



INDIAN SCENERY.

THE THEOSOPHIST

ON THE WATCH-TOWER

BACK in beloved India, in beautiful Adyar once more. All is green and bright, rain-washed by heavy showers, and the skies are more English than Indian with their banks of white and changing clouds. There is a wondrous clarity of the atmosphere, and a feeling of growing within the earth. And all is very fair, and calm, and sweet, with a waiting stillness, ere the burgeoning life breaks forth.

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We landed at Bombay on October 6th, after a quiet and pleasant voyage. At Port Said, the passengers for Egypt had to undergo quarantine, and we left them prisoned on the Osiris, while we were conveyed on a barge—symbol of our infected condition—to the Persia, and steamed off under the yellow flag. Half a dozen hours were lost in the

medical precautions, but the Persia made it up by swifter pace on the other side of the Suez Canal. We had quite a little party on board, and had a table to ourselves, whereon no meat or wine was seen. A Theosophical Lecture was asked for and gladly given, and many were the enquiries, and great the interest shown. Many kind friends met us at Bombay, and at Poona we were greeted by the interesting babe of Captain and Mrs. Powell, a very juvenile Theosophist, but one for whom we glimpse a career of service for the Society in the future. Onwards we went over the ghats, radiant with green and silvery with cascades, and 11-30 A. M. on the 7th saw us on the Madras platform, surrounded by loving friends. Our dear boys were warmly welcomed home, and glad phrases were heard as to their growth and manifest well-being. The motor-car ran us swiftly to Adyar, where many more were gathered in the well-known hall.

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On all sides are signs of progress and strenuous work. The gardens are beautifully neat and thousands of young trees have been planted. The dairy and bakery are in full swing, but, to my great disappointment, the grinding and kneading machines purchased by me last July have not yet arrived—a not very creditable fact as regards the firm supplying—or not supplying—them. I feel inclined to name them, as the Speaker of the House used once to name recalcitrant members. The Press and the Publishing Office are over-brimming with activity, and to-day—October 13, 1911—sees the first running of our new big machine by electric

power. It will print off THE THEOSOPHIST in five days instead of in the eleven days required by a hand-machine. This will be a great convenience, for, with the steady increase of the number printed, the day of beginning the printing-off was receding steadily to the early days of the preceding month. Leadbeater Chambers are occupied, and are very satisfactory except for the roof, which lets through more rain than it keeps out; this is being seen to, but it looks as though re-inforced concrete was not good for roofs. None of the buildings made of it are water-tight.

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Now I must run backwards, and sing a song of joy over the foundation of the London Headquarters. We have secured a splendid site on the Bedford Estate, to be ours for two hundred years, and everything has gone through without a hitch. On September 3rd, the foundation-stone was laid, with full masonic honours, and a special word of thanks is due to Bro. Russak, whose admirable arrangements as Grand Director of Ceremonies kept perfect order in the rather complicated evolutions necessary for the full discharge of the work. The Theosophists were led by the Vice-President, Mr. Sinnett, and immediately behind him came Alcyone, Mizar and Mr. Arundale. Every one who was at all sensitive felt the thrill of power and the sweetness of benediction which flowed from the Mighty Presence, who graciously grouped Themselves above the stone, one of whom will oft be seen hereafter in the place He then blessed, when He takes the body a-preparing for Him during these years of

earnest work and aspiration. How deep and solemn is the joy of taking part in the making ready of the building where He shall have a place to lay His head, and where the walls shall echo the music of His voice. Stately and beautiful shall it be, and though our offering be not worthy of His acceptance, yet shall we strive to make it not all unfit for His reception. And as love laid its foundation, so shall love raise its walls and shape its form, since love only is worthy offering to the Lord of love, and dearer to Him than gold and jewels are hearts afire with the will to serve.

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Adyar is preparing for Him an eastern home ; London is raising for Him a home in the West. In America also plans are shaping, so that the New World may share in the joy of His presence. Will Northern India offer Him any welcome? I know not. It may be that Benares will play the part of Jerusalem, and that over her will be written: "Her glory has departed." But round Kashi gather so many sacred memories that one would fain falsify the prophecies which say that her sanctity shall pass away from her about this period, and that Ganga's waves shall no longer preserve their blessed magnetism. The herald of the Lord, the Theosophical Society, has in Kashi its Indian centre and home. It may be that the beloved city shall yet know the things that belong to her peace, and shall not tread the road trodden, two thousand years ago, by Hebrew orthodoxy, the road that led to the destruction of its Temple, and the scattering of its people.

Readers may remember that in the Watch-Tower of September I noted the selling of programmes, instead of tickets, for a concert, held in Manchester on a Sunday, to be presided over by the Lord Mayor. I am glad to say that, in answer to a letter from a member of the T.S., informing him of the difficulties we had met with, the Lord Mayor kindly asked the member to meet him, and told him that, three days before the concert was to be held, he had learned that the programmes were being sold in order to evade the law, and that he had at once declined to have anything to do with the matter. Such action on the part of the chief magistrate in one of the greatest cities in the kingdom may direct public attention to the objectionable law, and aid in bringing about its repeal.

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It is delightful to hear from Burma of the progress now being made. The appointment of Mr. Moungh Thain Moungh as national lecturer has brought about the happiest results; on his visit to Moulmein, twenty-one leading Burmans joined the T.S., and similar success has followed his lectures elsewhere. The Burmans are inclined to have their own National Society, but wish, for a year or two, to federate their Lodges under Adyar, forming a Buddhist Theosophical Federation. Three Buddhist monks are taking active part in the movement; one is preparing a leaflet in Pali and Burmese, explaining the objects of the Society; translations of the latest edition of the *Buddhist Catechism*, and of *At the Feet of the Master* are on hand. Our old and faithful worker, Mr. M. Subramani

Iyer is labouring in the most unselfish way, quite realising that in a Buddhist country Theosophy should endeavour to help Buddhism.

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I am glad to report that the Dharma-Rakshana Sabha, a Hindu Association, with Mr. P. Narayana, a Hindu Theosophist, as Secretary, has succeeded, by bringing a suit, in obtaining legal authority for a proper scheme of administration for the funds of the great Rameshvaram Temple. The Hon. Mr. Sivaswami Iyer, Advocate-General, has taken the greatest trouble over this scheme, and has successfully carried it through. One provision of the scheme is the maintenance of a Pathashala out of the Temple Funds, encouraging Samskrit and Tamil literature, and it is proposed to follow the lines of instruction worked out in the Ranavira Pathashala of the Central Hindu College. The Dharma-Rakshana Sabha was founded on the 7th February, 1907, and I had the honour of helping the foundation thereof, but advised against the inclusion of any European, even one in sympathy with Hinduism like myself, for I felt that a reform of Hindu temples could only be well carried out by members of the Hindu faith. In such work it is important to avoid any outside interference, so as not to give ground for the excitation of religious bigotry. The Government has refused—wisely, I think—to interfere in this matter, despite the pressure of the Social Reform party; Hindus must help themselves in such matters, and it is Hindu Theosophists, who, as in this case, can most successfully carry out reforms.

I am amused to find that *The Vedantin*, edited by a Dr. R. V. Khedkar, and sent out by the Kolhapur-Math, rails against me as teaching the "inactive life," and speaks of the dreaminess resulting from my teaching! This is the last accusation one would have expected as regards myself, who am often, in India, accused of over-activity. In England, Dr. Khedkar seeks the help of the Theosophical Society, and lately appealed to Mr. Graham Pole, the Scotch General Secretary, for support in Edinburgh, while carrying on his work; but, at heart, he is hostile, and only seeks the aid of the Society in order more successfully to undermine it, while he makes his own movement. Over here, he praises up any Theosophist whom he thinks hostile to the Society's President—a poor sort of policy, but innocuous. However, every preacher of eastern thought may do useful work in England, so we may wish well to that part of Dr. Khedkar's work, while remaining conscious that he nourishes enmity to the Society within his heart. These people come—and go—like the 'Tiger Mahatma,' while the Society remains, ever growing in power.

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Enquiries come to me about the University scheme. I have arranged to meet the Hon. Pandit M. M. Malaviya, the Hon. Mr. Ganga Prasad Varma, and others during the later days of October, and shall have discussed the matter fully with them before this issue is in our readers' hands. I cannot wisely answer any enquiries until after these interviews.

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The Hon. Mrs. Charlton has been working very hard and very devotedly to protect Indian animals against over-work and cruelty. She writes to me that she is returning to England next spring for a rest, after two years of strenuous work. It may be remembered that she stayed at Adyar for a time, and opened her campaign under the auspices of the Governor of Madras, to whom I had the pleasure of introducing her. She sends me also a printed account of her work on the Rawalpindi to Kohala Road, where she succeeded in maintaining two mounted Inspectors during the late season. The Kashmir Durbar co-operated with her in her work. All Indian teachings and customs are against cruelty to animals, but the contact between two civilisations has largely destroyed the Indian way of regarding animals without substituting the better side of English feeling, which—outside sporting and meat-eating—is humane and friendly to our dumb brethren. Such work as Mrs. Charlton's therefore deserves our hearty co-operation.



THE MASTERS AND THE WAY TO THEM

*A Lecture delivered in the Dome, Brighton, on
June 30, 1911, by ANNIE BESANT, P. T. S.*

LOOKING far back over the long reaches of the history of the past, we see from time to time some great human Figure that rises far above the humanity of the time, that leaves in history a mark that is quite ineffaceable. Before what is called historic time, when humanity was still in its infancy, these greater Figures of the day were looked up to with reverence, with honour, almost with worship. Legends come down from these pre-historic times telling of divine Dynasties, of divine Kings, of divine Priests, and the magic of their names is so

immortal in the minds of men that even still the legends of the people among whom They lived preserve Their names in highest honour, deifying Them, making Them the equals of the Gods. Later on, during the periods that history recognises as authentic, still from time to time a great Figure stands out. But in these historic times we do not find them at the head of a nation; we do not see them on the throne or in the temple, but rather among the poorer crowds of men. They do not wield regal authority, they do not use priestly rank; but none the less they stand out above their fellows, and history remembers them when the names of others are forgotten. In the eyes of contemporary people, the King, the general, the statesman, these are the names that fill the public eye, that loom large before the face of men. But those of whom I speak are undistinguished, save by the wisdom of Their teaching, by the love that They win from men. And this is noticeable: that if there is a general who has cut his name deeply in the history of his time, cut it in letters that gleam out blood-red and dazzle the minds of the nations, such a name disappears, such a fame vanishes, while These remain. Who cares to-day to know the names of the generals who led the great hosts of Xerxes for the invasion of Greece? Who, to-day, feels any thrill of love when he names the great imperial name of Augustus, Emperor of Rome? But while the general is looked on with indifference, while the Emperor is only a name in history and men love him not, others like Krishna, like the Buddha, like the Christ, shine out as stars

among the names of men; human love clings round Them, human hearts adore Them; century after century only adds to Their glory, and only surrounds Their names with new rays of the love and the reverence of mankind. And to those men—the great spiritual Teachers of the race, They who are often in Their own times despised and rejected—belong the names that are enshrined in the heart of humanity, that are immortal, never-ending, and only increase in power as the ages roll on.

Now what is it that marks out those Men? What is it that gives Them a place so immortal in history? It is the power of Their spiritual knowledge, it is the might of Their purity, of Their compassion, of Their love. These are the Teachers of mankind, These are the men that the heart of humanity hails as Masters, and looks up to with reverence undying. They are truly Masters of the hearts and lives of men.

And the name Master in Christian ears should carry with it all of honour and of beauty that it is possible to attach to any epithet given by reverence to those whom men honour. For you may remember that in the days of the Christ, when He was speaking to His nearest disciples, He said to them: "Call no man master upon earth. One is your Master, even Christ." And you may remember on another occasion in similar words He said: "Ye call me Master and Lord. Ye do well, for so I am." Hence the word Master, that the Theosophist uses to-day, ought to carry with it in the western world all the traditions that are holiest,

all the thought that is the most reverent. And it is the men who are really divine, raised above humanity by the unfolding of the Divinity within Them, who are the men of whom to-day Theosophists speak when they talk of the Masters. Only there is this difference: that whereas we recognise Masters in the past, we also recognise Them in the present; that just as we acknowledge Their greatness when They stand out in history, so do we believe in Their continued existence, living to-day as They lived of old. And to us Masterhood is a living reality, not only a historical idea. They are men who still live on earth, and still are the Teachers of Their younger brothers; who live, keeping the human body, in order to be in closer touch with men, and showing out, in the splendour of a Divine humanity, what men may become when the God within them has unfolded as it is already unfolded in Them.

And the very word Master carries with it the implication of disciples. You cannot separate the pair, the Master and the disciple. So that in using the word as it was used of old, we assert also the possibility to-day of Discipleship, as possible now as two thousand years ago. And this, perhaps, is one of the differences which sometimes seems to arouse almost anger in the minds of those around us. That which all great religions teach, we declare to be as possible now as in the earlier days of men. We assert the existence of the Spirit in man to-day, as much as in the past that Spirit dwelt in humanity. So that the teachings of religion are not, to us, matters which rest on

the authority of any priest, of any Church, or of any book, but matters of living experience, matters of intensest reality; for to us to-day the blessed feet of the Masters walk the earth as they walked it long ago in Judæa, as they walked it long ago in the plains of Hindustan.

Thus the modern Theosophist carries on the tradition of all the great Faiths, declares that Masters are still living, can still be reached by men. And when I took as the title of the lecture not only the words "The Masters," but added also "the Way to Them," it was because I wanted to put before you to-night the road that leads to those great Ones, as it has led to Them through all the past of men; showing you, if I can, that the road is still open; showing you that the method of the treading is still within human reach and human capacity; tracing for you step by step that Path as it has been traced in the past; tracing the stages which men may traverse now, and reach a goal identical with that which our forefathers have trodden. For religions have ever taught the same. Religions have ever proclaimed that ancient Path. And whether you take the old faith of Hinduism, the later faith of Buddhism, the still more modern faith of Christianity, or the youngest of all, Islam, the faith of the Prophet of Arabia, they are all at one as to the existence of the Path. They all trace it on similar lines, and show out the method of the treading. So that if, in modern days, men disbelieve it, then they are contradicting the whole long experience during which humanity has known and trodden the Path, and they are really degrad-

ing their own generation by declaring that it cannot do what men have done before.

