coming to live with Madame Blavatsky and Colonel Olcott precisely as though he had taken the vows of a sannyāsin. He had been betrothed when a child, according to the custom of his people, but now that he had found his true place in life he could not bear to think of marriage, and he therefore made a transfer of his share (amounting, Colonel Olcott tells us, to some fifty thousand rupees) in the family estates and property to his father, on condition that he would take his virgin daughter-in-law into his house and secure to her proper maintenance.

At the time his father and the rest of his family fully agreed to this, but after Dāmodar had travelled to Ceylon with the Founders and had openly accepted the Buddhist religion, the family drew back from their liberal attitude and commenced a bitter persecution with the object of inducing him to take up again the burden of his caste. This he refused to do, and his relations consequently withdrew from the Society and adopted an attitude of hostility towards its Founders. Meanwhile

these family troubles had not in the slightest degree affected his relationship with the Founders, with whom he remained in the most intimate friendship, working for the Society always with selfless devotion.

His psychic powers made him a useful intermediary on several occasions. We read that at Cawnpore in 1883 he gave Colonel Olcott verbally a message from the Master, and again when they were in Moradabad he clairaudiently heard a message from the Master given to Madame Blavatsky at Adyar—this being confirmed by a telegram received from Adyar on the following morning. Again, when he was with Colonel Olcott in a train near Lahore, he saw clairvoyantly an accident which happened to Madame Blavatsky, then at the Headquarters at Adyar—this also being confirmed by a telegram which arrived on the following day.

At the end of November 1883, he suddenly disappeared one morning, and was absent for sixty hours, to the Colonel's great anxiety, relieved only by a message from Madame Blavatsky that he had gone to visit the Master and would soon return. When he came back he was so much changed that the Colonel found it difficult to believe that the same person was the occupant of his body. The shy, reserved, hesitating young aspirant had disappeared, and in his stead stood a new Dāmoḍar, far bolder and more assured in manner, and even, so says the Colonel, distinctly darker in complexion.

When the Founders moved into the present Headquarters Dāmoḍar naturally accompanied them, and became the Recording Secretary of the Society—an office in which I succeeded him in February 1885. My own diploma of fellowship bears his signature—an honor which I share with several others of our older members. When I arrived here for the first time with Madame Blavatsky and Colonel Olcott on their return from Europe in 1884, I found Dāmoḍar established in the Secretary's

chair, crouched up on the seat of it in a strange frog-like attitude which he affected, smoking always a bubbling hookah, and writing interminably—all day long and far into the night.

I saw but little of him, for he was naturally very fully occupied all through the days of the Convention, and I left for Burma with Colonel Olcott early in the month of January. Yet I can never forget him, nor the impression which he made upon me. Grave, kindly and courteous ever, he replied with the most painstaking care to the probably somewhat elementary questions which were asked by many of us who were but neophytes in the sacred science. He shared with the rest of us the fate of being misunderstood and misrepresented by the unfortunate Dr. Hodgson—a conceited young man who hopelessly mismanaged the task entrusted to him of enquiring into the phenomena which were frequently produced in those days by Madame Blavatsky.

It was during my absence in Burma that Dāmoḍar left Adyar, on the 23rd of February 1885, to join his Master in Tibet. According to arrangements previously made, he met at or near the Tibetan frontier a friend who brought him a Tibetan dress as a disguise; and the discovery of his discarded Indian garments in the snow led to the spreading of a rumor of his death. During the quarter of a century which has elapsed since then he has lived at the house of his Master, waiting for the time when it shall seem good to that Master to send him forth again to resume his work for the great Lodge in the outer world.

'C. W. L.

## IN THE TWILIGHT

“IN 1905,” said the Superintendent, “my friend Mr. P. V. Rāmsvāmi Rāju, a barrister at law, and Mr. Conjiveram Shrīnivāsā Chārlu, who was a learned Samskr̥ṭ paṇḍit, set out together on a pilgrimage to the Himālayan range, where they wished to spend a few months. They travelled by train as far as the rails were laid, and then continued their journey on foot. They left their luggage behind them and took with them only a few necessaries in the way of food and clothing, with two servants to carry these things. They walked along the bank of the Ganges for more than a fortnight, resting at night wherever they could find any sort of shelter. The scenery was so magnificent that they hardly felt the fatigue of the journey. They had no difficulty with regard to food, for delicious fruits of many kinds were to be had for the taking, and the shepherd-boys whom they sometimes met would take nothing for the milk with which they supplied the travellers.

“One morning as they pursued their way, they met a tall and majestic-looking man. They expected that in that lonely place he would stop and speak to them; but he took no notice of them. He walked past them, broke the ice, plunged into the sacred waters of the Ganges, and turned and was about to go on his way. Mr. Rāju, being filled with curiosity about this stranger, went up to him and asked a few questions as to the way in front of them. In reply the stranger said, ‘It will not be well for you to go much further; the foot of the rock which you see yonder should be your furthest limit.’

“With these words he turned away, walked off very rapidly, and appeared to spring over the huge rock.

Seeing this our friends ran after him, and tried with all their might to jump over the rock as the stranger had done, but could not. Examining the ground, they saw a ravine running along by the rock, so they followed this for some few miles. After a time they came to a shed, and as night was drawing on they decided to sleep in it, as they were very tired. They had at this time no food with them, and they did not know where to go in this apparent wilderness for fruit or milk. Just as they were lying down hungry, a stranger, as majestic as the man whom they had seen in the morning, entered the shed. He seemed very friendly, and soon brought them some milk and some fruit, and offered to help them in any way that they desired.

“Suddenly the paṇḍit̃ felt so ill that he was unable to sit up with any ease. The new-comer, seeing this, went out, and soon returned bringing the juice of some herb, which he gave to the paṇḍit̃ and directed him to use it as a liniment. The paṇḍit̃ did as he was directed, and in a few minutes he found himself miraculously well again. Our friends satisfied their hunger and thirst, and then retired thankfully to rest.

“Next morning they woke much refreshed, and after their morning ablutions they set out once more on their exploration. They walked on until their feet ached, and were casting about for a suitable place in which to sit down and rest, when they noticed a turning which seemed to be quite a frequented path. They at once followed this, and found that it led them to a beautiful pond, to which on all sides granite steps led down. The water was as clear as crystal, and our friends thankfully drank of it and also washed their feet and hands in it. Then the paṇḍit̃, feeling rejuvenated, sat down and began to chant, and his chanting soon produced an unexpected result, for it attracted more attention than he had bargained for. A man with a golden complexion and long black hair came rushing in upon them, and peremptorily demanded an



explanation of their intrusion. He would listen to no excuses, but told them that they were breaking the peace of this place, and that they must depart instantly.

“Reluctant though they were to leave so beautiful a spot, they dared not disobey him, so they prepared to leave. In answer to their questions he told them that if they wished to know more about this place they must come there on a Shivarātri day. Noticing as he spoke the fatigued appearance of the travellers, the stranger drew out from under his garment a root, and held it exposed to the sun. The exposure caused it to crumble into flour, which he gave them to eat, telling them that it would so satisfy their hunger that they would need no further food for two days. Before eating, our travellers attempted to wash their feet and hands in the pond, but were told by the stranger that they must pour the water only over their hands, and must not put their feet in it. They then ate the food which had been given to them, and with that and the life-giving water they felt ready for the return journey.

“They walked on, conversing of the curious things they had seen, until at three o'clock in the afternoon they came across another shed on the southern bank of the Ganges, and decided to camp there for the night. Mr. Rāju, feeling much fatigued, retired to rest immediately and fell into a deep sleep. The paṇḍit, however, not being yet ready to sleep, took his seat close to the river, and began to chant some texts from the Vedas. Once more his chanting produced results, for one of the recluses from the mountain appeared before him, and took his seat by his side. He told the paṇḍit to go on chanting, and even asked him to recite certain specified portions. The chanting seemed to please him greatly, and when it was over he entered into conversation with the paṇḍit.

“The latter was expressing his delight at the beauty of nature and the glorious scenery around, referring especially to the wonderful mountain-peak which arose

on the other side of the river, when the stranger, seeing that the paṇḍit's eyes were constantly fixed upon this peak, asked him whether he would like to ascend it, so as to get a bird's-eye view of the surrounding country. Our friend, feeling that that peak was the abode of this curious community of which he had now seen three members, replied modestly that such an honor was too great for him to expect. The stranger, however, told him to close his eyes and recite the Gāyaṭrī inaudibly. He did so, and when he opened his eyes again, he found himself on the summit of the peak, with his new friend.

“The paṇḍit described the view as beautiful beyond all words; and they spent a happy hour up there chanting and conversing. At the end of this time it was growing dark, and the stranger once more asked the paṇḍit to close his eyes and recite the Gāyaṭrī. When he reopened them he found himself again on the river-bank accompanied by the stranger. He might have believed that he had never left that place, but had fallen into a trance and travelled in his astral body, except for the fact that his friend the barrister had awakened during his absence, and come out in search of him, but could not find him. Upon this Mr. Rāju had been much perturbed, thinking that some wild animal had carried him away, and he ran about distracted, searching everywhere for his friend. Quite suddenly he saw him on the river bank, where he had already searched a dozen times. Overjoyed he rushed to meet him, questioning him eagerly as to where he had been.

“Now when they were on the peak the stranger had asked the paṇḍit to promise that he would not tell anyone of his experience, and so he now found himself in a difficulty, and looked to his new friend to know what he should do. The stranger, appreciating the awkwardness of the situation, gave him permission to tell his friend what had happened. This relation affected Mr. Rāju in the most extraordinary way; he became furiously

jealous, and so angry that he actually accused his friend the paṇḍit of ingratitude, and begged the stranger to extend to him the same privilege that he had so freely given to his friend. The stranger calmly replied that he must first destroy the rājasīc part of his nature, and kill out curiosity to know about matters in which he had no concern.

“During the conversation on the peak the stranger had asked the paṇḍit whether he could make up his mind to spend the rest of his life with this community of ascetics, and had very strongly advised him to do so, telling him that if he lost this marvellously good opportunity which his karma had given to him, it was uncertain when anything like it would occur again. The paṇḍit, however, was hardly prepared for this. He was versed only in book-lore, and tied down to a certain round of what he considered duties, the chief of which were owed, he said, to his own mother and to his friend and benefactor Mr. Rāju, who had helped him with all he required for twenty years, and to whose liberality he owed even the opportunity of this remarkable experience.

“The stranger told him that duties of this nature were not of sufficient importance to be allowed to interfere with his taking an opportunity such as this. Furthermore, the stranger told him that he should have the power to see his mother whenever he thought of her, and he guaranteed that his friend should be guarded on his lonely journey and guided in safety to his home. The paṇḍit, however, could not be moved from his idea of duty, and still maintained his refusal, to the distress of his friend and adviser. The paṇḍit died a fortnight ago, leaving behind him his old mother, who has now attained the age of eighty-five, so that after all he was not able to fulfil to the end the duty which he felt that he owed her.

“It seems to me,” concluded the Superintendent, “that this paṇḍit’s life should be a lesson to those who desire to enter the Path, showing them that their surrender

must be complete and unconditional, and that no thought of mother, son or friend must intervene. Otherwise life becomes a void, and contains only a future of sorrow and trouble; and before another similar opportunity comes who knows what difficulties may have to be encountered?"

"While quite agreeing," said the Shepherd, "with the general statement that we must be prepared to give up everything without counting the cost, I do not think that we must criticise the paṇḍit for his decision. If a man marries, for example, and has a family of children, he has unquestionably formed a karma which it is his duty to work out, and it would not be right for him to leave them, to follow some fancied good for himself. No man need have a wife and children unless he chooses, but having chosen he assumes a responsibility for their maintenance which he has no right to ignore. This paṇḍit may have felt in the same way about his mother, and naturally he could not foresee that after all he would die before she did; nor indeed, even if he had foreseen it, would it have made any difference as to the matter of duty. It seems to me, however, that without doing any violence to his conscience the paṇḍit might have been able to effect a compromise. He might have turned to his friend the barrister, and explaining all the circumstances to him, might have asked him whether he would complete his kindly patronage by taking charge of the old mother for the remainder of her life. Under the circumstances the barrister would have been unlikely to refuse, and then the paṇḍit would have been free to accept the stranger's offer. But we must also observe that even if he had accepted it there is nothing to prove that he would have been able to enter the Path, or even that the stranger himself had done so."

"The Lord Buddha left his wife and child," interjected somebody.

"Yes," replied the Shepherd, "if the story given in the books is to be believed; but in that case there was no question whatever as to their being suitably maintained."

"The members of this community do not seem to have been exactly Adepts," remarked a student.

"There is certainly nothing to show that they were," replied the Shepherd, "and it scarcely seems probable. They may however have been pupils of an Adept, or simply a band of ascetics who had devoted themselves to the higher studies, and knew something of the mysteries of nature. There are such communities in the Himālayas—more than one such, to my knowledge; and there may be many."

"I have myself heard the paṇḍiṭ tell the same story," remarked Guruḍāsa, "and, knowing him to be a good and honorable man, I could not disbelieve him. But how is it possible that his physical body could have been conveyed through the air in the way described? what is the mechanism of it, I mean?"

"The matter is not difficult," replied the Shepherd, "and there are even several ways in which it might be done. You have of course heard of the possibility of levitation, for that power has been attributed to several yogis, and I remember that Colonel Olcott described an act of that nature which he once saw performed by a Tibetan Lama."

"Yes," said Guruḍāsa, "but he raised only himself. He did not at the same time carry another man."

"That," said the Shepherd, "would present no difficulty. He may for example have formed a sort of cushion of ether, and then so changed its polarity as to charge it with that repulsive force which is the opposite of gravity. In that case the paṇḍiṭ sitting upon it could be raised and supported without the slightest difficulty."

"I myself," interjected the Tahsildar, "once had an experience which bears on what you are saying. I was once in company with a yogi, and we were passing a night together at a house near the river. During the night he roused me, and telling me that it was close upon

daybreak, asked me to come down to the river with him. I went, but I soon saw that it was still far from the hour of daybreak, for it was somewhere about three o'clock in the morning, and very dark. However, we went together, and we sat by the side of the river and entered into meditation. After a time he told me to close my eyes and not to open them again until he gave me permission. I obeyed, but as nothing more happened for some considerable time I began to feel frightened, and at last I opened my eyes without waiting for his command. What was my surprise to see that he had vanished! What with this extraordinary circumstance and with the loneliness of the place and the darkness of the night, I felt exceedingly uneasy, and looked about nervously in all directions, but could see nothing of him. Something made me raise my eyes upwards, and there I distinctly saw him floating high in the air above my head. This phenomenon rather increased than relieved my disquietude; but presently he descended, and when he was seated once more quietly beside me, he said to me:

“‘Why were you so afraid?’

“I had nothing to say; I did not know why I had felt such fear, but presently I asked him whether he would ascend again, and take me up with him. Instantly he replied that he would, if I would undertake to feel no fear.”

“Exactly,” interrupted the Shepherd, “if you had felt afraid you would have fallen.”

“Yes,” said the Tahsildar, “that is just what he said, and so I did not like to try.”

“But why should he fall if he felt afraid?” inquired Gurudāsa.

“Because fear destroys the will,” replied the Shepherd, “and so utterly ruins any magical ceremony. In this case, however, the Tahsildar’s will was hardly in question, as all the magical part of the performance would

have been left to the yogi. But if the yogi had made for him such a cushion of etheric matter as I was suggesting, it is quite certain that it would have been broken up by the violent disturbance of the astral and etheric bodies of the Tahsildar, if he had allowed himself to yield to terror. It needs a steady head to experiment with practical magic, and unless a man possesses that invaluable characteristic he had much better leave it severely alone."