Let us, then, define exactly what, in the older teaching, is a Master. He is a man in whose Divinity is unfolded, who has gradually and slowly opened out, and made manifest the God within. He has trodden the ordinary path of man, and then climbed the steeper Path which rises to what, in modern days, has been called the Superman, the superhuman state, where human perfection is accomplished, and the eternal Spirit dwelling in the form of man begins a new, a higher cycle, with manifest Divinity shining out through the purified body. Such men have trodden the Path that you and I may tread. They are not miracles; They are not something outside the possibilities of man; They only differ from us as the genius differs from the man of talent. They are geniuses in the religious world; geniuses of the spiritual kind; and inasmuch as in the heart of every man there dwells the One Light that lighteth all who come into the world, so you and I, having that Light within us, can also learn to manifest it; for the Light is the same whether it be enclosed in glass transparent, or in glass that is soiled with all the murk of evil, so that the Light cannot shine through. The One Eternal Light is in all of us alike; only in some the coverings are pure so that the Light shines out, while in others it is, as it were, a spark that is hidden by the surrounding case through which the Light-beams are unable to pass.

Now the Master is the man who has become divine, an Elder Brother; a Brother sharing the

same humanity, but elder by the greatness of His evolution. Along the Path which I am to describe He has travelled and reached its further point, passing through Initiation after Initiation, and thereby widening out His consciousness, until it knows not only this world, but all the worlds in which the Spirit lives; but He is still living in the body, as I said, in order to be able to come more closely into touch with His fellow-men, and, as the very name implies, ready to take disciples, that He may teach them how to tread the Path that He Himself has trodden. Such, then, is a Master.

But what is the Way?

Now I said, a moment ago, that the great religions all point to this Way. It is clearly described in the great eastern Faiths which I mentioned; and in the Roman Catholic part of Christianity, where the tradition has come down unbroken from the times of Christ, you find the same Path described so clearly and so definitely that you might as well take it described in the Christian terms, as turn to eastern religions and find it described in names of languages other than your own. Let me remind you for a moment, in speaking of Christianity, that the great occult tradition of the past—partly in consequence of political conditions, partly in consequence of abuses that had crept into religion—that that great occult tradition was sorely wrenched and broken in those times of religious and political convulsion known as the Reformation. In that sudden reaction against many an abuse and many a superstition, much was unfortunately lost that really belonged to Christian discipline and

Christian training—the definite method of meditation, the training of the individual step by step in ways whereby he might learn mastery of the body, mastery of the emotions, mastery of the mind, in orderly succession—just as an ordinary science would be taught to-day—that ancient discipline which makes the saint, which develops more rapidly than it can otherwise be developed the power of the Spirit in man. That, because it had been abused, because it had become encrusted often with superstition, was impatiently cast aside in the reaction of the mind against a bondage that had become intolerable. Still, it exists in Roman Catholic Christianity; and the other great communities, the Anglican and the Nonconformist, in these modern days, are beginning to grope after the Path which had become obscured. For Religion finds itself at a disadvantage in the face of Science, when it can only oppose authority to experiment, and belief to knowledge. If Religion be true, then its truths should be provable, should be matters of knowledge, and not only matters of faith. As Origen said many a century ago, the Church needs Gnostics as well as believers, knowers as well as those who accept truth on external authority. And the Church to-day would be stronger in face of the growing knowledge of the physical world, if the super-physical worlds were scientifically known, as they may be known by those who follow the Science of the Soul and tread the ancient Path.

For that development of the inner powers in man, that expansion of consciousness to include other worlds than this, that is part of the posses-

sion of religion that the modern Faith has very largely forgotten; and the treading of the Path implies the acquisition of that knowledge, so that superphysical worlds may become familiar as the physical world is familiar to the science of our time. And I want, therefore, if I can, to trace that Path, and to show you how it may be trodden.

Let me put side by side the description, first, of the Path as it has been given in Christian works, and then, as it is given by the Hindu and the Buddhist Faiths. I am not taking the details among the Mussulmans, because it is practically a repetition of the other, and that which I shall say of the Path as known in the East would be equally true of the Path as known by that great body of Muhammadan Mystics known as Sufis, who tread the Path, according to their Faith, along the same lines as do the elder Religions of the world.

First of all, the goal of the Path is conscious union with God; not mere prayer and aspiration, nor even the rapture of the Mystic; but a conscious union, in which man finds his consciousness expand stage after stage, until he unites with the Supreme Consciousness and knows himself as one with the Universal Life. That is the goal. And you may see an indication of it in those well-known words in which it is declared that "the knowledge of God is eternal life"—not faith, not belief, but *knowledge*. In that rests man's eternity, and in the poetical words of one of the old Hebrew Scriptures, unfortunately marked as apocryphal in the Anglican Church, you find the splendid verse, that "God created man to be the image of His own eternity".

And so in the words of a great Christian saint, S. Ambrose, you find the command he addresses to the pupil: "Become what you are"—paradoxical in form, but containing a supreme truth. Become in conscious reality that Divinity which you always are unconsciously, hidden in yourself. If you had not the germ of Divinity within you, then you could never expand into the conscious flower of Godhood; but, because God dwells in every heart, therefore that union is possible, and the aim of treading the Path, the end of the Path, is that conscious union with the Divine.

Now in the Christian Church the Path is divided into three stages, in the Hindu and Buddhist into two, sub-divided again. And it is very easy to see that the names cover the same experiences of the unfolding life. The first part of the Path for the Christian is called the Path of Purification. The Hindu and Buddhist call it the Probationary Path, the Path on which certain moral qualifications must be developed before the higher portions of the Path can be trodden by men. And while the Christian lays more stress on the passive fact of purification, the eastern lays more stress on the active acquirement of high qualifications—one rather the negative side, the other the active side, of positive achievement. But the result of both is identical, the changing of the man of the world into the saint, who is ready to tread the higher stages of the Path.

The second stage, according to the Christian, is that of Illumination, and after Illumination, Union. To the Hindu and Buddhist that second part is

divided into four stages, each marked by an expansion of consciousness, of which the first two represent the Path of Illumination, and the latter ones the Path of Union.

Now you can study that in Christianity along two lines. There are many books on Christian Mysticism where the stages of the Path are carefully marked out; but if you want it in a lighter form it is interesting to notice that in a recent novel, entitled *None other Gods*, by Father Benson, whose name is probably known to most of you, there is traced the life of a man who treads the stages of the Path one by one. I do not say that in a story you can learn how to tread the Path, but I do say that in that book, where the Path is defined in the terms I have mentioned—the familiar Christian terms for the Path to the Supreme Teacher—you will there find in that unfolding of a human life the stages quite definitely described under their own names. If you want to take it in fashion so light, not in the fashion of the student but in that of the superficially interested person, then you may turn over the pages of that remarkable book, to see that I am not giving a Theosophical interpretation to the Christian teaching; for quite definitely the words and the meaning are there both described with the added vividness that I spoke of, that it is given in the experiences of each human life.

Let us turn, for a moment, to work out these stages more in detail. What is it in a man's life in the world, as you know the world to-day, what is it that would so mark out a human being as

to show that he was getting ready to enter on the first stages of the Path? It may seem to you far away, strange and foreign; but bring it into your own lives. I will give you the mark whereby you can know whether a human being is preparing to enter on the Path. It is the life that is marked by unselfish service of others; by the willingness to sacrifice all for the good of others; by the readiness to give up all that men of the world account valuable in devotion to a cause which is believed to embody the right: the life which counts all the prizes of earth as valueless compared with the service of the Ideal which has attracted and occupied the heart. There is the mark of the man who is approaching the Path. It does not very much matter what the cause is. It is the spirit in which it is worked for which marks the development of the human Spirit. You may, or you may not, agree with the particular thing to which the man or woman devotes life and energy, fortune and time; but if you find that the person is ready to sacrifice all for that which he believes to be right; if you find that he asks for no reward save the joy of the sacrifice which brings the ideal nearer to realisation; if you find that he will give up everything that men and women value, and count it as dross compared to the delight of giving everything to the ideal that is loved: ah, there you have the soul approaching the Strait Gate, through which may pass no one but the servant of men, who casts everything aside which would retard him on his way, and finds his chiefest joy in life in the helping, in the service, of his brethren.

Now that need not be far from any one of you. It is no strange mystical idea, but the most practical of all. Any one of you, if you have the spirit in you, can find the opportunity of such service of men. It is not a question really of prayer and meditation, although meditation be the food of the inner life. I have known a man approach the entrance to the Path who was feeble in meditation, and showed his love more in service of his fellow-men than in sitting in meditation, in contemplation of the Divine. It is the Heart of Love that is looked for by the Masters when They seek for pupils in the humanity of the time, the Heart on fire with Love, so that in all the darkness of human selfishness, in the night of human struggle, that Heart of Love glows out like a lamp in the darkness, and the Master sees it, and knows that a future disciple is there.

That, then, is the first stage. Clear enough, simple enough, but hard for many. There is no other way of turning towards the Path. And then, when the power to give all for love's sake shows itself in the human life, as I said, it catches the attention of a Master and He turns towards that possible disciple. Then comes the time when the knowledge is put in the man's way as to the next steps that he must take—those that I said were called Purification in the Christian Church, the Path of Probation in the others.

I will take them now in the eastern way, because they are more precise and exact, and therefore, to the concrete mind, more easy to grasp than the more vague way in which they are

mostly put in the mystical works of the Christian world. For Science and Religion are not divorced in the East as in the West, and so there is a precision in the eastern teaching which is often lacking when you turn to the West.

What are the qualifications demanded in order that that Path may be trodden, and that what is called Initiation may be reached? First of all: to develop in yourself the power of distinguishing between the eternal and the transitory, the real and the unreal, the spiritual and the temporal, in those around you and in yourself, in the circumstances of life and in the choices that you make; to separate out the element of that which is permanent from that which is fleeting, the real values from the false values that so often deceive the hearts of men, to learn true Discrimination of that which is worth striving for and that which is not worth it; of the difference between fame and power and social position, things that all perish with the moment, and the growth of the character, the development of nobility of soul, that inner valuable part of man that is thought so little of while the prizes of earth are grasped. You must develop a true Discernment, a true Discrimination, and know the valuable from the worthless in all that surrounds you in life. In the men and women that you meet, you must learn to discern the God within them from the passions and the follies and the faults that are without; and so, seeing the Divine, seeing the best in every man and not the worst, you must learn to identify yourself with his best in order to help him, not hating the worst, for hate only

strengthens the hold of that worst upon him and makes it harder for him to rise. That is the first of the qualifications gained in the treading of the Probationary Path:

Next comes what is called Dispassion, or Desirelessness. All the ordinary desires that make up so much of your life, changing with every mood, all those have to be changed into the one desire: to be in perfect accord with the Will of the Divine. All your fleeting fancies and passing whims, your likings for this and dislikings for the other, the things that change continually and that lack the element of permanence, those are to be transcended—not trampled out and killed, but transmuted by that real spiritual alchemy which turns the base metal into the noble, and transforms the lower into the higher. You may have a human love which has in it much that is weak, much that is selfish, much that is undesirable. Do not try to kill it out, but try rather to raise it to its highest, and so gradually to transcend the lower and the animal side. Love is divine, and the lowest love is better, nearer to Divinity, than the selfishness which may be pure and rigid, but knows not the pulse of all-redeeming love. And so, if you find love in a human heart, even though it be animal and base, do not trample upon it, do not despise it, but rather try to raise it gradually, to purify it, and to turn the base into the noble by that spiritual alchemy I mentioned. That is the path of progress, not trampling on human nature but transfiguring it, making it irradiate with Divinity. For some make the blunder that they try

to kill out the human in reaching after the Divine, forgetting that the Divine is really the human raised into Divinity, and that we do not cease to be men because we become Gods. That is the second step upon the Path.

And then there come six qualities sometimes classed together as Mental Endowments, sometimes more simply as Good Conduct. Each of them, as I name them, explains itself. They are regarded as the qualities most necessary for the disciple who is approaching the entrance to the Path. Control of Mind: absolutely essential, but how rare! Watch your own mind for an hour, and find out how much it is under control or not. Why, where the mind is strong, it is more often the mind that controls the man, than the man that controls the mind. The mind is master, the man is servant; and although that is much better than being controlled by animal passion, or even by the higher intellectual passions, it is not control of the mind, which ought to be a servant under your control. Do you want to test it? Do you ever stay awake at night because you cannot get rid of a certain thought? Where, then, is control of mind? The mind harries you, worries you to death. It ought to be your obedient servant. A thought which is of no use to you is a thought which you ought to be able to exclude. Now if you have an anxiety, business or family worry, you lie awake. But why? It does not make the trouble less; it does not cure the mischief; it only exhausts your strength. And a man who has control of mind shuts out of the mind the thought, dwelling on which is of no value

either to himself or anyone else, and, sending that thought outside and locking the door of the mind, he turns round and goes quietly to sleep, and wakes up the stronger and the more vigorous, ready to deal with the problem with fresh strength and gathered power. And that is as good a test as you can have. Test your mind by that, and then, if you find it is your master, begin to try to control it. Give a few minutes every morning before going out into the world to fixing your mind on one definite subject. The best thing is a virtue, because the mind is creative, and what you think about you become. So that if, in controlling the mind, you choose as the object of thought something that you want to build into your character, then, to use a common proverb, you "kill two birds with one stone"—you build the virtue into your character, and, in building, you learn to control the mind, which is the creative power that you should use for the shaping of yourself. Control of Mind is necessary; then Control of Body. That includes control of act, control of word. How much mischief is caused by uncontrolled tongues, by thoughtless speech, by careless repetition! You hear something. You do not know whether it is true or not, but you mention it again, and give it added strength—and it is generally something unkind rather than kind, mischievous rather than helpful. Control of the tongue! Vital for the man who would try to tread the Path, for no harsh or unkind word, no hasty impatient phrase, may escape from the tongue which is consecrated to service, and which must not injure even an enemy; for that which

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wounds has no place in the Kingdom of Love. And after Control of Mind and Body, then the other virtues that are specially needed for the treading of the Path: Endurance, that strong virtue which is able to bear, which is able to persevere against discouragement, which faces difficulties, which does not weep over them but conquers them, which recognises obstacles, not to be daunted by them but to climb over them. The heroic virtue of Endurance is demanded from the man who would tread the Path. Next, Tolerance. Not the condescending Tolerance which says: "Yes, I am right, but you may go your own ignorant way if you please. I know, and you are ignorant, but still I do not want to interfere with you." That is contempt, not the true Tolerance. Tolerance is not to recognise the right of another to think for himself, but never to dream that interference with that other can be even within the round of your duty; to be so sure that the Spirit in every man is trying to mould that man to the highest purposes, that you would not dream of dictating, of interfering, of saying what path he should tread; to recognise the supremacy in the individual of his own reason and his own conscience; to offer help if help is wanted, but never to be offended if it be refused, never to try to dominate or control. That is the Tolerance demanded from the would-be disciple, and it would mean peace where so often now there is war. And after these—Control of Mind; Control of Body; Endurance; Tolerance—then there comes Faith (in the only true meaning of the word), the deep inner conviction of your own Divinity and

therefore of your power to achieve, the conviction that the Spirit in you can do all that it wills to do. That strong faith which wells up from the inner consciousness of Divinity not yet thoroughly realised, but sensed and felt—it is that Faith which enables a man to overcome overwhelming difficulties, which enables him ever to persevere when that which seems impossible confronts him. Lastly, Balance, a steady poise unshaken by sorrow or joy. These are the six things which make up what we call Good Conduct.

The fourth Qualification is the Desire for Union, love raised from the Human to the Divine, the realisation of man's true goal and the will to achieve it.

And when the man has these, not perfectly, but so that they mark his character and show out in his life, then the man is ready for Initiation, and his Master leads him to the Portal, where he who knocks truly shall find that the Door opens before his appeal.

Now what is Initiation? It is the widening out of consciousness to embrace a new world, which then comes within your power of study, comes within your faculties to investigate and to know. That is what Initiation means. It means that the man has so far purified himself that his consciousness can widen out to embrace the super-physical as well as the physical, and the whole life becomes larger, wider, greater; for with the widening of the consciousness the man's horizons widen, and he understands and sees where before he only felt and groped. And the Initiations on

the Path through which a man must tread are four in number, before that of the Master is obtained.

I have given the Qualifications which make the man ready to pass through the First, and after that is passed and lies behind him, then he has to begin the long, toilsome labour of perfecting his humanity. No longer now may he develop a quality partially, incompletely, but he must completely achieve each new task marked out. And after the First Great Initiation, before entering the Second, he must eradicate wholly three great weaknesses in human nature. He must overcome Doubt—not doubt in the presence of the unknown; that is the necessary attitude of the reason until it understands; there are certain matters so vital that until the man *knows* them by individual knowledge, so that no doubt on them can arise in the future, he is not ready to go further along the Path. No chemist doubts that if he puts together oxygen and hydrogen and raises them to a certain temperature, he will have water. He knows it. He has performed the experiment over and over again. He knows that is true, and on that no doubt can arise. That is what we mean by absence of Doubt, and it regards three particular points. He must know Reincarnation to be true; not accept it on authority, not believe it because others do, but know it by his own memory, which makes it as undoubted a fact as your own childhood is undoubtedly your own, and that of no one else. That is the first point on which he must be utterly illuminated. He must know his past. Then

he must get rid of all Superstition. And what is superstition? The taking of the unessential for the essential, the form for the truth, of the outer ceremony for the inner reality. That is the second thing that must pass utterly away. He sees the value of rites and ceremonies, and knows their place in human evolution; but he knows that they are bridges to reach unseen realities, and when he can reach those without the bridge, then to him they are no longer necessary; while treating them with all rightful reverence for the sake of those who still need them, he knows that for himself their use is past, he can attain his point without them. And the third thing to be got rid of is the Sense of Separateness, the sense that you are separate from another. Hard to get rid of, and yet in the wider consciousness comparatively easy. For in that larger consciousness you feel your unity with your fellow-man, and that transcends the difference. You look at him and you say: "Yes; your body is different, your emotions are different, your mind is different, but your Spirit is one with mine, and there there is no separation between us. This body, these emotions, this mind, after all they are mine as much as yours, for there is only one Spirit, and we all share in that one nature, in the Universal Life." And when the Initiate knows that, when he realises it within the sinner, the sinner's sin belongs to the Initiate, and the Initiate's purity belongs to the sinner. He is one with the lowest as well as with the highest. Aye, but that is not always so welcome. We are glad to claim identity with those above us, but how many of us are

willing to claim identity with those below us? And yet we can never realise our identity with the Christ, until we also realise our identity with the vagabond and the sinner. And that is what is meant by losing the sense of separateness.

When the man has cast off these three weaknesses, he passes on to the next Initiation, and there his work is not to get rid of weaknesses, but to build up the subtle bodies, the higher bodies of man for work in the three worlds closely connected with our physical world, and in the worlds still higher than those. And he must perfect the inner construction before he can pass on to the Third Great Initiation, for then in every world connected with our own he is able to work freely and helpfully for all, then he is ready to pass the Third Portal, and on the other side of that to cast aside for ever all the feelings of liking and disliking, of attraction and repulsion, which make so much of human life down here. It is the realisation of the Divinity in man that makes that possible, the realisation of the unreality of all the lower matter that divides.

And when he has acquired this and become equal and balanced, willing to help the enemy as readily as the friend, taking as much joy in the helping of the foe as in the helping of the nearest relative, he is ready to pass through the Fourth Great Initiation, that which marks the end of compulsory reincarnation, which is symbolised in the Christian story of the Passion and the Cross. For the life of Christ is not only a historical record—though that it is; but it is also the story of the

unfolding human Spirit through these gateways of Initiation. The First Initiation is symbolised by the birth of the Christ, when the Star in the East arises over the young Child; and the Second by the Baptism, where the Spirit descends upon Him and dwells with Him for evermore; and the Third by the Transfiguration on the Mount, where the inner Deity shines through; and the Fourth by the Passion—Gethsemane and Calvary—the death of the lower man.

The Fifth is the Initiation of the Master, which is symbolised by the Resurrection and Ascension of the Christ. Over Him thereafter death has no power to slay, and life has no power to fetter. He is free, free in life and death; for he has realised the Eternal, and the life of earth and the death of earth are equally incapable of touching Him. And then, having thus risen and ascended, He becomes the triumphant Master, the Helper, the Saviour of men; having suffered all, conquered all, wrought all, He is able then to “help to the uttermost,” not by taking the place of the weak, but by infusing His own strength into the weak, so that the weak becomes the strong; not by substitution of His purity for the foulness of the sinner, but by permeating the sinner with His purity, until he also has become pure. It is identity of nature, not substitution of person.

And that is the life of the risen Christ—to help His brethren, who are still in the bonds of earth and death. The Master, the Master triumphant! You can reach that point; you can tread the Path He trod; you can achieve the goal that He

has achieved. Oh, do you think the words too strong? perchance, to the minds of some of you, almost verging on blasphemy? And yet it is written in your own Scripture that Christ is "the first-born among many brethren". It is written that He is to be born in the Christian, there to grow to the measure of the stature of His fulness. The Christian Church in modern days has almost forgotten that noblest teaching, that every man is a potential Christ. It has so loved and revered the historical Christ that it would make Him unique, and it forgets that He has left an example that we should follow in His steps.

Yet that is the most splendid privilege of man, that the true birthright of the human Spirit, to know his own Divinity, and then to realise it, to know his own Divinity and then to manifest it. Nothing less than that is the prize for which Humanity is striving. Born of the Eternal Spirit, nothing less than that can satisfy the cravings of man. And to know that that is so, and then to tread the Path; to know that the Masters have done it, and that you and I can do the same; that is to rise to the true Mount of Humanity, where man becomes transfigured into God. It is to know the possibilities of your own nature, and thus to fulfil the purpose for which you came into the world; for the world exists for the unfolding of the Spirit, and nothing less than Divinity is the true goal of man.

Annie Besant

A TEXTBOOK OF THEOSOPHY

CHAPTER III

THE FORMATION OF A SOLAR SYSTEM

By C. W. LEADBEATER

(Continued from p. 39)

[These chapters are from a forthcoming volume to be published by THE THEOSOPHIST Office, and therefore we reiterate our rule that "permission for the reprint of a series of articles is not granted". Permission for translation should be obtained from THE THEOSOPHIST Office.—Ed.]

THE beginning of the universe (if ever it had a beginning) is beyond our ken. At the earliest point of history that we can reach, the two great opposites of Spirit and matter, of life and form, are already in full activity. We find that the ordinary conception of matter needs a revision, for what are commonly called force and matter are in reality only two varieties of Spirit at different stages in evolution, and the real matter or basis of everything lies in the background unperceived. A French scientist has recently said:

"There is no matter; there are nothing but holes in the æther."

This also agrees with the celebrated theory of Professor Osborne Reynolds. Occult investigation

shows this to be the correct view, and in that way explains what Oriental sacred books mean when they say that matter is an illusion.

The ultimate root-matter as seen at our level is what scientists call the æther of space.¹ To every physical sense the space occupied by it appears empty, yet in reality this æther is far denser than anything of which we can conceive. Its density is defined by Professor Reynolds as being ten thousand times greater than that of water, and its mean pressure as seven hundred and fifty thousand tons to the square inch.

This substance is perceptible only to highly developed clairvoyant power. We must assume a time (though we have no direct knowledge on this point) when this substance filled all space. We must also suppose that some great Being (not the Deity of a solar system, but some Being almost infinitely higher than that) changed this condition of rest by pouring out His spirit or force into a certain section of this matter, a section of the size of a whole universe. The effect of the introduction of this force is as that of the blowing of a mighty breath; it has formed within this æther an incalculable number of tiny spherical bubbles,² and these bubbles are the ultimate atoms of which what we call matter is composed. They are not the atoms of the chemist, nor even the ultimate atoms of the physical world. They stand at a far higher level, and what are usually called

¹ This has been described in *Occult Chemistry* under the name of koilon.

² The bubbles are spoken of in *The Secret Doctrine* as the holes which Fohat digs in space.

atoms are composed of vast aggregations of these bubbles, as will be seen later.

When the Solar Deity begins to make His system, He finds ready to His hand this material—this infinite mass of tiny bubbles which can be built up into various kinds of matter as we know it. He commences by defining the limit of His field of activity, a vast sphere whose circumference is far larger than the orbit of the outermost of His future planets. Within the limit of that sphere He sets up a kind of gigantic vortex—a motion which sweeps together all the bubbles into a vast central mass, the material of the nebula that is to be.

Into this vast revolving sphere He sends forth successive impulses of force, gathering together the bubbles into ever more and more complex aggregations and producing in this way seven gigantic interpenetrating worlds of matter of different degrees of density, all concentric and all occupying the same space.

Acting through His Third Aspect He sends forth into this stupendous sphere the first of these impulses. It sets up all through the sphere a vast number of tiny vortices, each of which draws into itself forty-nine bubbles, and arranges them in a certain shape. These little groupings of bubbles so formed are the atoms of the second of the interpenetrating worlds. The whole number of the bubbles is not used in this way, sufficient being left in the dissociated state to act as atoms for the first and highest of these worlds. In due time comes the second impulse, which seizes upon nearly

all these forty-nine-bubble atoms (leaving only enough to provide atoms for the second world), draws them back into itself and then, throwing them out again, sets up among them vortices, each of which holds within itself 2,401 bubbles (49^2). These form the atoms of the third world. Again after a time comes a third impulse, which in the same way seizes upon nearly all these 2,401-bubble atoms, draws them back again into their original form, and again throws them outward once more as the atoms of the fourth world—each atom containing this time 49^3 bubbles. This process is repeated until the sixth of these successive impulses has built the atom of the seventh or lowest world—that atom containing 49^6 of the original bubbles.

This atom of the seventh world is the ultimate atom of the physical world—not any of the atoms of which chemists speak, but that ultimate out of which all their atoms are made. We have at this stage arrived at that condition of affairs in which the vast whirling sphere contains within itself seven types of matter, all one in essence, because all built of the same kind of bubbles, but differing in their degree of density. All these types are freely intermingled, so that specimens of each type would be found in a small portion of the sphere taken at random in any part of it, with, however, a general tendency of the heavier atoms to gravitate more and more towards the centre.

The seventh impulse sent out from the Third Aspect of the Deity does not, as before, draw back the physical atoms which were last made into the original dissociated bubbles, but draws them together

into certain aggregations, thus making a number of different kinds of what may be called proto-elements, and these again are joined together into the various forms which are known to science as the chemical elements. The making of these extends over a long period of ages, and they are made in a certain definite order by the interaction of various forces, as is correctly indicated in Sir William Crookes' paper on *The Genesis of the Elements*. Indeed the process of their making is not even now concluded; uranium is the latest and heaviest element so far as we know, but others still more complicated may perhaps be produced in the future.

As ages rolled on the condensation increased, and presently the stage of a vast glowing nebula was reached. As it cooled, still rapidly rotating, it flattened into a huge disc and gradually broke up into rings surrounding a central body—an arrangement not unlike that which Saturn exhibits at the present day, though on a far larger scale. When the time drew near that the planets would be required for the purposes of evolution, the Deity set up somewhere in the thickness of each ring a subsidiary vortex, into which a great deal of the matter of the ring was by degrees collected. The collisions of the gathered fragments caused a revival of the heat, and the resulting planet was for a long time a mass of glowing gas. Little by little it cooled once more, until it became fit to be the theatre of life such as ours. Thus were all the planets formed.

Almost all the matter of those interpenetrating worlds was by this time concentrated into the

newly-formed planets. Each of them was and is composed of all those different kinds of matter. The earth upon which we are now living is not merely a great ball of physical matter, built of the the atoms of that lowest world, but has also attached to it an abundant supply of matter of the sixth, the fifth, the fourth and other worlds. It is well-known to all students of science that no particles of matter ever actually touch one another, even in the hardest of substances. The spaces between them are always far greater in proportion than their own size—enormously greater. So there is ample room for all the other kinds of atoms of all those other worlds, not only to lie between the atoms of the denser matter, but to move quite freely among them and around them. Consequently this globe, upon which we live, is not one world, but seven interpenetrating worlds, all occupying the same space, except that the finer types of matter extend further from the centre than does the denser matter.

We have given names to these interpenetrating worlds for convenience in speaking of them. No name is needed for the first, as man is not yet in direct connection with it; but when it is necessary to mention it, it may be called plane X. The second is described as the super-spiritual; but neither of these can be touched by the highest clairvoyant investigations at present possible for us. The third plane, whose atoms contain 2,401 bubbles, is called the spiritual world, because in it functions the highest Spirit in man as now constituted. The fourth plane is the sub-spiritual world,¹ and from it

¹ Called in Theosophical literature the buddhic plane.

come the highest intuitions. The fifth is the mental world, because of its matter is built the mind of man. The sixth is called the emotional or astral world, because the emotions of man cause undulations in its matter. (The name astral was given to it by mediæval alchemists, because its matter is starry or shining as compared to that of the denser world.) The seventh world, composed of the type of matter which we see all around us, is called the physical.

The matter of which all these interpenetrating worlds are built is essentially the same matter, but differently arranged and of different degrees of density. Therefore the rates at which these different types of matter normally vibrate are also different. They may be considered as a vast gamut of undulations consisting of many octaves. The physical matter uses a certain number of the lowest of these octaves, the astral matter another group of octaves just above that, the mental matter a still further group, and so on.