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### AT DAY-DAWN

*(From the German of T. Grotovsky)*

Wildly I spent the night, and through the dawn  
There walked beside me one I could not see—  
Across the East great purple bars were drawn,  
And from the silence spoke a Voice to me.

"Lose not thyself," it said with solemn sound,  
"Blind, blind thou art, thy feet walk in the mire,  
"Yet hast thou wings. Then leave the barren ground,  
And fly to where the stars of Heaven flash fire."

# ELEMENTARY THEOSOPHY

## MAN AND HIS MORTAL BODIES

(Concluded from p. 139.)

[The articles that appear under this head may be reprinted by anyone. The author's name or initials should be appended, and underneath should appear the words: *Reprinted from the Theosophist, Adyar, Madras, S.—ED.*]

**T**HE *astral body*. The development of this body differs enormously in different persons, but, in all, it is the body which yields the experience of pleasure and pain, which is thrown into action by passion, desire and emotion, and in which reside the centres of our sense-organs—of sight, hearing, taste, smell and touch. If the passion, desire and emotion are low, sensual, animal, then its matter is coarse, its vibrations consequently are comparatively slow, and its colors are dark and unattractive, browns, dark reds and greens, and their combinations, lit from time to time with flashes of scarlet.<sup>1</sup> As evolution goes on, the matter becomes finer, and the colors clearer, purer, and more brilliant.

We are using this body throughout our waking hours, and, in educated and refined people, it has reached a fairly high stage of evolution. Its finer matter is closely in touch with the coarser matter of the mental body, and the two are constantly working together, acting and reacting on each other.

In sleep, the astral body slips out of the physical, in company with the mental and higher bodies, and, in the class of people just mentioned, the consciousness functions in it during the hours of sleep of the physical body. We

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<sup>1</sup> See *Man Visible and Invisible*, by C. W. Leadbeater.



learn much during our sleep, and the knowledge thus gained slowly filters into the physical brain, and is occasionally impressed upon it as a vivid and illuminative dream. For the most part, the consciousness in the astral world concerns itself little with the happenings there, being chiefly interested in its own exercise in thought and feeling; but it is possible to turn it outwards, and to gain knowledge of the astral world. Communication with friends who have lost their physical bodies by death is constantly carried on there, and the memory may be brought back into waking consciousness, thus bridging the gulf otherwise made by death.

Premonitions, presentiments, the sensing of unseen presences, and many allied experiences are due to the activity of the astral body, and its re-action on the physical; their ever-increasing frequency is merely the result of its evolution among educated people. In a few generations it will be so generally developed, that it will become as familiar as the physical body. After death, we live for some time in the astral world in the astral body used during our life on earth, and the more we learn to control and use it wisely now, the better for us after death.

*The mental body.* This body, of finer material than the astral, as the astral is finer than the physical, is the body which answers by its vibrations to our changes of thought. Every change in thought makes a vibration in our mental body, and this, transmitted by the astral to the physical, causes activity in the nervous matter of our brains. This activity in the nervous cells causes many electrical and chemical changes in them, but it is the thought-activity which causes these, and not the changes which produce thought, as the materialists of the nineteenth century imagined.

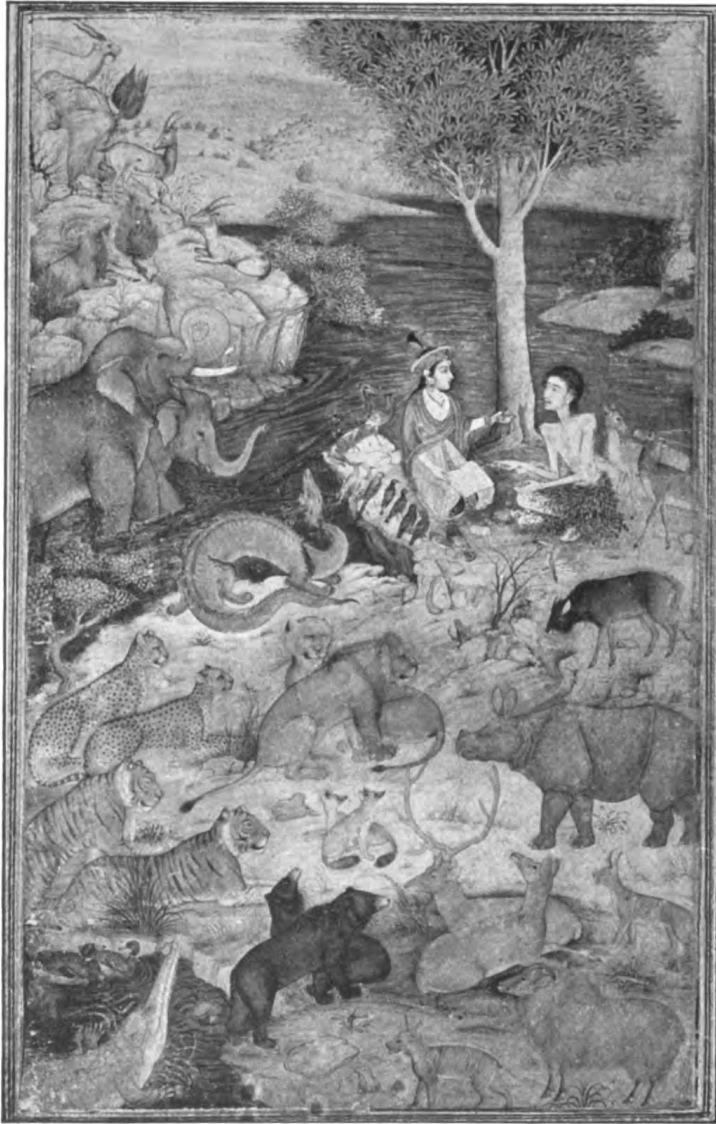
The mental body, like the astral, varies much in different people; it is composed of coarser or of finer matter according to the needs of the more or less unfolded

consciousness connected with it. In the educated, it is active and well-defined; in the undeveloped it is cloudy and inchoate. Its matter, drawn from the mental plane, is that of the heaven-world, and it is continuously active, for man thinks in his waking consciousness, when out of the physical body in sleep, and after death, and lives wholly in thought and emotion when he leaves the astral world behind him, and passes into heaven. As this is the body in which long centuries will be passed in the heaven-world, it is only rational to try to improve it as much as possible here. The means are study, thought, the exercise of good emotions, aspiration (prayer), and beneficent endeavors, and above all regular and strenuous meditation. The using of these will mean a rapid evolution of the mental body, and an immense enrichment of the heavenly life. Evil thoughts of all kinds befall and injure it, and if persisted in, will become veritable diseases and maimings of the mental body, incurable during its period of life.

Such are man's three mortal bodies: he casts off the physical at death, the astral when ready to enter the heaven-world. When he has finished his heaven-life, his mental body also disintegrates, and he is a Spirit, clad in his immortal bodies. On descending for rebirth a new mental body is formed and a new astral, conformable to his character, and these attach themselves to his physical body, and he enters by birth on a new period of mortal life.

ANNIE BESANT





LAILĀ AND MAJNUN.

## LAILĀ AND MAJNŪN

**T**HE story of Lailā and Majnūn is familiar throughout Persia and Northern India, and as far south as Tanjore. It is the most tragic of love stories; briefly, it runs as follows: Lailā and Kāis are the children of two chiefs of wandering tribes in Arabia; "side by side they sat in the schools, and the lesson they learnt is read in each other's eyes." Then come long years of separation and vain desire. The tribes go different ways, and the deserted Kāis becomes a madman, 'Majnūn'. He wanders into the wilderness and becomes the friend of lions and jackals. Meanwhile Lailā is married by her father to a wealthy Sheikh. After some time he dies, but Lailā has still to wait the two years of conventional mourning appointed by law. Then with her faithful servant Zyd she seeks Majnūn far and wide. At last he is found, and for a time the lovers gaze into each other's eyes and speak each other's thoughts. But his madness comes again upon Majnūn, and he rushes away into the wilderness, followed by his wild companions. Thereafter Lailā, and then Majnūn die, and meet again in paradise. Lailā is the Beatrice of Arabia, Majnūn her Dante, whose story others, not himself, have told.