Not only has each of these worlds its own type of matter; it has also its own set of aggregations of that matter—its own substances. In each world we arrange these substances in seven classes according to the rate at which their molecules vibrate. Usually, but not invariably, the slower vibration involves also a larger molecule—a molecule, that is, built up by a special arrangement of the smaller molecules of the next higher sub-division. The application of heat increases the size of the molecules and also intensifies their vibration, so that they cover more ground, and the object as a whole expands, until the point is reached where the aggre-

gation of molecules breaks up, and the latter passes from one condition to that next above it. In the matter of the physical world the seven sub-divisions are represented by seven degrees of aggregation of matter, to which, beginning from below upwards, we give the names solid, liquid, gaseous, etheric, super-etheric, sub-atomic and atomic.

The atomic sub-division is one in which all forms are built by the compression into certain shapes of the physical atoms, without any previous aggregation of these atoms into blocks or molecules. Typifying the physical ultimate atom for the moment by a brick, any form in the atomic sub-division would be made by gathering together some of the bricks, and building them into a certain shape. In order to make matter for the next lower sub-division, a certain number of the bricks (atoms) would first be gathered together and cemented into small blocks of say four bricks each, five bricks each, six bricks or seven bricks; and then these blocks so made would be used as building-stones. For the next sub-division several of the blocks of the second sub-division arranged together in certain shapes would form building-stones, and so on to the lowest.

To transfer any substance from the solid condition to the liquid (so to say, to melt it) is to increase the vibrations of its compound molecules until at last they are shaken apart into the simpler molecules of which they were built. This process can in all cases be repeated again and again until finally any and every physical substance can be reduced to the ultimate atoms of the physical plane.

Each of these worlds has its inhabitants, whose senses are normally capable of responding to the undulations of their own world only. A man living (as we are all doing) in the physical world sees, hears, feels, by vibrations connected with the physical world around him. He is equally surrounded by the astral and mental and other worlds which are interpenetrating his own denser world, but of them he is normally unconscious, because his senses cannot respond to the oscillations of their matter, just as the physical eye cannot see by the vibrations of ultra-violet light, although scientific experiments show that they exist, and there are other consciousnesses with differently-formed organs who can see by them. A being living in the astral world might be occupying the very same space as a being living in the physical world, yet each would be entirely unconscious of the other and would in no way impede the free movement of the other. The same is true of all the other worlds. We are at this moment surrounded by these worlds of finer matter, as close to us as the world we see, and their inhabitants are passing through us and about us, but we are entirely unconscious of them.

Since our evolution is centred at present upon this globe which we call the earth, it is in connection with it only that we shall be speaking of these higher worlds, so in future when I use the term "astral world," I shall mean by it the astral part of our own globe only, and not (as heretofore) the astral part of the whole solar system. This astral part of our own world is also a globe, but of astral matter. It occupies the same place as the globe

which we see, but its matter (being so much lighter) extends out into space on all sides of us further than does the atmosphere of the earth—a great deal further. It stretches to a little less than the mean distance of the moon, so that though the two physical globes, the earth and the moon, are nearly 240,000 miles apart, the astral globes of these two bodies touch one another when the moon is in perigee, but not when she is in apogee. I shall apply the term “mental world” to the still larger globe of mental matter in the midst of which our physical earth exists. When we come to the still higher globes we have spheres large enough to touch the corresponding spheres of other planets in the system, though their matter also is just as much about us here on the surface of the solid earth as that of the others. All these globes of finer matter are a part of us, and are all revolving round the sun with their visible part. The student will do well to accustom himself to think of our earth as the whole of this mass of interpenetrating worlds—not only the comparatively small physical ball in the centre of it.

CHAPTER IV

THE EVOLUTION OF LIFE

All the impulses of life which I have described as building the interpenetrating worlds come forth from the Third Aspect of the Deity. Hence in the Christian scheme that Aspect is called “the Giver of Life,” the Spirit who brooded over the face of the waters of space. In Theosophical literature

these impulses are usually taken as a whole, and called the first outpouring.

When the worlds had been prepared to this extent, and most of the chemical elements already existed, the second outpouring of life took place, and this came from the Second Aspect of the Deity. It brought with it the power of combination. In all those worlds it found existing what may be thought of as elements corresponding to those worlds. It proceeded to combine those elements into organisms which it then ensouled, and in this way it built up the seven kingdoms of nature. Theosophy recognises seven kingdoms, because it regards man as separate from the animal kingdom, and it takes into account several stages of evolution which are unseen by the physical eye, and gives to them the mediæval name of "elemental kingdoms".

The divine life pours itself into matter from above, and its whole course may be thought of in two stages—the gradual assumption of grosser and grosser matter, and then the gradual casting off again of the vehicles which have been assumed. The earliest level upon which its vehicles can be scientifically observed is the mental—the fifth counting from the finer to the grosser, the first on which there are separated globes. In practical study it is found convenient to divide this mental world into two parts, which we call the higher and the lower according to the degree of density of their matter. The higher consists of the three higher sub-divisions of mental matter; the lower part of the other four.

When the outpouring reaches the higher mental world it draws together the ethereal elements there,

combines them into what at that level correspond to substances, and of these substances builds forms which it inhabits. We call this the first elemental kingdom.

After a long period of evolution through different forms at that level, the wave of life, which is all the time pressing steadily downwards, learns to identify itself so fully with those forms that, instead of occupying them and withdrawing from them periodically, it is able to hold them permanently and make them part of itself, so that now from that level it can proceed to the temporary occupation of forms at a still lower level. When it reaches this stage we call it the second elemental kingdom, the ensouling life of which resides upon the higher mental levels, while the vehicles through which it manifests are on the lower.

After another vast period of similar length it is found that the downward pressure has caused this process to repeat itself; once more the life has identified itself with its form and has taken up its residence upon the lower mental levels, so that it is capable of ensouling bodies in the astral world. At this stage we call it the third elemental kingdom.

We speak of all these forms as finer or grosser relatively to one another, but all of them are almost infinitely finer than any with which we are acquainted in the physical world. Each of these three is a kingdom of nature, as varied in the manifestations of its different forms of life as is the animal or vegetable kingdom which we know. After a long period spent in ensouling the

forms of the third of these elemental kingdoms it identifies itself with them in turn, and so is able to ensoul the etheric part of the mineral kingdom, and becomes the life which vivifies that—for there is a life in the mineral kingdom just as much as in the vegetable or the animal, although it is in conditions where it cannot manifest so freely. In the course of the mineral evolution the downward pressure causes it to identify itself in the same way with the etheric matter of the physical world, and from that to ensoul the denser matter of such minerals as are perceptible to our senses.

In the mineral kingdom we include not only the minerals known to science, but also liquids, gases and many etheric substances the existence of which is unknown to western science. All the matter of which we know anything is living matter, and the life which it contains is always evolving. When it has reached the central point of the mineral stage the downward pressure ceases, and is replaced by an upward tendency; the outbreathing has ceased and the indrawing has begun.

When mineral evolution is completed, the life has withdrawn itself again into the astral world, but bearing with it all the results obtained through its experiences in the physical. At this stage it ensouls vegetable forms, and begins to show itself much more clearly as what we commonly call life—plant-life of all kinds; and at a yet later stage of its development it leaves the vegetable kingdom and ensouls the animal kingdom. The attainment of this level is the sign that it has withdrawn itself still further, and is now working from the lower

mental plane. In order to work from that mental world in physical matter it must operate through the intervening astral matter; and that astral matter is now no longer part of the garment of the group soul as a whole, but is the individual astral body of the animal concerned, as will be later explained.

In each of these kingdoms it not only passes a period of time which is to our ideas almost incredibly long, but it also goes through a definite course of evolution, beginning from the lower manifestations of that kingdom and ending with the highest. In the vegetable kingdom, for example, the life-force might commence its career by ensouling grasses or mosses and end it by ensouling magnificent forest trees. In the animal kingdom it might commence with mosquitoes or with animalculæ, and might end with the finest specimens of the mammalia.

The whole process, however, is one of steady evolution from lower forms to higher, from the simpler to the more complex. But what is evolving is not primarily the form, but the life within it. The forms also evolve and grow better as time passes; but this is in order that they may be appropriate vehicles for more and more advanced waves of life. When the life has reached the highest level possible in the animal kingdom, it may then pass on into the human kingdom, under conditions which will presently be explained.

The outpouring leaves one kingdom and passes to another, so that if we had to deal with only one wave of this outpouring we could have in exis-

tence only one kingdom at a time. But the Deity sends out a constant succession of these waves, so that at any given time we find a number of them simultaneously in operation. We ourselves represent one such wave; but we find evolving alongside us another wave which ensouls the animal kingdom—a wave which came out from the Deity one stage later than we did. We find also the vegetable kingdom, which represents a third wave, and the mineral kingdom, which represents a fourth; and occultists know of the existence all round us of three elemental kingdoms, which represent the fifth, sixth and seventh waves. All these, however, are successive ripples of the same great outpouring from the Second Aspect of the Deity.

We have here, then, a scheme of evolution in which the divine life involves itself more and more deeply in matter, in order that through that matter it may receive vibrations which could not otherwise affect it—impacts from without, which by degrees arouse within it rates of undulation corresponding to their own, so that it learns to respond to them. Later on it learns of itself to generate these rates of undulation, and so becomes a being possessed of spiritual powers.

We may presume that when this outpouring of life originally came forth from the Deity, at some level altogether beyond our power of cognition, it may perhaps have been homogeneous; but when it first comes within practical cognisance, when it is itself in the sub-spiritual world, but is ensouling bodies made of the matter of the higher mental world, it is already not one vast world-soul,

but many souls. Let us suppose a homogeneous outpouring, which may be considered as one vast soul, at one end of the scale; at the other, when humanity is reached, we find that one vast soul broken up into the millions of the comparatively little souls of individual men. At any stage between these two extremes we find an intermediate condition, the vast world-soul already sub-divided, but not to the utmost limit of possible sub-division.

Each man is a soul, but not each animal or each plant. Man, as a soul, can manifest through only one body at a time in the physical world, whereas one animal soul manifests simultaneously through a number of animal bodies, one plant soul through a number of separate plants. A lion, for example, is not a permanently separate entity in the same way as a man is. When the man dies—that is, when he as a soul lays aside his physical body—he remains himself exactly as he was before, an entity separate from all other entities. When the lion dies, that which has been the separate soul of him is, as it were, poured back into the mass from which it came—a mass which is at the same time providing the souls for many other lions. To such a mass we give the name of “group-soul”.

To such a group-soul is attached a considerable number of lion bodies—let us say a hundred. Each of those bodies while it lives has its hundredth part of the group-soul attached to it, and for the time being apparently quite separate, so that the lion is as much an individual during his physical life as the man; but he is not a permanent

individual. When he dies the soul of him flows back into the group-soul to which it belongs, and that identical lion-soul cannot be separated again from the group.

A useful analogy may help comprehension. Imagine the group-soul to be represented by the water in a bucket and the hundred lion bodies by a hundred tumblers. As each tumbler is dipped into the bucket it takes out from it a tumblerful of water (the separate soul). That water for the time being takes the shape of the vehicle which it fills, and is for a time separate from the water which remains in the bucket, and from the water in the other tumblers.

Now put into each of the hundred tumblers some kind of colouring matter or some kind of flavouring. That will represent the qualities developed by its experiences in the separate soul of the lion during its life-time. Pour back the water from the tumbler into the bucket; that represents the death of the lion. The colouring matter or the flavouring will be distributed through the whole of the water in the bucket, but will be a much fainter colouring, a much less pronounced flavour when thus distributed than it was when confined in one tumbler. The qualities developed by the experience of one lion attached to that group-soul are therefore shared by the entire group-soul, but in a much lower degree.

We may take out another tumblerful of water from that bucket, but we can never again get exactly the same tumblerful after it has once been mingled with the rest. Every tumblerful taken from that bucket in the future will contain some traces

of the colouring or flavouring put into each tumbler whose contents have been returned to the bucket. Just so the qualities developed by the experience of a single lion will become the common property of all lions who are in the future to be born from that group-soul, though in a lesser degree than that in which they existed in the individual lion who developed them.

That is the explanation of inherited instincts; that is why the duckling which has been hatched by a hen takes to the water instantly without needing to be shown how to swim; why the chicken just out of its shell will cower at the shadow of a hawk; why a bird which has been artificially hatched, and has never seen a nest, nevertheless knows how to make one, and makes it according to the traditions of its kind.

Lower down in the scale of animal life enormous numbers of the bodies are attached to a single group-soul—countless millions, for example, in the case of some of the smaller insects; but as we rise in the animal kingdom the number of bodies attached to a single group-soul becomes smaller and smaller, and therefore the differences between individuals become greater.

Thus the group-souls gradually break up. Returning to the symbol of the bucket, as tumbler after tumbler of water is withdrawn from it, tinted with some sort of colouring matter and returned to it, the whole bucketful of water gradually becomes richer in colour. Suppose that by imperceptible degrees a kind of vertical film forms itself across the centre of the bucket, and gradually solidifies

itself into a division, so that we have now a right half and a left half to the bucket, and each tumblerful of water which is taken out is returned always to the same half from which it came.

Then presently a difference will be set up, and the liquid in one half of the bucket will no longer be the same as that in the other. We have then practically two buckets, and when this stage is reached in a group-soul it splits into two, as a cell separates by fission. In this way, as the experience grows ever richer, the group-souls grow smaller but more numerous, until at the highest point we arrive at man with his single individual soul which no longer returns into a group, but remains always separate.

One of the life-waves is ensouling the whole of a kingdom; but not every group-soul in that life-wave will pass through the whole of that kingdom from the bottom to the top. If in the vegetable kingdom a certain group-soul has ensouled forest trees, when it passes on into the animal kingdom it will omit all the lower stages—that is, it will never ensoul insects or reptiles, but will begin at once at the level of the lower mammalia. The insects and reptiles will be ensouled by group-souls which have for some reason left the vegetable kingdom at a much lower level than the forest tree. In the same way the group-soul which has reached the highest levels of the animal kingdom will not individualise into primitive savages, but into men of somewhat higher type, the primitive savages being recruited from group-souls which have left the animal kingdom at a lower level.

Group-souls at any level or at all levels arrange themselves into seven great types, according to the Planetary Spirit through which their life has poured forth. These types are clearly distinguishable in all the kingdoms, and the successive forms taken by any one of them form a connected series, so that animals, vegetables, minerals and the varieties of the elemental creatures may all be arranged into seven great groups, and the life coming along one of those lines will not diverge into any of the others.