Pictures of the lovers are often found in Persian and Indian manuscripts and albums. It is always the 'Last Meeting' that is represented—the saddest, most dramatic moment in their life. But there is great variety of detail in the different pictures: sometimes Zyd is trying to revive the fainting Majnūn; sometimes a lion is licking Majnūn's feet. Always in the foreground is the company of creatures that have been Majnūn's friends and that have felt his sorrow. Amongst them is never omitted a dragon,

with golden flames that lick his body of emerald green. The animals are drawn with extraordinary skill and sympathy, and the landscape is one of pure romance.

In a picture such as that here reproduced it is not so much the artist's technical achievement, great as it is, that makes the whole so wonderful, but much more the overpowering unity of sentiment pervading it :

All are but ministers of Love,  
And feed his sacred flame.

Love, in Persian and Indian thought, has always a mystical significance. It is as needful to remember the symbol of Lover and Beloved when we look at such a picture as this, as it is when we read the *Bhāgavaṭa Purāṇa* or the poems of Hafiz or Jāmi. We cannot forget that the men who painted the Persian and Indian miniatures were saturated with Persian poetry and Sūfi mysticism ; and many of them must themselves have been followers of the other and Indian religion of love, the worship of the *Bhāgavaṭa*. And so we shall not be wrong if we perceive in these paintings, as in the love-stories themselves, an under-current of mysticism.

There is a verse in the *Masnavi* which must have been known to the painter of this Lailā Majnūn :

No lover ever seeks union with his beloved,  
But his lover is also seeking union with him.  
But the lover's love makes his body lean,  
While the Beloved's love makes her fair and lusty.

And again

The Beloved is all that lives, the lover is a dead thing.

Our picture is properly described as Indo-Persian, and probably dates from the earliest part of the seventeenth century.

A. K. COOMĀRASVĀMI

## THE REAL DIGNITY OF INDIAN MATHS

To

THE EDITOR OF *The Theosophist*.

I thank you for your kind notice of the liberal policy now being adopted by some Indian Maths, as one connected with one of them.

The object of this letter is to give your western readers an idea of what our institutions are like. You compare them with the monasteries of the Middle Ages in Europe. We in India have no idea of them. The leading Anglo-Indian journals on this side of India have compared us to the Papal institution at Rome, and I am inclined to agree with them. There are wealthy monasteries in India founded by saints, but they have no ecclesiastical powers and no royal insignia. They cannot be compared with the Maths headed by Potentates like the Jagadgurus. The Hierarchies of Pontiffs founded by Shri Shaṅkarāchārya, Shri Rāmānujāchārya, Shriman Maḍhvāchārya, Shri Vallabhāchārya, etc., carry royal insignia, and they have precedence over Kings; for example, His Highness the Mahārājah of Mysore cannot sit on the same seat with His Holiness of Shringēri, or with any other High Priest in India. A secular King must go to receive the Jagadgurus out of his palace or even out of the city bare-footed, and must prostrate before them on the ground, not caring whether there is mud or dust, or a flint or a thorn. Heads of simple monasteries, however rich and influential, are simply regarded as saints. Certainly they have their followings, but they offer their *all* to the Jagadgurus. The monastery of Saint Manik Prabhu, in the Gulburga District, is wealthy and influential, but its head is an ordinary man before the Jagadguru. There is another at Ousa. There are many at Panḍharpur.

The Mahant at Tirupati near Madras represents another kind of monastery, wealthy but without a following. Many Zamindar Mahants in Bengal belong to this class. At Oudh you will find monasteries of a kind differing from any of the above-named. They are groups or bodies of Bairāgis of different sects, with Mahants at the head of each. In speaking of the Maṭhs as those headed by the Jagadgurus of the Papal type, you always speak of them as "religious bodies." It is not correct. His Holiness is always an autocrat. It is necessary that this explanation should appear in *The Theosophist*, because I do not like your readers to go away with the idea that the Jagadgurus are ordinary monks at the heads of monasteries, however wealthy and influential. Their dignity is in no way inferior to that of the Pope or the Dalai or Ṭaṣhi Lāmās, and if they do not dazzle the world to-day with their power, it is because they are surrounded by men who do not know the use of the power in the right direction, who are simply mediocre and mercenary. The Founder of the Hampi Maṭh was the founder of the Vijayanagar Empire. That is our smouldering dignity, and we mean to use it now for the uplifting of India along non-political lines. Theosophical readers will be interested to hear that the Founder of the Empire and the Maṭh is not dead, but living, in the language of the ordinary people. He entered an under-ground crypt at Hampi for Yoga, and ordered His disciples to close it. Hampi is of Rāmāyaṇic fame, its ancient name being Kiṣhkindha. Virūpāksheshvara, one of the most ancient temples there, is one of the twelve Jyoti-Liṅgas of Mahādeva. There is much in our Maṭh and at our place that will supply ample material for fruitful occult investigations. Probably our awakening is due to their influence.

G. K. HARKARE

*Kāryaṣṭhan Mantri to His Holiness  
the Jagadguru of Hampi*





## REVIEWS

*A Dictionary of some Theosophical Terms*, by Powis Houlst.  
(Theosophical Publishing Society. London. Price 5/-)

This is emphatically one of the books which "fills a gap," "which no student can afford to be without," and will be warmly welcomed. It is very well done, though here and there we find a survival of the older confusion of terms, as when there is added in a parenthesis under 'Etheric Double' "in Sanskrit the *Linga Sharīra*". One had hoped that this ancient mistake had disappeared. Some corrections of dates will be needed later, but that can wait. Mr. Houlst must have bestowed much labor and care on this most useful volume, and its issue rouses another regret that the author has passed away from earth.

A. B.

*A Treatise on Electrical Theory and the Problem of the Universe*. By G. W. de Tunzelmann, B.Sc., formerly Professor of Physics and Astronomy, H. M. S. "Britannia". (Charles Griffin & Co., Strand, London. Price 15/-)

This is an elaborate and voluminous work on modern electrical theory, and puts the reader into touch with the most recent views of physicists thereon. It is, in a sense, both elementary and advanced, since it begins with a description of the simplest electrical experiments, and from these gradually takes us through the developments of Faraday and Maxwell, to the theories of the Ether, as contained in the writings of Sir Oliver Lodge, and Prof. J. J. Thompson. Although not quite free from mathematics, the text is not unduly encumbered with them, the most difficult mathematical proofs being relegated to appendices at the end of the book. I believe it was Prof. Clifford who once said that what can be demonstrated by mathematics can be also explained in plain English, and that what could not be given in good English, in all probability,

was not good mathematics. It is a pleasing feature of recent publications dealing with modern physics, that scientists are beginning to recognise this fact, and to disencumber their pages from excessive formulæ. Lodge's *Modern Views of Electricity*, and the above work are illustrations of this, so that anyone with a smattering of Algebra, and a taste for scientific reasoning, need not despair of obtaining a clear comprehension of electrical problems by perusing these works. But what makes the treatise under review of special interest to Theosophists is the fact that the author claims to demonstrate the existence of a Universal Mind in Nature, in other words, he proves the existence of the Theosophical Mahat, "as the highest entity in Kosmos," and concludes the volume by showing that the teachings of modern physical science are similar, in their broad outlines, with those of the Vedās, or to quote the closing sentence, (p. 505) "when the term energy is substituted for force, the Vedīc scheme of development becomes identical with the one which expresses the most recent developments of physical research, viz.: The Absolute, or Eternal Self-consciousness—Mind—Energy—Ether—Matter". Thus is modern science rapidly awakening from the stage of soulless materialism in which it has so long been sunk.

G. E. S.

*The Idyll of the White Lotus*, by Mabel Collins. (Theosophical Publishing Society. London. Price 2/6).

We have here a reprint of this justly popular work, in a pretty cover, designed by a member. It is one of the classics of the Theosophical Society, inspired by the same great One who gave *Light on the Path*. A. B.

*Transactions of the Educational Conference held at Benares* in the month of December 1909. (Theosophist Office, Adyar; Theosophical Publishing Society, Benares City. Price As. 8.)

The belatedness of the appearance of these Transactions is due to an unfortunate accident. They are now published, even though too late, because they contain some valuable papers, and are likely to be the first of a series.

A. B.

*Glimpses of the Orient of To-day*, by Saint Nihal Singh. (Natesan & Co., Madras. Price Re. 1.)

This young Indian gentleman is already well known in East and West as a popular writer. We have read many of

his excellent articles in various periodicals and are glad to welcome his booklet under review. It shows the power of observation of the writer, and his quick intelligence has grasped and explained many things now going on under the surface in the Orient.

B. P. W.

Jean Réal. *La Science des Religions et le Problème Religieux au XXe Siècle*. A propos de l' "Orpheus" de M. Salomon Reinach. (Librairie Fischbacher. Paris.)

This is a small booklet of some 65 pages, written in consequence of the publication of M. Reinach's recent work *Orpheus*. The author feels that M. Reinach has not properly seized the essentials of religion, and that this writer has therefore only drawn negative conclusions from historic data. He, on the contrary, wants to draw positive conclusions, and therefore endeavors to give an answer to the great question: what is religion, or what should it be, for us? His reasoning borrows its examples only from Christianity, as he is writing for his fellow-men of western civilisation in a Christian society. The history of religions, he maintains, has nearly everywhere demolished and annihilated but not built up. Traditional authorities are more and more shaken. The Bible, instead of a Divine Word of God, infallible and inspired, has been proven of historic growth, based on often impure, miscellaneous, distorted and insecure materials. Even the very life, the work and the history of the central Personage in Christianity, of Jesus, are being gradually stripped of detail after detail, fact after fact, certainty after certainty. Only vague, nebulous, half-legendary nuclei of a story are left. Further, the history of religions and the comparative study of religions have shown the existence of an evolution in them, singly and collectively; have shown also a constant growth, change and accretion in Christian dogmas, rites and organisation. As science and knowledge advance, religion has to surrender pretension after pretension. Why is this? Because religion (the author deals, as said, exclusively with Christian religion) has come to base itself on unessentials, on elements widely divergent from those traceable in its earliest state, nearest to its Founder. Now-a-days religion demands beliefs—beliefs in all sorts of things wholly unrelated to a man's goodness. It demands beliefs in certain teachings concerning the life after death, the creation of the world, the nature of God, which are all unrelated to a man's moral value and true

worth. Now the comparative study of religion shows, furthermore, that two elements are predominant in all religions: morality, goodness on the one hand and belief or dogma (together with rites) on the other. And as religion after religion appears and rises to a higher level than its predecessors the belief aspect and the rites recede in the background and the moral demand comes more and more to the forefront. In ancient Greece and Rome a great revolution was wrought when the old and manifold beliefs were relinquished for the new Christian morality. But this new morality too became in its turn in the course of time thickly overgrown with all sorts of extraneous accretions and a second great revolution took place, the Reformation, which again rejected much of this additional belief and the superimposed rites. It did away with priest-authority and with the pretensions to worldly authority of the Church, and went back to a direct appeal to the Scripture without the intermediary of the priest or the ecclesiastical body. In our present days the higher criticism has undermined the authority of these Scriptures in their turn, and a new revolution is necessary. This revolution consists in boldly taking the step of shifting the pivot of religion from *all* belief to morality *alone*. The new religion is the religion of goodness and of goodness only. To cultivate self-control and virtue, charity and justice, to aim at self-perfection and the perfection of the whole human race—that only can, at our present state of science and civilisation, of knowledge and of conscience, satisfy, unify and be accepted by all.

The author has rapidly sketched, or, we might say, merely opened up a big, important and fascinating question. Does his solution wholly satisfy us? Frankly, it does not. We see all the virtues enumerated and recommended save one, and that one we prize above and beyond *all*—it is in fact the source of all: it is *wisdom*. There I think, we Theosophists score decidedly in *our* ideal. But the little book is certainly worth reading and meditating over. It advocates certain elements we appreciate so much in Buddhism and Confucianism, but in his statement the modern preacher reaches not up to his ancient models—how could he? We nevertheless sincerely appreciate this honest and manly endeavor to answer one of the most enthralling problems of our times.

We may, finally, add that we find in these pages a few sympathetic references to the Theosophical school of thought and many a passage with which we are thoroughly in accord.

J. v. M.

*Saṅgīta Sāra*, Part I, Svarāḍhyāya. Compiled by H. H. the Mahārāja Sawai Pratāp Simha Deo of Jaipur (The Poona Gāyan Samāj. Price Rs. 2.)

This work is in Hindī, and was written by the Mahārāja Sawai Pratāp Simha of Jaipur, who ruled the State from 1770 A. D. to 1804. Jaipur is a historical place, and figures prominently in the struggle of the Rājpuṭs with the Moguls for maintaining their independence. Jaipur has a reputation of having produced not only brave and high-spirited rulers, but also learned rulers and patrons of literature and the fine arts. Rājā Mān Singha of Jaipur, the famous general of Akbar, was a very learned man and a musician of great repute. He occupies a high place among the list of musicians for the court of Akbar. There are many beautiful and sweet songs composed by him in different Rāgas still extant. There is another Rājā, Naval Kishor, a Rājpuṭ ruler, who was similarly an expert musician. Even now the present ruler of Jaipur patronises Hindū music, and it is but fit that this present work should have been dedicated to him. The work is a very exhaustive one, and deals with all the important questions of the science and art of music in its various departments. We have only the first part, which deals with the science of svaras—*i.e.*, notes, and their origin from Brahman. Side by side with it, the author gives a brief summary of the Hindū Cosmogony, the development of the human embryo and also of the human body, the various Nādis and Chakrams and their relation to sound. This part of the information is very interesting to Theosophists. The book also gives copious information culled from various authors on Hindū music, regarding the notes of the gamut, their origin, value, and character. The author seems to have been conversant with the various theories extant, and he has taken great pains to collect information from all available sources. He has also tried to solve the difficult question of determining the value of notes on the scales of the gamut adopted by different authors of music at different times in India, but the question of Murchhanas, as described by the author of Saṅgīṭ Ralvakar, has not been solved, and it remains still a sealed book to us. Hindū music is of very ancient date and it has undergone innumerable changes from time to time. The real ancient music is extinct. The music of the 10th to 12th century is also practically extinct, when compared with the present extant music. Hindū

music is at present divided into Northern and Southern music, like the Buddhist Church.

The Southern music still retains many of its old characters, but the Northern or Hindūstāni music has considerably changed and greatly improved in melody, and has become more and more complex since the time of Akbar. There is not a single good work which practically deals with the present extant music. As we have only the first part before us, we have no data to say whether this book will give us accurate information on this music as it existed at the beginning of the 19th century. On the whole, however, it promises to be a very useful and instructive book and a valuable addition to the library of Hindū music. We only invite the attention of the publisher to several inaccuracies in printing on almost every page, and suggest a more careful proof-reading of the text.

A. S.

*Das Mysterium des Menschen im Lichte der psychischen Forschung.* Eine Einführung in den Okkultismus, von Ludwig Deinhard. (Verlag Reichl & Co., Berlin. Price 5 Marks; cloth, 6.50 Marks.)

This is a good and useful book. The author is an old member of our Society and a zealous translator and writer of Theosophical works in German, a man of scientific mind, careful thought and balanced judgment. His sympathies are almost equally with the positive teachings of modern Occultism and with the careful methods of modern psychical research. He esteems that these two—Theosophy and Psychical Research—are in many respects akin, strengthen each other in many ways, and supplement each other. Together they *reveal* and *prove* (the latter to a certain extent) the great beyond, and answer many of the mysteries of life and death, of man's being and humanity's future and past history. The great public is as yet far from cherishing such convictions, and therefore he has tried to write a book which is intended as an introduction to these two subjects for those who have vague notions, or even no knowledge at all, about them. This task he has accomplished well. In an Introduction he sketches shortly what Psychical Research is and what Occultism is. For the first term he uses as a synonym Metapsychics, for the latter Esotericism and Theosophy. He defines their mutual relations and specific character. The Psychic Researcher studies the Mystery of Man in others (in 'subjects'); the Esotericist studies it in himself.