No detailed list has yet been made of the animals, plants or minerals from this point of view; but it is certain that the life which is found ensouling a mineral of a particular type will never ensoul a mineral of any other type than its own, though within that type it may vary. When it passes on to the vegetable and animal kingdoms it will ensoul vegetables and animals of that type and of no other; and when it eventually reaches humanity it will individualise into men of that type and of no other.

The method of individualisation is the raising of the soul of a particular animal to a level so much higher than that attained by its group-soul that it can no longer return to the latter. This cannot be done with *any* animal, but only with those whose brain is developed to a certain level, and the method usually adopted to acquire such mental development is to bring the animal into close contact with man. Individualisation, therefore, is possible only for domestic animals, and only from certain kinds even of those. At the head of each

of the seven types stands one kind of domestic animal—the dog for one; the cat for another; the elephant for a third, and so on. The wild animals can all be arranged on seven lines leading up to the domestic animals; for example, the fox and the wolf are obviously on the same line with the dog, while the lion, the tiger and the leopard equally obviously lead up to the domestic cat; so that the group-soul animating a hundred lions mentioned some time ago might at a later stage of its evolution have divided into, let us say, five group-souls each animating twenty cats.

The life-wave spends a long period of time in each kingdom; we are now only a little past the middle of such a period, and consequently the conditions are not favourable for the achievement of that individualisation which normally comes only at the end of a period. Rare instances of such attainment may occasionally be observed on the part of some animal much in advance of the average. Close association with man is necessary to produce this result. The animal if kindly treated develops devoted affection for his human friend, and also unfolds his intellectual powers in trying to understand that friend and to anticipate his wishes. In addition to this the emotions and the thoughts of the man act constantly upon those of the animal, and tend to raise him to a higher level both emotionally and intellectually. Under favourable circumstances this development may proceed so far as to raise the animal altogether out of touch with the group to which it belongs, so that his fragment of a group-soul becomes capable of responding to the

outpouring which comes from the First Aspect of the Deity.

For this final outpouring is not like the others, a mighty outrush affecting thousands or millions simultaneously; it comes to each one individually as that one is ready to receive it. This outpouring has already descended as far as the sub-spiritual world; but it comes no farther than that until this upward leap is made by the soul of the animal from below; but when that happens this third outpouring leaps down to meet it, and in the higher mental world is formed an ego, a permanent individuality—permanent, that is, until, far later in his evolution, the man transcends it and reaches back to the divine unity from which he came. To make this ego, the fragment of the group-soul which has hitherto played the part always of ensouling force becomes in its turn a vehicle, and is itself ensouled by that divine spark which has fallen into it from on high. That spark may be said to have been hovering on the super-spiritual plane over the group-soul through the whole of its previous evolution, unable to effect a junction with it until its corresponding fragment in the group-soul had developed sufficiently to permit it. It is this breaking away from the rest of the group-soul and developing a separate ego which marks the distinction between the highest animal and the lowest man.

(To be continued)

C. W. Leadbeater

VALE ADYAR

By DONNA MARGHERITA RUSPOLI

WHEN the time comes for the Theosophical student who has been privileged to live at Adyar, to leave it, he realises fully at last how great is the influence that Adyar has exerted over him, and how strongly he has learnt to love the Home of the Society. The imminence of his departure shows him, if he has not realised it completely before, how wide is the gulf, how deep the line of cleavage between it and the outside world to which he must return. If he came lightly, or thinking of personal benefit or enjoyment, he understands now, as he looks backward to that occasion, that his frame of mind should instead have been the one inculcated in the biblical words: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

The new-comer should indeed hasten to put off all worldly thoughts and habits of mind. For here, in a spiritual atmosphere such as he has never known before, and leading a life whose simplicity and quietude are hardly to be reached when living in the western world—he has an unparalleled opportunity for getting rid of all those crowding pettinesses and complications which from the outer life

reflect themselves in the inner; here in these silent spaces there is room for great thoughts and purposes to grow.

As the eye sees that which it brings with it to see, and the heart receives in the degree to which it opens itself to receive, so it is important for the new-comer to understand what *his* share must be towards bringing about the change that Adyar can effect in him. Otherwise, the perfect liberty enjoyed by all here, the absence of outer reminders (such as surround the novice in a religious establishment) that this is "Master's land," may cause him to lose some time before assuming the proper attitude towards the place. The very freedom that leaves to him the ordering of his daily occupations, making it no one's business save his own whether he fritters away his time or uses it to the best advantage, may a little bewilder him, if he has not grasped the fact that students are expected to be self-dependent in all these things, already accustomed to definitely regulating their own lives and to finding out for themselves what place in the work they can fill, what service they can render.

"Practically all find in Adyar what they bring to it," as a fellow-student has well said. (*Adyar Bulletin*, February, 1910.)

Here, even more than in other places, one should think only of what one can bring, what one can give; for one's responsibility is heavier here than anywhere else. Any idle or mischievous thought sent out is vitalised by the immense force that is in the atmosphere, and works harm out of

all proportion to the strength which the sender put into it. So each must be careful to send out only of his best, to pour no dross into the pure stream that wells up here from the hidden planes, no poison into the waters of life that flow hence into the world.

One must be content simply to go about one's daily duties and to do one's best; gradually, as one does so, one will become aware that one's attitude towards life is being sensibly modified, that one is looking at the world with different eyes.

Everyone who comes will inevitably and quite rightly take in his own way the help and inspiration that Adyar can give him; for the temperament of each is different, and colours that which he receives. I think, however, that one thing against which all will do well to be on their guard is the *criticising* frame of mind. There is so much here to be learnt, that to possess a truly open mind is essential, and constant criticism blocks the mind; for to see things steadily and see them whole demands patience and calm; while to condemn a thing hastily because of some palpable defects that it may have in its earlier stages, is to blind oneself to its possibilities of fair and vigorous growth.

Familiarity, it is said, breeds contempt. But if any one who comes here feels any disappointment, or disillusion, he must look for the fault in himself. Human nature is curiously constituted; and I suppose it is true that the golden haze which distance lends adds a glory to an ideal in the eyes of those who have only half seen its own intrinsic

splendour. Also it seems to be a proclivity of some minds to be attracted towards ideals only so long as they remain up in the clouds—or on the mental plane. Yet to divorce our ideals from actuality, is like acquiring such a taste for melodrama that it makes us dissatisfied with real life. I once heard our President say an almost startling thing to a group of students: “It would harm some of you to see the Masters as They are.” It might be well for all of us to search for the meaning in those words, and to recall them when we feel inclined hastily to criticise our leaders and take exception to their actions and words; for we can hardly tell where the tendency to sit in judgment on those who are much older than ourselves in evolution—whose greater wisdom and knowledge we cannot fail to recognise—may finally land us.

I am not now thinking of those purely intellectual processes which a keen mind carries on, especially when its constitution is critical and analytical rather than synthetical. A man must evolve along his own line. Only let one who progresses along this intellectual path exercise great care as *to whom* he communicates his criticisms, difficulties, doubts, objections. His problems may be but a mental gymnastic to him; but if he shares them with a less able mind than his own, that mind may be unable to cope with them, and remain bewildered and shaken; or the man to whom he speaks may be newer than himself to Theosophical ideas, and not have the knowledge necessary to solve his riddles, and so be confused and discouraged, and the conceptions he has acquir-

ed be clouded rather than made clearer by the effort to examine them from this new standpoint. Or lastly, the intellectual arguments may glance off the intellect of the hearer, and go and touch some sore spot in the heart—some personal grief or disappointment, to face which the sufferer is drawing on his faith in Theosophy and in his teachers, and so make that person's struggle harder; for in such moments his faith is his best ally, the help sent down to him from the ego, whereas the lower mind is prone to be swayed by the personal self. It is not right to use any gift one has to the detriment of another, to "offend one of these little ones," and it can be done through such an injudicious use of superior mental strength and agility. One cannot always tell who is weaker than oneself at any given moment; so in this matter, as in all others, one should be very careful how one interferes with another. Sometimes, the presentation of a doubt is an appeal, perhaps unconscious, for help. But in all cases, two rules one might safely observe: never lay doubts and difficulties before persons if you are not quite sure that the latter will not be hurt by them (one will never err in trying to give of one's strength rather than of one's weakness); and never unsettle the beliefs of people to whom those beliefs are still satisfying and helpful.

There is opportunity enough and to spare in the world for sharpening one's wits, and exercising all that one might designate as the fighting qualities of the mind; but at Adyar the student must concentrate all his energies in the effort to live

the spiritual life, and therefore he must earnestly strive to "regain the child state he has lost". (*The Voice of the Silence.*)

"Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." (*Luke, xviii. 17.*)

Surely we come to Adyar because we desire to enter into that kingdom! And we are privileged guests here, living in the Master's household, in His very Presence.

One of the beautiful revelations of Adyar has been to me to see how—as the trivial and artificial distinctions between men that are made in the world fade from sight—the real and vital differences are able to emerge clearly into view. Just as in a city the long lines of buildings shut out the landscape, and living in its streets one loses contact with nature, and the joy and strength and refreshment to be drawn from the open countryside, so our complicated modern existence, and, still more, the habit of mental preoccupation about things that are unimportant, shut out the perception we might otherwise have of true human greatness, and dull our capabilities of admiration, veneration, trust. How slow we are in outgrowing these conventional limitations! How slow adequately to realise the greatness of the teachers from whom we learn! We read, for years perhaps, about the qualifications that are needed for Discipleship and Initiation; how long is it not sometimes ere our attitude towards the Initiates we are privileged to know shows an intelligent comprehension of the height of their attainment?

To live for a while at Adyar, breathing its spiritual air and being in continual contact with our teachers, should be an incalculable aid in recovering our faculty of reverence, in getting some degree of perspective into our view of the stages of human evolution above our own, and of the elder brothers whom we see—not at their own level, let us always remember, but near us, at our side.

Brotherhood and inequality! the whole of the Theosophical teaching demonstrates how well-nigh immeasurable are the inequalities.

The “deceitfulness of appearances” lies partly in the way that appearances veil differences. There is very much less difference between the physical bodies of men than between their higher bodies, for instance. Even the obvious differences, between the degrees of development of the intelligence and moral qualities in men, are not appreciated at their true significance when they are attributed to divine caprice, chance, or accident of birth; but Theosophy shows us how the possession of any quality is due to a long evolutionary process and laborious effort, and a corollary of that teaching is, that we have no right either to envy or to wish to ignore *any kind* of superiority, but should acknowledge it gladly.

Only differences of intellectual development are as a rule willingly recognised nowadays, presumably because the intellect is what is most truly and widely admired; but in other regions—in all matters of inward development, of spiritual unfolding, our false notions of equality too often are allowed to

blind us. Many are repelled rather than attracted by spiritual superiority, as though to admit it (except in the abstract) were to menace their own personal independence. This mistaken attitude may be a vestige of revolt against the demand for blind submission made by orthodox Churches and sects; it is none the less a danger now, when the Great Ones are coming openly to mingle among men; for They, and Their disciples, compel no man to act against his will, and the heart that shuts itself against Them can remain shut, to its own irretrievable loss.

It is sure that if we desire to be among the followers of the Supreme Teacher, if our hope is set on being one day accepted disciples of a Master, we must learn *how to follow*; glib phrases, whose true meaning we do not stop to ponder, such "as all men are equally divine," will not avail us. Different qualities have different seasons when they are best cultivated; and those we most need to cultivate now are all the forms of love evoked by what is great, beautiful, sacred, by all that is superior to ourselves. We need not idly fancy that our love for our equals and for those below us will diminish; but these must not any longer come *first*; "ye have the poor always with you" but the Divine Lord of Compassion and His Lieutenants not always, and all, even the closest ties of personal love, must yield to His Service, and then shall a little of His Love flow through us—of that immense Love which is ever seeking more channels through which to bless the world. Such qualities are *devotion* (self-dedication: *de*, away, and

vovere, to vow) and *loyalty* in the fullest sense of the word.

Those who guide our Society know where they are going; most of us do not see for ourselves where we should go. This has been true in the past. When Madame Blavatsky came to rough-hew the way, how many divined the goal towards which she laboured? They saw the immediate work—the intellectual presentation of Theosophy with which she broke up the hard materialistic beliefs and conventions of her day, and attracted men and women into the Society. Since then the work has changed in character; her great successor has laid insistence on the ethical side, presenting Theosophy chiefly as a life to be lived. She is not forming an outer Society, but drawing together those who have in them—in germ only, maybe—the qualities of discipleship, for disciples are needed now, not merely good outer workers.

May it not be that our Society, which holds up the ideal of Brotherhood to the world without telling the world how that ideal may be reached—has to be the pioneer in this also? to find out and lead the way? We should not rest content with holding no juster, deeper idea of Brotherhood than that which prevails nowadays. To be truly brotherly, we must turn the light Theosophy gives us, our possibilities of acquiring fresh knowledge, to account for the benefit of all. The democratic ideals have their place and their value, and they are now paramount and widespread, so that even the proletariat is steeped in them. Meanwhile, another ideal has risen upon the horizon, faint and far,

and only those whose vision is keenest—the true Seers—have perceived it. They are our proper Leaders. The proletariat is not fit for leadership; those who compose it were presumably the slaves of antiquity, who are learning now to use some degree of freedom. Their turn will come, in the due orderly course of evolution; the knowledge of karma and of reincarnation will help to dispel by degrees that bitter sense of unfairness, and consequent jealousy, which the contrasts between the lots of men now so often engender. Neither is the educated majority ready to lead: “Nature leads by minorities.”

There is no brotherliness in pretending that those who are obviously younger than ourselves, are not younger; nor in unwillingness or inability to see the greatness of those great souls who are among us, be they above or below or beside us in worldly station of life and social position. If we respect the words of the great sages of antiquity, how much more gladly should we respect those that living sages are addressing directly to us, for our benefit and helping! We know the phrase “the old heroic days”; our days are heroic too; more wonderful, indeed, than almost any in history. The Masters Themselves form the First Section of our Society; Their great disciples come next in rank, and it is well for us if we realise what an interval stretches between that rank and the one we hold. They, our teachers, do not press their claims, and that should make us only the more willing to recognise them. If we are so deluded as not to see these claims, ours the loss,

for only to the degree to which we succeed in emptying ourselves of our own follies and conceits, can we come into real and permanent touch with them. It is no question of blind credulity, of unreasoning submission; but of *teachableness*, and of steadfastness of purpose in following leaders whom we ourselves of our own free will have chosen to follow.

And now more than ever do we need that close touch! Now, if ever, do we need their leadership, for the Day of the Lord is at hand, and there will be storms and difficulties, blinding darkness as well as blinding light.

“But this I say, brethren, the time is short: it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away. But I would have you without carefulness.” (I *Corinthians*, vii. 35.)