The former keeps to what is provable to the physical senses, the latter records whatever are his experiences within, by and for himself, even without the possibility of a demonstration of their reality to others. The former, again, seeks facts, the other principles; the one Physics, the other Metaphysics. After this general and clearly put statement, the author divides his book into two parts, corresponding to this difference of principle. The first part treats of 'Experimental Psychic Research,' the second part of 'Esoteric Psychic Research'.

The first part, covering 200 pages, is subdivided into four chapters: 1. England and North America; 2. France and Italy; 3. The remaining non-German Europe; 4. Germany. This part gives a careful, clear, sober and thorough, though rapid and brief, statement of the case. It discusses under appropriate headings the various classes of phenomena, and the most notable personalities—experimentors as well as subjects. Thought-transmission, Telepathy, Suggestion, Hypnotism, Subliminal Consciousness, Phantasms, Ghosts, the Divining-rod, Crystal-vision, Automatic Cross-correspondence, Photography of the Invisible, Phantasms of the Living, Psychometry, are all clearly defined, well selected instances of them are given, and the chief theories of explanation concerning them are described. Special stress is laid on the Spirit-hypothesis, and the author makes clear his assent to it. Superstition, Animism and Spiritism are discussed, and everywhere the book is kept quite up-to-date. Amongst the personalities, Hodgson, Hyslop, William Stead (and Julia's Bureau), Richet, Camille Flammarion, Joire, de Rochas, Maxwell, Eusapia Paladino, Ochorowicz, Flournoy, and du Prel are discussed, and their respective labors described. Everywhere there is an exact reference to the sources, giving evidence of wide reading and a thorough knowledge of the subject.

In the second part there are three chapters. The first is on Palingenesis, or, as we would call it, Reincarnation. This is put forward as the corner-stone of all Esotericism. An excellent subdivision of the chapter is on 'Witnesses for the conception of Reincarnation.' Its twenty pages contain remarkable quotations of great weight, not the least of them being those taken from Goethe. Dr. Hübbe Schleiden, himself a veteran in our ranks, contributes a thoughtful subsection to this chapter, entitled, 'Reincarnation before the judgment seat of Intelligence'.

The second chapter deals with 'The Esotericism of Antiquity,' being in so far misleading in its title as it deals

almost exclusively with Pythagoras and his school. Besides, we cannot quite agree with the esteemed author as to the authority of his sources in this matter. He takes as his guide Edouard Schuré, from whose *Les grands Initiés* he quotes copiously. We ourselves have a great admiration for this brilliant book and its charming, venerable author. But we regard it as a prose-poem of high merits and extraordinary intuition, not as a semi-historical, or esoteric 'Quellenwerk'.

The third chapter, completing the 100 pages devoted to the second part, treats of modern Esotericism. Dr. Steiner is mainly taken as the source here, though Mrs. Besant, Mr. Leadbeater and others are frequently mentioned and quoted also. It deals chiefly with the first three planes, the lower bodies or principles, sleeping and dreaming, esoteric discipline, man's future; and also with explanations, from the esoteric standpoint, of many of the points discussed in the first part. There are also some theoretical discussions on the usefulness and reliability of the esoteric method. The chapter ends with a section on the Christ-problem, based on Dr. Steiner's teachings.

It will be seen therefore that, in the main, the book limits itself strictly to what its title indicates: the mystery of man, his being, powers, constitution and after-death life. How the second part will strike the layman, it is difficult for us, to whom this way of thinking has become so familiar, to estimate. We ourselves incline to think that the first part is more systematic, more complete, more all-round and more clear than the second part. Yet this second part contains much that is valuable, and could not be missed from the book without serious loss to it. This is certainly the first work we have encountered in which the two streams of thought concerning man, his psychic being and the beyond, are discussed in equal proportions, where the 'searchers' and the 'teachers' are given as complementaries, and where the exposition has been made with a thorough knowledge of both, with even temper, just balance and a right sense of proportion. In this respect the work is a pioneer amongst the literature on these subjects, and deserves a great measure of praise. We hope therefore that this useful and thorough piece of work will meet with the success it well deserves. There is a copious index to the book; the execution leaves nothing to be desired.

J. v. M.



*Within the Holy of Holies*, by Rellimeo. (L. N. Fowler & Co., 7, Imperial Arcade.)

This is one of the best New Thought books along Christian lines we have had the pleasure of perusing. As a New Thought résumé it is replete with spiritual suggestions and one might designate it as one of Mystic Christian practice pre-eminently practical. The effect of reading the book through is one of refreshment and repose, as it speaks of the fundamental realities of the immanence of God, His Oneness with all, and the justice of His law. The whole tendency of the book is to bring out the reality of the Self in the innermost shrine of the heart, and by doing so to make him stronger than all strife, temptation and discord. One regret the sympathetic student of comparative religion may have about the book is that it is only worded in terms of biblical Christianity, and not in those of the combined religions of the world; had this latter course been pursued, we venture to think that the book would have commanded a wider field of usefulness than can be hoped for it with its present strictly Christian form. This regret is strengthened by reason of the fact that the teaching found in the book is of the kind which leads one to realise that the Religion of religions is the highest practical ideal of spiritual knowledge and discipline.

R. B. C.

*La Bhagavad-Gîtâ* is a poetical phantasy in French verse by Édouard Trémisot, more or less based on elements is the original book whose title it bears. It is in seven parts adapted for oratories—solos, choirs and orchestra; we hope this will be copied soon by some English artist.

#### TRANSLATIONS

*The Other Side of Death* of Mr. Leadbeater is rendered into French, by Gaston Revel.

*The Substance of Faith allied to Science*, by Sir Oliver Lodge has been translated into Italian, and published by the Ars Regia, Milan. There is a good preface by Alessandro Chiappelli.

## ACADEMICAL MAGAZINES

*Journal of the Royal Asiatic Society of Great Britain  
and Ireland, July, 1910*

This number is important mainly because of two papers which are likely to give a new impulse to the study of two badly neglected branches of Saṃskṛt literature; namely, that of the ancient Viṣṇuic sects (Bhāgavatas, Pāñcarātras) and that of the so-called Śaiva-Vedānta.

The first of these papers is by A. Govindācārya (F. T. S.) whose *Divine Wisdom of the Drāviḍa Saints, Lives of the Āzhvārs, etc.*, attest his having been busy in this field already for some time. He offers a translation of the Artha-Pañcaka of Pillai Lokācārya, with an introduction by Dr. Grierson and an appendix, by the same author, containing a Saṃskṛt translation of this work, by Nārāyaṇa Yati. The original is in Maṇipravāla, i.e., a mixture of Tamil and Saṃskṛt intended "to place religion and philosophy within the reach of the masses". (There are quite a number of Maṇipravāla MSS. in the Adyar Library, and probably in most South Indian libraries.) The author of the Arthapañcaka lived in the thirteenth century, and has composed eighteen Rahasyas or Secret Treatises, of which the work mentioned is the third in number, but the first in importance in that it is "quite the most important summary of the modern Bhāgavata doctrine of Southern India that we possess" (Dr. Grierson). In contradistinction to the Bhakta-māla made known by Dr. Grierson, which represents the doctrine of 'co-operative' Grace of the so-called monkey school, the Arthapañcaka teaches *prapatti* or 'irresistible' Grace (cat school) which is a stage beyond *bhakti* in that it is entirely passive (like the self-surrender of a kitten carried by its mother). The Arthapañcaka is so called because it teaches 'five truths'; namely, the nature of the Soul, of God, of the Goal, of the Means, and, lastly, of the Bars. We cannot go into further particulars, but may remark that the translator has also added some interesting appendices on Karma, God in Images, the designation Sri-Vaiṣṇava, etc. The paper deserves to be carefully studied.

The *Paramārthasāra* of Abhinava-gupta is published and translated by Dr. Barnett as a further document telling in favor of his view expounded in the Belgian Journal *Le Muséon* (1909) "that the living faith of the majority of modern Tamils is in almost every respect, and certainly in all essentials, the same doctrine that was taught in Kaṣmir about the beginning of the eleventh century by Abhinava-gupta". Dr. Barnett has meanwhile gone a step further (in a paper which, I understand, will also appear in the *J. R. A. S.*) and declared decidedly that the teaching of the Pratyabhijñā school "passed, through Agamic and other channels, southwards, notably into the Kanarese country in the middle of the 12th century, and reappeared, at the beginning of the 13th, as the basis of the Tamil Siddhāntam" (From *The Hindu*, quoted in *Siddhānta Dīpikā*, June, 1910). At a similar conclusion we had ourselves arrived some time ago (see our *Descriptive Catalogue*, vol. I, p. IX, note †), and as a further proof of its correctness we may point to the fact that manuscripts, in the Grantha and Telugu character, of some of the works of Abhinava-gupta are still now in existence in Southern India (e.g., in the Adyar Library). The *Saiva-Vedānta* of Kaṣmir, then, is the source of the South-Indian *Saiva Siddhāntam*, and this is a sufficient reason for recommending its investigation, were it not already interesting enough in itself. But so far there was no proper introduction to it. This is now given by Dr. Barnett's important contribution, the *Paramārthasāra* being, as the name says, the "essence of the highest truth," i.e., an outline of the Pratyabhijñā-darśana. It is a work of the eleventh century, and it consists of 105 stanzas in the beautiful Ārya metre. Dr. Barnett's translation is interrupted by copious extracts from the commentary of Yoga Muni, without which he would hardly have risked the translation of the *Paramārthasāra*. (We take this opportunity of calling attention to the untiring and successful efforts made by Mr. V. V. Ramanan on behalf of the *Saiva Siddhāntam*. His well edited journal, the *Siddhānta-Dīpikā*, is mainly devoted to this subject, and his new translation of Srikanṭha's *Saiva-Bhāshya* will, to judge from the proofs we have seen, become a standard work.)

*Other Contents:* The Sibyl and the Dream of the One Hundred Suns: an old Apocryphon, by Mr. Gaster; The Brahmins of Malabar, by K. Ramavarma Raja; The Ahuna Vairya, with its Pahlavi and Samskr̥t translations, by Prof.

Lawrence Mills; Kansuri Vocabulary in two parts, by the Rev. T. Grahame Bailey; The Source of Hindu Mathematics, by G. R. Kaye; The Office of Kāḍi in the Ahkām Sultāniyya of Māwardi, by H. F. Amedroz; A Further Note on the Inscriptions of the Myazedi Pagoda, by C. O. Blagden; Miscellaneous communications (containing two more Notes on the Bēsagar inscriptions, a note on the Saka era, two specimens of the unknown languages of Eastern Turkestan, another note on the antiquity of Vedic culture, a proposal, by V. V. Sovani, to choose for the term Bhagavat the translation 'Perfect'; etc., etc.

*Journal of the German Oriental Society, Vol. LXIV, No. 1*

This is a big number, but, as usual, there is little to attract the layman.

Prof. Franke concludes the second part of his 'Suttanipāta Gāthās with their Parallels' on which we have reported on a former occasion.

Jarl Charpentier, the Swedish scholar, continues his 'Studies in Indian Narrative Literature,' it being this time the Bhisajātaka which is examined as to its parallels, etc., with the result that it has a common source with Mahābhārata XIII, 93, 1—149: the so-called Bisastainyopākhyāna which, however, has preserved the original better than the Pāli story.

Most interesting is the following note, by W. Bacher, on the views of the German emperor Friedrich II. of Hohenstaufen as to the biblical law concerning animals fit for sacrifice. The emperor said, according to a Hebrew report reproduced in the Journal, that only domestic animals could be sacrificed "because the purpose of the sacrifice is to win the favor of the Creator, and nobody gains another's favor with what does not belong to him. Now . . . . game, etc., is . . . . nobody's property . . . ." Friedrich II. is more and more being recognised as the greatest of the mediæval German emperors. He spent almost all his time in his South Italian provinces, where he developed into a sort of Akbar, his tolerance for the Moslems and open friendship with some of them being most objectionable to his pious Christian soldiers. He had some philosophical works translated from the Arabic.

'The home of Paisāci,' by Sten Konow, comes to the conclusion that the "Paisāci described by Prakrit grammarians

was based on a dialect spoken in and about the Vindhya, and perhaps further to the south and east."

*Other Contents*: On some MSS. of Kathāsamgraha stanzas, by J. Hertel; The Age of the ancient Persian cuneiform characters, by E. Herzfeld; The Pahlavi Text of Yasna LXX. edited with all the MSS. collated, by L. H. Mills; Concerning the Criticism of the Kitāb-al-Āin, by K. Inostrancev; On the Vakrokti and the Age of Daṇḍin (he lived after Bhāmaha and before Vāmana and Udbhata), by H. Jacobi; and a number of philological contributions.

Dr. F. OTTO SCHRÄDER

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## THEOSOPHICAL MAGAZINES

### ASIATIC

*The Adyar Bulletin*, October, 1910. The Headquarters' Notes are followed by 'Karma in the Heaven-Life' by Mr. Leadbeater, which once again makes short work of our 'fixed' theories and conceptions, and makes us say: "One more illusion gone." Articles like these are priceless, not only for the new knowledge they impart, but chiefly as enabling Theosophical students to accustom themselves in shifting their well-arranged mental furniture with ease and without resentment. A new line in the vast study of karma is here worked out, with Mr. Leadbeater's usual clearness and lucidity. 'Life and Its Five Sheaths' by C. Nārāyaṇsvāmi is a readable piece, and 'Disaster' is a poem by F. Milton-Willis based on the great fact that so-called evils are no evils at all. The Convention programme and 14 pages of Theosophical news from J. v. M. conclude the number.

*Theosophy in India*, Benares, September, 1910. 'The Bhagavad-Gītā on Matter and Energy' is the first portion of an article which may develop into interesting reading. In 'Notes and News' there is an excellent proposal to open a stall of Theosophical books in the forthcoming Allahabad Exhibition, where also the Indian National Congress and various Conferences meet. Our *Theosophist* Office is ready and willing to co-operate, if some reliable members of the T. S. will take up the work of selling, and generally supervising the stall. This is an excellent opportunity of spreading the good news.

*C. H. C. Magazine*, Benares, October, 1910. 'The Future of India' by our President is the article of the number. - We regret that space forbids our quoting at length. All we can extract here is the following: "When the union (between East and West) is accomplished, when the field is ready, then Vaivasvata Manu will send hither the master-intellec[t]s of humanity, to raise the people composed of the best elements of His race to a dazzling height of glory, and the great Āryan Empire will stand revealed. In preparation for that Flower of the Future, for centuries hence, will come in the very near future His mighty Brother, the Boḍhisattva Maitreya, clothed in Indian form, to carry the great uniting message through the world, the Heart of the East and the Head of the West. The work of preparation for His appearing is the immediate task of the T. S., and the Ṛṣhis are working in it to that end. The Manu and the Boḍhisattva of the next Race are its Chiefs, and during the long infancy of that Sixth Race, Vaivasvata Manu will lead His Āryan people to the World-Throne prepared for it." This is an excellent number.

*Theosophy in Dutch India* (Dutch-Malay), May—September, 1910. This is the Official organ of the Dutch-Indian Section for the native members of Java and Sumatra, whose language is Malay. Among the native members there are some Chinamen, chiefly priests; as the Chinaman remains always in close contact with his motherland and works hard to return once again to his country, specially to be buried in his native soil, it may be that we are making the link in Java to propagate Theosophy in China. Theosophy is growing among the Javanese, descendants of Hindū settlement in past centuries with a glorious civilisation. The famous Borobudur-temple in Mid-Java and numerous other temple-ruins scattered over the whole island bear witness to the exalted religious sentiment and fine arts of the past great Hindū empire in Java. Though converted to Islām, Hindūism remains the undercurrent of the religious and national feelings of the Javanese. Theosophy awakens the memory of the old glories and is received enthusiastically in Java.