The time has come to throw away “carefulness,” as those can do who have merged their life in the current of the Great Life, who need “take no thought for their life” (see *Matthew*, vi. 25-34); to

“venture neck or nothing—heaven’s success
Found, or earth’s failure”—

to follow our Guides whithersoever they lead us. We *must* follow, or soon we shall be irretrievably left behind.

Quite silently, quite automatically, the weeding out of the ranks goes on. Those who have not striven to obey the teachings, who have not felt

drawn to the teachers, slip away, unaware even, it may be, of what they are losing. Only those who give eager service, ready obedience, respectful love, will be privileged to follow them life after life, themselves advancing as they tread in the wake of their advancing leaders; those in turn following Leaders even greater, and Those again having Greater Ones above Them. Rank above rank stretching away for ever; yet all parts of one great Scheme, all sharing in the One Divine Life, and no link wanting in the chain.

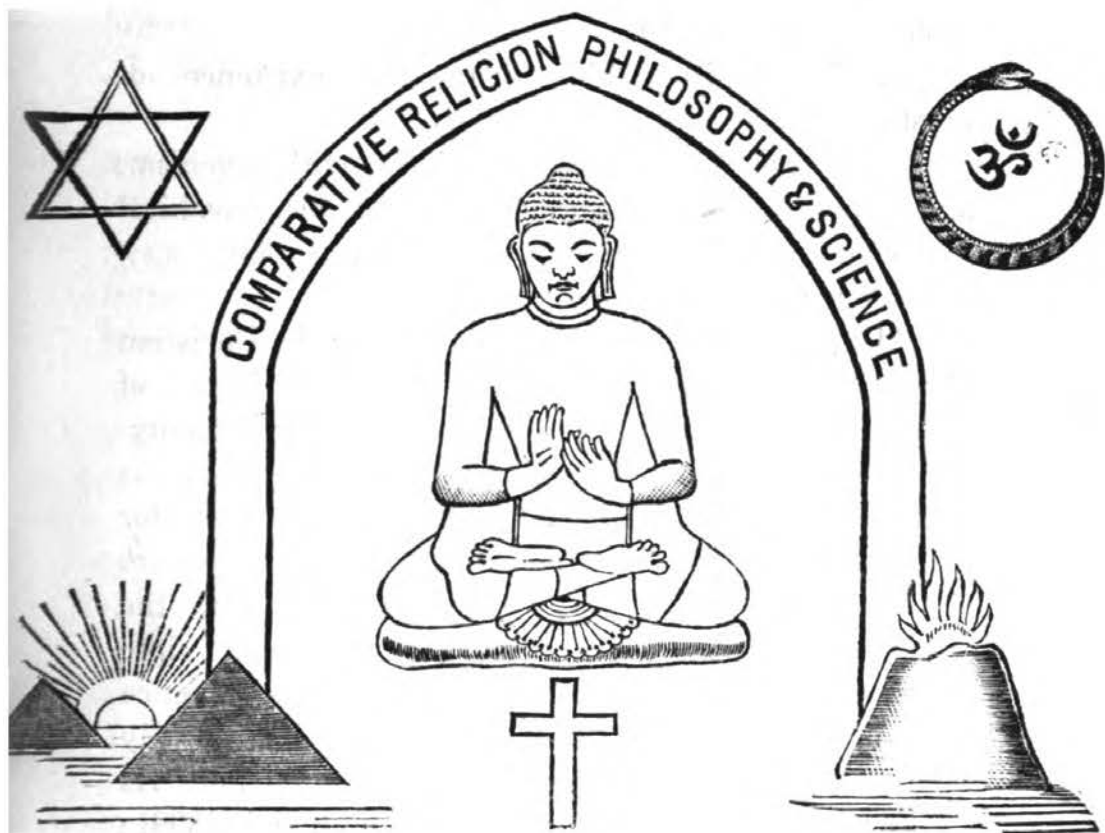
Margherita Ruspoli

QUEM DEUS

There is a ruin that precedes creation.
There is a death before new life is had.

Whoso will find himself, must first face losing.
Whoso the Gods will *lead*, they oft drive mad.

Felix Infelix



A PLEA FOR MYSTICISM

By MISS MARGUERITE POLLARD

AT the present day there is a growing interest in Mysticism. Mystical movements are going on in the Churches. Mystical states are being discussed by scientists. Mysticism is in the air. But yet there are still great masses of people who, for various reasons, look at Mysticism askance. They may be divided into four main classes :

(1) Practical people of the world who do not consider Mysticism a synonym for fraud, but who deny its utility.

(2) Materialists who deny the existence of mystical states.

(3) Those who confuse Mysticism with psychism, and who have a strong objection to the psychical movements going on at the present day, *e.g.*, clairvoyance, clairaudience, telepathy.

(4) Those who are attracted towards Christian Mysticism, but who consider all other forms of Mysticism as spurious or antagonistic to Christianity.

1. The position of the first class of persons is that the practical people of this world do more for humanity than the seers of visions and the dreamers of dreams. But surely it is an error to put the practical worker and the mystical 'dreamer' into antithesis. It is a matter of common experience that the qualities of both are not infrequently combined and that the combination is invincible. As Lord Rosebery said in his speech on Cromwell (1899) :

What is the record of all his extraordinary power? My answer is this—he was a practical Mystic, the most formidable and terrible of all combinations. A man who combines inspiration, apparently derived—in my judgment really derived—from close communion with the supernatural and the celestial, a man who has that inspiration, and adds to it the energy of a mighty man of action. Such a man lives in communion on a Sinai of his own, and when he pleases to come down to this world below, seems armed with no less than the terrors and decrees of the Almighty Himself.

The Mystic or Seer is not inevitably futile upon the physical plane. As Mrs. Besant has said:

The higher consciousness may play upon a capable brain, a strong heart, a sound nervous system, and then we have a union which nothing on earth is able to conquer, a force which nothing on earth is able to shake.

The two are not necessarily "halves of one dissevered world." There are times when, the practical people having striven in vain with material difficulties, the visionary succeeds; times when things impossible have to be striven against and conquered. No one, before the event, would have called Joan of Arc's scheme for the salvation of France a practical one; one apparently more frantic or more certainly doomed to failure could scarcely be imagined; but the result was a brilliant success. On such occasions it is the seer rather than the 'practical' worker that comes to the rescue. His vision is so much clearer, and his confidence in it so much more absolute, that he is able to remove mountains of difficulty, to drive back seas of doubt.

There are religious, intellectual and artistic aspects of Mysticism corresponding with the Good, the True and the Beautiful aspects of life. Are those who doubt the utility of Mysticism prepared to contend that the 'practical' people have produced all the art of the world, or that the cult of the Beautiful is a vain pursuit of little profit to humanity? Surely all sensible people will admit that the seer and the dreamer are the apostles of beauty, and that the influence of beauty is one of the most uplifting and inspiring forces in the world. As one Mystic says:

And because all the scattered rays of beauty and loveliness which we behold spread up and

down over all the world are only the emanations of that inexhausted light which is above: therefore should we love them all in that, and climb up always by those sunbeams unto the Eternal Father of Lights.

The artist may be a practical man or an unpractical man in the affairs of life, but he is an artist in virtue of his gift of imagination, that power by which he bodies forth the forms of things unknown. A poet is expected to be a seer and a dreamer. He ranks according to his gift of seership. Dryden, Pope, Ben Jonson, who had not that divine gift, only rank among the giants, not among the gods, of literature. The poet's permanent effect on the world seems to be in direct proportion to the depth and height of his seership, and the same thing is true of the other arts.

Now as to the aspect of Truth.

The seer and the mystical dreamer value Truth for its own sake, for its own inherent beauty and purity. "Truth," as Milton said, "is as impossible to be soiled by any outward touch as the sunbeam." It is like the sea-breezes that blow away all impurities, like the fire that purges all that is foul. "Truth is eternal," as Carlyle said. "The first of all gospels is this, that a lie cannot endure forever."

Most people to some extent realise the importance to humanity of the knowledge of Truth, but the practical people of the world have a great contempt for the lack of business capacity in those who make the pursuit of Truth their aim in life—scholars and philosophers. They value Truth only for its practical uses. They set no store by Truth

in the abstract. A thinker is nothing in their opinion who is not also a man of action. They despise the philosopher in the armchair, especially if he dares to tell them that they, these eminently practical people, are such stuff as dreams are made of, that their senses are subject to illusion, and that Reality is something far other than what they conceive. The practical man clings to the idea that the universe is what it appears to him; the philosopher recognises the illusory character of appearances, of phenomena, and so becomes a seer of Truth on the plane of the higher intellect.

In this sense all philosophers are seers, but the idealistic philosophers Plato, Pythagoras, Hermes, Plotinus, and others, were seers in the technical sense, and the "pure serene" of their writings is an atmosphere too rare for the practical man to breathe.

Practical men often laugh at discoverers as dreamers, until they have conclusively demonstrated their theories. A scientific discoverer is a man of imagination. He dreams of worlds unrealised, of forces undiscovered. Pythagoras, who heard the music of the spheres, anticipated the Copernican theory; Swedenborg the Mystic anticipated the discovery of the seventh planet. The most bitter opponents of new scientific truth are the practical people who pride themselves on their old scientific notions. There is no Inquisition at the present day to imprison our modern Galileos, but our astrologers have to face the fire of ridicule from the professors of astronomical science. Prejudice, if less strong than in the days when the cardinals declared Columbus heterodox, still exists. Unless

the theorist can prove his theory, or until he has proved it, he is met with scorn. "He is a dreamer; let us give him pass."

But as soon as the 'dream' proves a 'reality,' in rush the practical people to appropriate the invention and, if possible, all the profits. It then not infrequently happens that it is found that the same discovery had been anticipated a hundred years before by some obscure person, who was unable to make his voice heard at all.

Mystics and visionaries invariably run on ahead of the great mass of evolving humanity, and the visions of to-day are confirmed by the science of to-morrow. To them is given the faculty of seeing things in the round, *i.e.*, as a whole, and the vision of the whole helps them in mastering and applying detail. Their visions moreover act as an inspiration to others.

The 'practical' worker, on the other hand, tends to begin with detail, or only builds up a conception of the whole by means of detail. There is no uplifting inspiration, and when a failure in detail occurs the practical worker feels his whole scheme may be wrong. This the idealist can never feel. He has seen the pattern of things; has entered into Plato's 'world of ideas'; hence he has begun at the right-end, instead of at the wrong; for all inspiration comes downwards from higher planes, and aspiration must follow inspiration. Much activity disturbs the contemplative attitude: the seer should therefore inspire and direct, and leave the management of practical details to the practical men. Perfect co-operation between them is the most

effective means of work. It is foolish for the head to despise the hands: it is fatal for the hand to despise the head. How can the practical man, who works in a limited sphere and from an empirical standpoint, produce the same effect as one who knows whither he and all the world are tending, and can afford to ignore immediate results? This knowledge of the whole can be attained in no way save by vision. As Carlyle said: "He that has no vision of Eternity will never get a true hold of time." It is the Mystic, the Seer, the Occultist, who do most to promote the causes of Beauty and Truth—not the practical men.

And what of the cause of Goodness? Surely wherever any great effort has been made for the moral purification of mankind, a mystic Seer or Occultist has been behind it. All the founders of great world-religions that have attempted to deal with the problems of human suffering and of human sin, all the reformers that have striven to purify their faith from spurious accretions, all the saints whose lives have protested against the hideous incongruity between men's actions and their professions—all these have been Mystics and visionaries. One after another has arisen to declare the reality and permanence of spiritual things, the transience and insignificance of worldly things. "What shall it profit a man if he gain the whole world and lose his own soul?" The practical man has common sense, but the Mystic has inspired common sense which changes all the values of life.

It is only such an one that can deal with sin, with sorrow and pain and failure and worry

and doubt. We do not go when troubled in soul to the people who cook our dinners, in perplexity of mind to the people who make our clothes, but to someone whom we believe to have knowledge, experience, wisdom, illumination. It is a restless age. The strain of life is very great. People are hurried, anxious, neurotic, hysterical. Insanity and suicide are on the increase. Yet always around us the great deep of spiritual life flows on untroubled, and ever above us are the same brave patient stars.

We are a 'practical' nation. We are proud of our laws. How do we deal with crime? Do we reclaim the criminal? Not so. A man who has once been in gaol is far more likely to return, than the man who has never been there at all. A man who has been in gaol more than once is likely to become a habitual criminal. It is two thousand years now since the Great Teacher taught us the true method of dealing with offences against the person or against property, but that method has never yet been adopted by any Christian nation, nor tried upon any grand scale.

In this age there is less fear of death than there used to be, but for some death is still terrible. What comfort has the practical man to give to one shuddering at the thought of death? His answer is probably similar to that of Jane Eyre, when asked by the School Inspector what she must do to avoid hell-fire: "I must take care of my health and not die."

Only the Mystic and Seer can say with the assurance that brings conviction:

Never the Spirit was born;
The Spirit shall cease to be never.

Never was time it was not ;
End and beginning are dreams.
Birthless and deathless and changeless
Remaineth the Spirit for ever.
Death hath not changed it at all,
Dead tho' the house of it seems.

In estimating the value of work done, the motive that inspires it must always be taken into consideration. Love of praise, the desire to be first in the kingdom, to be recognised as the one who is doing all the serving—such motives spoil much good work. The fault is that of the practical, rather than of the contemplative, nature, as we learn from the story of Mary and Martha. The Mystic does not seek for recognition, but when her mission is accomplished would go back, as Joan of Arc would have done had she been permitted, to the village home at Domremy, back at any rate, in company with multitudes of meek saints, to the soul's eternal and inalienable home at the feet of the Christ.

2. Materialists often use the term *Mysticism* in the sense of religious hysteria. To them it signifies morbid religiosity tending to become insanity. Mystical states appear to them no more than diseased conditions of the body, or delusions, hallucinations, pathological conditions of the mind.

It is true that there are perverted forms of *Mysticism*, pathological and hysterical cases, fraudulent cases, and yet another class of cases called by Roman Catholic writers *diabolical* *Mysticism*, under which heading they include divination, witchcraft, demonology, possession, and similar horrors. In replying to a materialist, it is as well not to refer to *diabolical* *Mysticism* at all, as for him

such things are merely puerile nonsense. What one endeavours to do is rather to try to convince him that the experiences of the great Mystics, like S. John and S. Paul, are neither pathological nor fraudulent. One method of defence is to call his attention to the fact that the recent scientific study of the mind tends to show that mystical states are not delusions. As Professor James, the psychologist, in his *Varieties of Religious Experience*, says :

Mystical states, when well developed, usually are, and have the right to be, absolutely authoritative over the individuals to whom they come. . . . As a matter of psychological fact, mystical states of a well-pronounced and emphatic sort *are* usually authoritative over those who have them. They have been 'there,' and know. It is vain for rationalism to grumble about this. If the mystical truth that comes to a man proves to be a force that he can live by, what mandate have we of the majority to order him to live another way? We can throw him into a prison or a madhouse, but we cannot change his mind—we commonly attach it only the more stubbornly to its beliefs. It mocks our utmost efforts, as a matter of fact, and in point of logic it absolutely escapes our jurisdiction.