#### EUROPEAN

*The Vihān*, London, September, 1910. The opening article on 'The Master' by C. J. is very interesting and instructive;

'Canton and Its Poets' has its own charms. Reviews, notes and news make up a very good number.

*Theosophy in Scotland*, Edinburgh, September, 1910. Besides notes and news there is a short but interesting contribution by Miss I. M. Pagan on the Passion-play of Ober-Ammergau. We are pleased to say that our Scottish Magazine is steadily going on doing good work.

*The Lotus Journal*, London, September, 1910. The sixth instalment of 'The Palace of the Sun' will interest astrological students. 'Self-Sacrifice' is a nice story. Our President's lecture on 'Brotherhood applied to Social Conditions' is continued. Mrs. Whyte contributes a very readable 'Our younger Brother's Page,' while Mr. Whyte continues his 'The Bodies We Wear'. 'Roger's Scholarship' is a readable story that closes a good number.

*T. P. S. Book Notes*, London, September, 1910, reviews at length among others Bhagavân Dās's *Science of Social Organisation* and Mrs. Besant's *Popular Lectures on Theosophy*. This young magazine is doing very good and useful work, and no serious Theosophical student should be without a copy. It gives information regarding new books on Theosophical and kindred subjects, and keeps us in touch with what is necessary and useful—a task that is so difficult for individuals to do without such a magazine, in our days of vast literary output.

*Bollettino della Società Teosofica Italiana* (Italian), Genoa, August, 1910. We are glad to see that, in accordance with the hopes held out by W. H. K. in his last letter from Italy (see our August issue), this Sectional Bulletin is rapidly growing to the measure of a review. This number is an excellent one, the fullest and most varied that has so far appeared. In addition to several well-translated articles, there are two short original ones: 'Artists and Mystics,' by E. Pavia, and 'Certainty and Doubt: Notes by a Student,' by E. D. S. The latest Theosophical books and *The Substance of Faith*, by Sir Oliver Lodge (Italian version) are reviewed at length, and with keen discernment and appreciation; while a new feature is added in the notices given of almost all the important periodicals of our Society. From a list herein published, we learn that during the months of June and July the Italian League for the Diffusion of Theosophical Literature (Order of Service) distributed 36 books, 194 pamphlets and

298 leaflets. May the League and the *Bollettino* continue to flourish, sowing ever more widely the seeds of the Divine Wisdom throughout Italy!

*Revue Théosophique Française* (French), Paris, August, 1910. In Editorial notes we notice the wish of two members to have a Theosophical Catechism for children. Theosophical teachings grown up with a person will become a part of his life, which is why it is necessary, without neglecting the other means of propaganda, actively to spread Theosophy among the children.

*Bulletin Théosophique* (French), Paris, May, 1910, contains local news and reports of the annual Convention of the T. S. in France, in which the General Secretary speaks about the unusually successful work of the past year.

*Revue Théosophique Belge* (French), Brussels, September, 1910. Anna Firmiss gives the outlines of what we know about the scheme of the Occult Hierarchy.

*Theosophie* (German), Leipzig, September, 1910, brings an interesting article on 'Reincarnation and Biology'. The author, Mr. A. Simon, evidently a follower of Nietzsche, endeavors to prove that the latter believed in reincarnation, but the quotations from *Thus spake Zarathustra* which he gives to this effect seem rather far-fetched. Nietzsche believed in the eternal recurrency of all things (*die ewige Wiederkehr aller Dinge*) but this is something different from reincarnation in the Theosophical sense.

*Neue Lotusblüten* (German), Leipzig, September and October, 1910, contain several articles penned by Dr. Franz Hartmann in his usual witty and humorous style. We must quote a sentence from the Letter-Box: "If God had created everything in perfection and solely for the benefit of men, herrings would have no bones, roses no thorns, and potatoes no skins." This sounds flippant, but conveys a really great truth.

*Theosophia* (Dutch), Amsterdam, September, 1910. Its contents are chiefly translations. Henri Borel, a well-known author and Chinese scholar, writes a beautiful article about 'The Yellow Temple in Peking'.

*Sophia* (Spanish), Madrid, September, 1910. This interesting number contains mainly translations. An excellent portrait of Mr. Xifrè is given. Mr. Roso de Luna writes on 'An Idyllic Episode from the *Mahābhārata*,' giving a



mystical explanation of the Nala-Damayanti story. Mr. Previño contributes some interesting historical memories.

#### AMERICAN

*The Theosophic Messenger*, Chicago, August, 1910, is full of interest. C. Jinarājādāsa continues his 'First Principles of Theosophy' and there are some readable small paragraphs on various topics.

*La Verdad* (Spanish), Buenos Aires, September, 1910, contains many translations. José Granès contributes an interesting original article on 'White Lotus-day'.

*Virya* (Spanish), San José de Costa Rica, July, 1910, contains the fifth lecture of Mr. Roso de Luna given during his last South American tour. A note on the transmutation of substances and the continuation of Tomàs Povedano's serial story conclude an interesting number.

#### AUSTRALASIAN

*Theosophy in Australasia*, Sydney, September, 1910. Among the original contributions are the third instalment of 'Random Shots,' and 'The Silence of Silence'.

*Theosophy in New Zealand*, Auckland, September, 1910. 'Scripture of Yoga' by Maitra is continued, as also is 'Theosophy Undeclared'. The twelfth instalment of 'Studies in Astrology' is given. X.

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## THEOSOPHY IN MANY LANDS

### FRANCE

This month we have from the religious point of view an interesting event to notice. *Le Sillon* has submitted to the papal authority, having incurred condemnation on account of Modernist tendencies. *Le Sillon*, imbued with ardent and enthusiastic ideality, has upheld the party of democratic Catholicism; its work, directed towards the reanimation of the Catholic Church, has taken expression in popular classes and in the effort to instil into these some real life and activity. The journal *Le Sillon*, started in 1902 by Mons. Sangnier, a man of noble character and steadfast will, had gathered a number of adherents to this party, which at first met with the approbation of Pius X. as well as of several bishops; but

the breadth of view and the ardently democratic spirit of the Sillonists alarmed the representative of S. Peter, who was disturbed above all, perhaps, by the independence which more and more characterised *Le Sillon*, a spirit which the Pope qualified as revolutionary, expressing himself in the following words: "This limpid and impetuous stream (*Le Sillon*) has been diverted in its course by the modern enemies of the church and has become only a miserable tributary to the great movement of apostasy now organised in every country". It may truly be said that the Pope does all in his power to crush everything calculated to give back life and hope to Catholicism.

The circuit of the East, the aerial race organised by the journal *Le Matin*, has excited profound interest in the various countries, awakening amongst the millions of people present at the departure and return of the aviators a patriotic feeling of union and harmony. There have been many comments upon the future usefulness of aeroplanes in case of war. Let us hope they may rather serve as a means of drawing closer and of promoting the unity of the nations. With regard to various experiences, as related by aviators, I have come across a curious account (whether related by Le blanc or d'Auburn, I do not recollect). The aviator must, in any case, have been a sensitive, for he describes very graphically the impression of hostility he encountered during his aerial voyages, and difficulties resulting without doubt from the opposition of the air elementals. "It was," said he, "as if little invisible hands were pulling, striking, and striving in every way to make me lose hold, concentrating these attacks sometimes on my arms, sometimes on my legs," and he speaks of the insidious and treacherous nature of the sensation caused in this way. This is an interesting statement for us Theosophists. The denizens of the air will strongly oppose the conquest of their element. This has already meant, and may yet mean, the sacrifice of many victims, but let us hope that the air elementals will finally resign themselves to the inevitable, and that in future times they may even become our allies.

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