Professor James then points out that "our own so-called more 'rational' beliefs are based on evidence exactly similar in nature to that which the mystics quote for theirs"—both appealing to *direct perception* of fact. For this reason he tells us:

The Mystic is . . . *invulnerable*, and must be left, whether we relish it or not, in undisturbed enjoyment of his creed.

But he goes further than this. He says that Mystics break down the authority of the non-mystical

or rationalistic consciousness, based upon the understanding and the senses alone. They show it to be only one kind of consciousness. They open out the possibility of other orders of truth, in which, so far as anything in us vitally responds to them, we may freely continue to have faith.

Professor James of course acknowledges that Mystics have no right to claim that others must accept the testimony of their peculiar experience unless they feel a private call thereto. But he does insist that they have the right to ask us to admit that they "establish a presumption," when he says:

The existence of mystical states absolutely overthrows the pretension of non-mystical states to be the sole and ultimate dictators of what we may believe.

He then proceeds to show that the testimony of the Mystics does not *contradict* the testimony of the rationalists, but merely gives a deeper meaning to the facts which all rationalists recognise.

As a rule, mystical states merely add a super-sensuous meaning to the ordinary outward data of consciousness. They are excitements like the emotions of love or ambition, gifts to our Spirit by means of which facts already objectively before us fall into a new expressiveness and make a new connection with our active life. They do not contradict these facts as such, or deny anything that our senses have immediately seized.

As Professor James says, it is not the Mystic but the rationalistic critic who plays the part of denier.

And his denials have no strength because there never can be a state of facts to which new meaning may not truthfully be added, provided the mind

ascend to a more enveloping point of view. . . . Mystical states may possibly be such superior points of view, windows through which the mind looks out upon a more extensive and inclusive world.

That all the Mystics have not identical experiences does not, in his opinion, impair the value of their testimony.

The wider world would in that case prove to have a mixed constitution like that of this world, that is all. It would have its celestial and infernal regions, its tempting and its saving moments, its valid experiences and its counterfeit ones, just as our world has them; but it would be a wider world all the same. We should have to use its experiences by selecting and subordinating and substituting just as is our custom in this ordinary naturalistic world; we should be liable to error just as we are now; yet the counting in of that wider world of meanings and the serious dealing with it might, in spite of all the perplexity, be indispensable stages in our approach of the final fullness of truth.

3. Many persons again confuse Mysticism with psychism, and use the word Mysticism to describe the modern psychical movements, *e.g.*, psychometry, automatic writing, telepathy, etc.; but none of these things belong to the *essence* of Mysticism. Psychic gifts are often possessed by Mystics, but a man is not a Mystic because of the possession of psychic gifts.

Psychic powers are only enlargements of our senses, whereas Mysticism has to do with the enlargement of our spiritual consciousness. It deals with the forces which make for righteousness. The loss or addition of a sense does not affect the

moral character of a man, but the enlargement of the spiritual consciousness affects the moral character profoundly.

It is as well to draw a distinction between the Occultist and the Mystic, though to the ordinary observer it may seem unnecessary hair-splitting. Psychic gifts belong more properly to the former.

Both the Occultist and the Mystic make the unseen their main occupation in life, but though their interests are similar their methods are different. The Occultist follows the *Path of Knowledge*. The Mystic follows the *Path of Devotion*. The Occultist aims at the knowledge of God through His manifested Cosmos. He is "a good man of the world upon all the planes". He is first a good man of the world upon the physical plane; then gradually step by step he conquers the inner worlds, the astral, mental and spiritual planes. His method of conquest is that of scientific study. He observes their phenomena in all their detail, accurately and carefully. Occult powers are definitely sought by him. These are not sought, though often possessed, by the Mystic, to whom they come while he is in pursuit of something else.

The lower occult gifts, clairvoyance, clair-audience and telepathy, are treated very lightly by the great Mystics, who dwell on the *illusory* nature of such visions, and who never consider it worth their while to train their psychic faculties so as to make them reliable sources of information for the planes immediately above the physical.

The mystic path is mainly a path of devotion. The Mystic is an unworldly person on the physical plane—though by no means a fool, even in practical matters, as is often supposed. He is unworldly on the psychic and mental planes, and it is only on the spiritual plane that he finds his true level.

He is content to lose all the lower worlds that he may "save his life" in the highest. His progress is less gradual than that of the Occultist, and less sustained. There are rapid upward sweeps followed by barren periods when the soul seems to be stationary. The Mystic's impelling force is the force of love. Great outbursts of love sweep the soul upward towards the object of his devotion. Then follows a period of great spiritual dryness, when all emotion seems to be extinct.

The danger of reaction on this path is very great, and, unless the Mystic is strong enough to endure the awful depression which follows a period of great spiritual exaltation, he breaks down.

Instead of a progressive knowledge of the inner worlds, the Mystic has sudden glimpses into the unseen. The visions of the beginner are mainly astral, but after a time these cease altogether and the visionary experiences described are of an entirely spiritual character. Raptures and ecstasies are of this spiritual nature, *e.g.*, when S. Paul speaks of being caught up into the third heaven.

The methods, then, of the Occultist and of the Mystic differ considerably. Their ultimate goal is the same. Both find eternal life in the knowledge of God; but the Occultist climbs laboriously up the

planes of the cosmos, unfolds his latent powers step by step, studies the macrocosm; while the mystic attains his knowledge through the study of the microcosm: by introspection he finds the God within. In the sayings of our Lord, discovered some years ago, we read: "Raise the stone and thou shalt find Me; cleave the wood and there am I." This truth, the truth of God's immanence in the manifested universe, is realised by Mystic and Occultist alike. But while the Occultist seeks the hidden divinity in all the phenomena of all the planes of nature, the Mystic dwells on the thought of the divine immanence in his own soul. Some speak of it as the Divine Spark within the soul, at the apex of the mind, which is a portion of the Infinite Light. For the Mystic, only through knowledge of the God within is knowledge of the God without possible. He endeavours, therefore, to fan the spark into a flame, to become what he already is potentially, namely divine. This is what S. Ambrose meant when he said: "Become what you are."

According to the Theosophical teachings man is divine in virtue of the Divine Spark within, which is his Highest Self, and the Highest Self of each individual is a portion of the Great Self, one little point of light, a ray of that Infinite uncreated Light which is God. But though potentially divine from the beginning, man only becomes *conscious* of his divinity as he unfolds the godlike powers and develops the divine life within. This is best done by meditating on the indwelling Deity and on our unity with It. In the words of the Eastern Sage:

More radiant than the sun, purer than the snow, subtler than the æther is the Self, the Spirit within my heart; I am that Self; that Self am I.

4. Lastly there are people who are attracted towards Christian Mysticism, but who consider all other forms of Mysticism as spurious, or as antagonistic to Christianity or to the Church.

But Mysticism has always done good service to religion by protesting against the letter. There never has been an age when that protest was unnecessary. Mankind has always yielded to the temptation to take the form and leave the Spirit. The Mystics' utility is that they on the contrary "cling to faith beyond the forms of faith". They have always existed to insist upon the presence of the Divine in man and "protest against the degradation of the spiritual life to a wooden obedience to external authority".

The whole history of the Middle Ages and of the thousands who were imprisoned, burnt and tortured, can only be understood by the person who knows that the Mystics all said that the individual is responsible immediately to his Creator, and is conscious of the influence of the Father of Spirits.¹

But though insisting on individual responsibility in matters of faith, the Mystic's attitude is never that of hostility or of antagonism to the accepted forms of religion.

The Mystic has always asked for recognition of the Church within the Church. His object was to establish living contact with the Eternal Spirit and to gain knowledge at first hand of the Spirit of God in his soul. Here we have the very heart

¹ The Rev. Dr. Cobb in an article in *The Healer*.

of the Catholic Church of which we are members. For the Catholic Church, by the providence of God, embraces all sorts and conditions of people. But the very heart and life-centre of the Church has always been the Church within the Church. It is only for us to make sure that by the grace of God we belong to the Church in the double sense, that is to the Church which is the *true* Church—made up of those who are led by the Spirit of God.¹

Christian Mysticism cannot be separated from all other forms of Mysticism and put on a pedestal by itself; for the remarkable thing about all Mystics is the unity of their teachings in all great matters. Hindu Yogis, Muhammadan Sufis, Gnostics, Neo-Platonists, and Christian Mystics have but one goal, namely the union of the soul with God, and this is brought about by all in the same way—by ‘transcending’ or ‘annihilating’ the lower self.

The Christ proclaimed this union: “I and my Father are one.” S. Paul experienced it: “I live, yet not I, but Christ liveth in me.” Catherine of Genoa experienced it: “I find no more me: there is no longer any I but God.” Suso in the fourteenth century taught the same truth:

The Spirit dies and yet is all alive in the marvels of Godhead, and is lost in the stillness of the glorious, dazzling obscurity and of the simple, naked Unity. It is in this moveless *where* that the highest bliss is found.

The Spanish Quietists of the seventeenth century give the same testimony.

Molinos says:

Happy is the state of that soul which has slain and annihilated itself... It lives no longer

¹ *Ibid.*

in itself for God lives in it... With all truth we may say that it is *deified*.

Fenelon wrote: "We are united to God in the peaceable exercise of pure love."

Jacob Boehme in the sixteenth century says:

When thou art gone forth wholly from the Creature and art become Nothing to all that is Nature and the Creature, then thou art in that Eternal One which is God Himself and then shalt thou feel within thee the highest virtue of love. The treasure of treasures for the soul is where she goeth out of the somewhat into that Nothing out of which all things may be made. The soul here saith, I have nothing, for I am utterly stripped and naked; I can do nothing, for I have no manner of power, but am as water poured out: I am nothing, for all that I am is no more than an image of Being, and only God is to me I am; and so sitting down in my own Nothingness, I give glory to the Eternal Being, and with nothing of myself that so God may with all in me, being unto me my God and all things.

S. Theresa and S. John of the Cross and the Illuminati of Spain and France all speak of this mystical union with God, but whereas S. Theresa says the time of union is always short, the Illuminati taught that the union once achieved was an abiding possession.

When we turn to the Neo-Platonists we find identically the same experience. Plotinus writes:

The soul, when possessed by intense love of Him, divests herself of all form which she has, even of that which is derived from Intelligence; for it is impossible, when in conscious possession of any other attribute, either to behold or to be harmonised with Him. Thus the soul must be neither good, nor bad, nor aught else, that she may receive

Him only, Him alone, she alone. While she is in this state the one suddenly appears "with nothing between," and they are no more two but one; and the soul is no more conscious of the body or of the mind, but knows that she has what she desired, that she is where no deception can come, and that she would not exchange her bliss for all the heaven of heavens.¹

Muslim Mystics speak of the same experience. Al-Ghazzali, a Persian philosopher and theologian of the eleventh century, one of the greatest doctors of the Muslim Church, writes concerning Sufism:

The science of the Sufis aims at detaching the heart from all that is not God, and at giving to it for sole occupation the meditation of the Divine Being . . . the end of Sufism being total absorption in God.

Another Sufi book *Gulshan-i-Raz*, says:

Every man whose heart is no longer shaken by any doubt, knows with certainty that there is no being save only One. . . In his divine majesty the me, the we, the thou, are not found, for in the *One* there can be no distinction. Every being who is annulled and entirely separated from himself hears resound outside of him this voice and this echo; I am God: he has an eternal way of existing and is no longer subject to death.

In India mystical training is called Yoga, which means union. The Yogi is one who, by physical and intellectual training, seeks union with the divine. When he has overcome the obscurations of his lower nature he enters into the condition called Samadhi, and, in the words of Vivekananda, "comes face to face with facts which no instinct or reason can ever know".

¹ Enneads, III. 2. 15; IV. 3. 32; VI. 7.34.

He learns :

That the mind itself has a higher state of existence, beyond reason, a superconscious state, and that when the mind gets to that higher state, then the knowledge beyond reasoning comes. All the different steps in yoga are intended to bring us scientifically to the superconscious state, or samadhi. Just as unconscious work is beneath consciousness, so there is another work which is above consciousness, and which also is not accompanied with the feeling of egoism. Then the Truth shines in its full effulgence, and we know ourselves—for samadhi is potential in us all—for what we truly are, free, immortal, omnipotent, loosed from the finite and its contrasts of good and evil, Atman or Universal Soul.

From these quotations we see that the belief in a conscious union with Deity has at all times existed in the Christian Church, and that the same belief was prevalent among the Muhammadans and Indian Mystics. Further that it was not merely considered to be an abstract ideal, something in the clouds which no human being could reach while in a physical body, but that all the great Mystics claim to have attained that state.

The unanimity of this great mystic tradition is very well put by Prof. James in his *Varieties of Religious Experience* :

This overcoming of all the usual barriers between the individual and the Absolute is the great mystic achievement. In mystic states we both become one with the Absolute and we become aware of our oneness. This is the everlasting and triumphant mystical tradition, hardly altered by differences of clime and creed. In Hinduism, in Neo-platonism, in Sufism, in Christian Mysticism, in Whitmanism, we find the same recurring note, so that there is

about mystical utterances an eternal unanimity which ought to make a critic stop and think and which brings it about that the mystical classics have, as has been said, neither birth-day nor native land. Perpetually telling of the unity of man with God, their speech antedates languages, and they do not grow old.

Not only is the goal the same in all cases but the stages of development spoken of by all who follow the mystic path are the same, the qualifications for entering on the mystic path are the same, and on broad lines the discipline is the same in all mystic schools.

In the teaching of Christ this path is the path of those who wish to be perfect. The requirements of one who wishes to be perfect are:

Poverty; Christ said:

If thou wilt be perfect go, sell *all that thou hast* and give to the poor, and thou shalt have treasure in heaven, and come and follow me.

The candidate for perfection must strip himself naked of all inner and outer wealth, holding nothing for the personal self but acting as a steward of the Universal Self—in other words he is vowed to Holy Poverty.

Chastity is another requirement, with its attendant virtue—tranquillity of mind. In the Pythagorean school no one was admitted as a candidate for Initiation who was not of an unblemished reputation and of a contented disposition. More than physical purity is implied, to this must be added utter whiteness of mind and heart. When the Master cometh He must find the heart “clean utterly”. “Without holiness no man may see the

Lord." "Blessed are the pure in heart, for they shall see God."

Obedience is another requirement. Self-will is one of the great hindrances in following the Path. The lower personality, the lower deities, have to be destroyed; before the isolating walls which confine the free Spirit are broken down, no one is perfect. Resignation of the lower will to a higher will, that of the Master, or of the Higher Self, is a method of training used in all mystic schools. Christ taught: "Be ye perfect, even as your Father in Heaven is perfect."

In the lives of most Mystics we read of three stages of development:

(1) A period of purification, or purgation, in which the soul is cleansed from all sins.

(2) A period of illumination through contemplation of God.

(3) A period of union with God, when the soul is perfect even as our Father in Heaven is perfect, because it is one with Him.

These three stages were recognised by the Sufi-Mystic, Al-Ghazzali:

(1) The first condition for a Sufi is to purge his heart utterly of all that is not God.

(2) The next key of the contemplative life consists in the humble prayers which escape from the fervent soul, and in the meditation on God in which the heart is swallowed up entirely. But in reality this is—

(3) Only the beginning of the Sufi life, the end of Sufism being total absorption in God.

Porphyry throws light on these stages. He

mentions four stages, these three and a preliminary one, each having its peculiar virtues :

(a) Before entrance on the path, when the political or practical virtues are developed. "He who energises according to the practical virtues is a worthy man."

(b) On entrance to the path, when the cathartic virtues, or virtues of purification, are developed: "He who energises according to the cathartic virtues is an angelic man."

(c) The period of illumination, when the intellectual virtues are developed: "He who energises according to the intellectual virtues is a God."

(d) The unitive stage, in which the paradigmatic virtues are developed. "He who energises according to the paradigmatic virtues is the Father of the Gods." It is according to these virtues that Christ exhorts us to energise: "Be ye perfect, even as your Father in Heaven is perfect."

Detachment seems to be the main object of the purgative life. In order that he may set his affections on things above the man has to detach himself from things below. This is accomplished by most Mystics through the discipline of the threefold vow. A sacrifice of personal inclination is embraced by the Mystic as a means of setting himself free from the tyranny of the lower self. At the present day there is a strong feeling against 'monkish asceticism,' although Tolstoy and others have rediscovered the simple life. But there is no need to take the threefold vow quite as literally as the early Christian Mystics did. Mrs. Besant defines Holy Poverty not as a literal giving up of one's possessions, but as "holding *nothing* for the separated

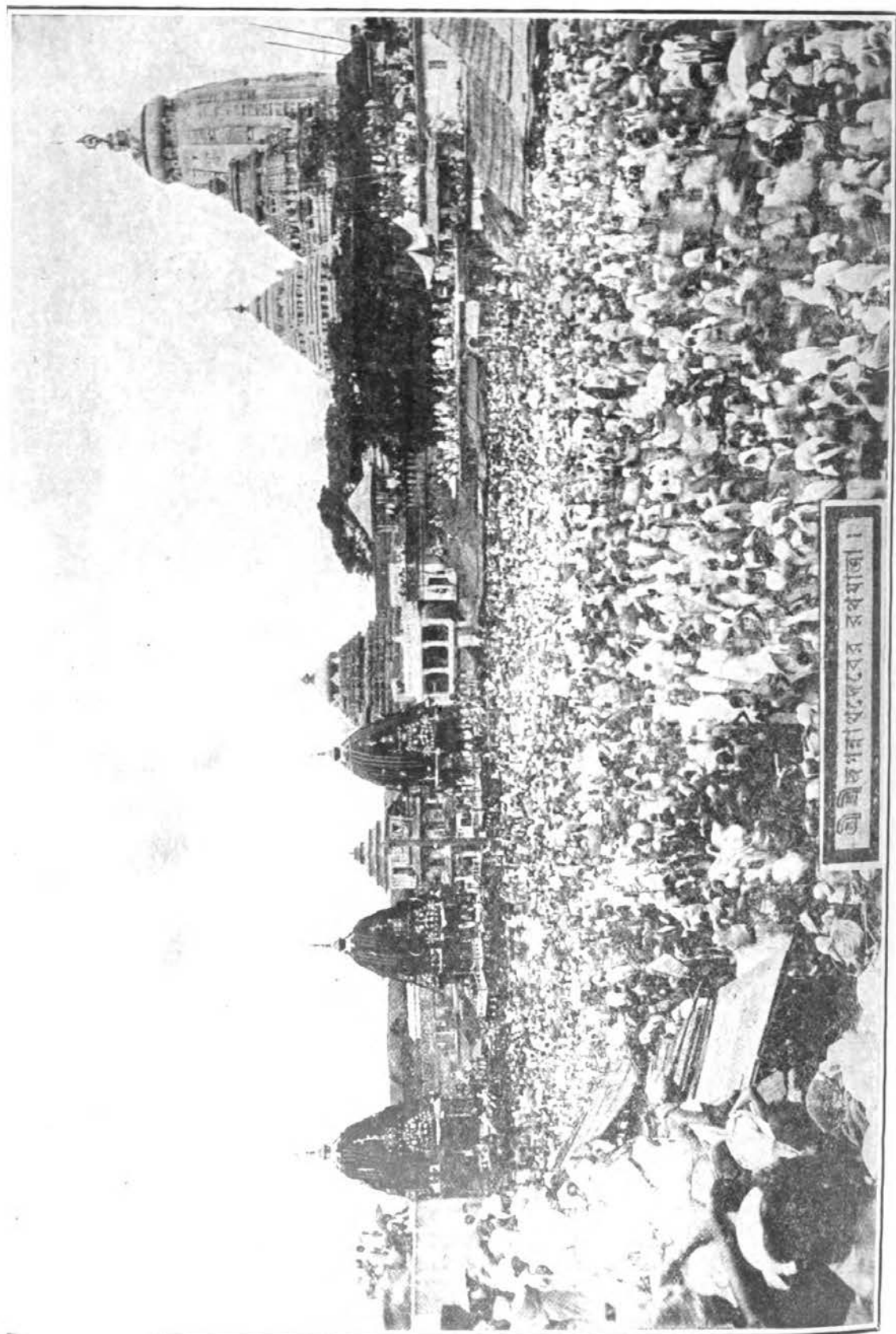
self against the world," and this she says applies to our mental gifts and not merely to our material wealth.

The great aim in the purgative stage is that desire shall be transmuted into will. By deliberately and constantly choosing a path contrary to his natural inclinations, the Mystic acquires a tremendous force of will. He redeems his will from the domination of his lower self, and renders it obedient to the dictates of the Higher Self.

The purgative life is described by S. John of the Cross, in his *Ascent of Mount Carmel*, as the "night of the sense."

The journey of the soul to the Divine union is called night the point of departure is privation of all desire and complete detachment from the world (In the night of sense) one desire only doth God allow—that of obeying Him and carrying the Cross when thou dwellest upon anything, thou hast ceased to cast thyself upon the All Empty thy Spirit of all created things, and thou wilt walk in the Divine Light, for God resembles no created thing.

This stage ends in the power of the Mystic to transcend the illusions of sense. The next stage, the illuminative life, "the night of the understanding and reason," as S. John calls it, is the stage in which the Mystic completes the conquest of the mind, as he has already conquered the senses and emotions. S. John says very few reach it, though many pass through the night of the senses. The Mystic now learns to call in the restless mind and hold it still, concentrated and fixed upon God. He has to control his wandering thoughts absolutely. In this stage, meditation is brought to perfection and gradually passes into contemplation, and then into the



THE PASSING OF THE JAGANNATH CAR PURI

higher stages of contemplation described in Roman Catholic Mystic Theology as 'Infused Contemplation,' in which the lower mind is absolutely passive, and the Higher Self, the Divine Triad, Atma-Buddhi-Manas, infuses its Divine knowledge into it. "We will come unto you."

Some of the Mystics *e.g.*, the Quietists, speak of this passive state as 'The Prayer of Quiet'.

The third stage of the mystic life we have already described. It is the stage of union.

Marguerite Pollard

OUR PICTURES

JAGANNATHA

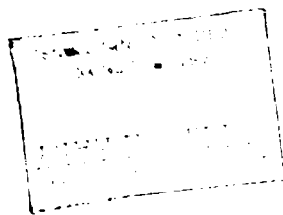
THIS month we present our readers with five pictures from Indian life. Three of them give views of Juggernaut (= *Jagannatha*=the Lord of the Universe=Krishna=Vishnu) and its famous temple. Jagannatha and its ominous car are familiar to the mere man in the street of course, though mainly through grim legend, and Jagannatha, the terrible and mysterious, is not of recent fame. As early as 1321 Friar Odoric wrote:

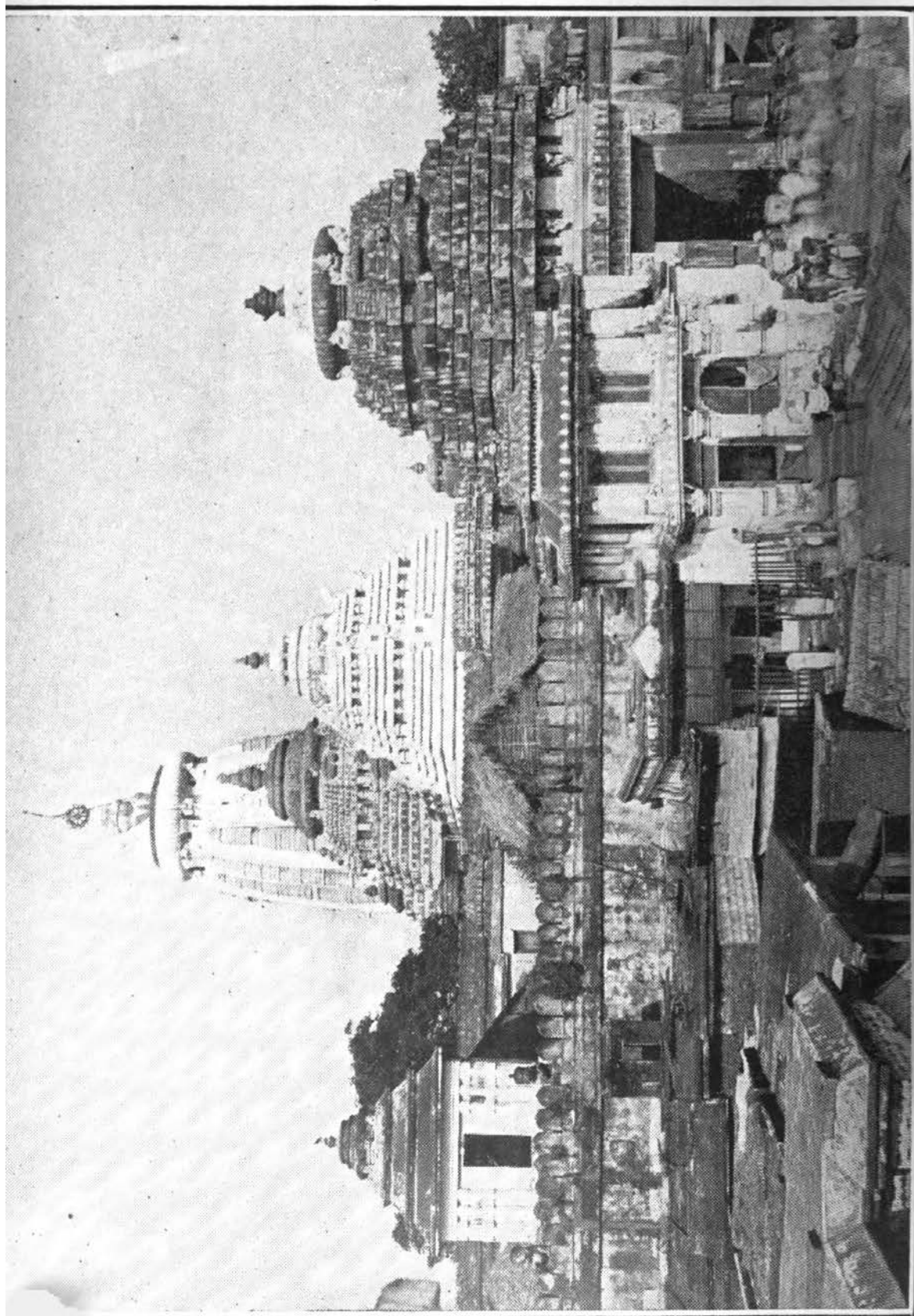
Annually on the recurrence of the day when that idol was made, the folk of the country come and take it down, and put it on a fine chariot; and then the King and Queen, and the whole body of the people join together and draw it forth from the church with loud singing of songs, and all kinds of music and many pilgrims who have come to this feast cast themselves under the chariot, so that its wheels may go over them, saying that they desire to die for their god. And the car passes over them, and crushes them, and cuts them in sunder, and so they perish on the spot.

We may quote another report, dating three centuries later, written in 1632 by W. Bruton, and confirming the first statement. We reproduce it in its quaint original phrasing, spelling and conceit.

Vnto this Pagod or house of Sathen doe belong 9,000 Brammines or Priests, which doe dayly offer sacrifice vnto their great God Iaggarnat, from which Idoll the City is so called And when it (the chariot of *Iaggarnat*) is going along the city, there are many that will offer themselves a sacrifice to this Idoll, and desperately lye downe on the ground, that the Chariott wheeles may runne over them, whereby they are killed outright; some get broken armes, some broken legges, so that many of them are destroyed, and by this meanes they thinke to merit Heaven.

The big car festival mentioned above is the chief of the twenty-four annual festivals held in connection with Jagannatha. Pilgrims from all parts of India flock together to witness it, and their number is estimated to be over 100,000. The tales of self-immolation told in connection with it appear greatly exaggerated in comparison with the reality, and seem







THE ENTRANCE TO JAGANNATH'S GARDEN HOUSE, PURI.

on the whole more due to cases of accidental trampling than of determined religious suicide. One of our pictures conveys an excellent impression of "the eager throng of devotees, men, women and children, closely packed, and many of them tugging and straining at the cars to the utmost under a blazing sun".

The second picture represents the great pagoda which is dedicated to Jagannatha. "Its conical tower rises like an elaborately carved sugar-loaf, one hundred and ninety-two feet high, and surmounted by the mystic wheel and flag of Vishnu." Within the sacred enclosure seen in the illustration stand about one hundred and twenty temples, dedicated to the various forms of the Deity.

The last of the three pictures shows the entrance to Jagannatha's garden-house, to which the image journeys on the occasion of the great car festival.

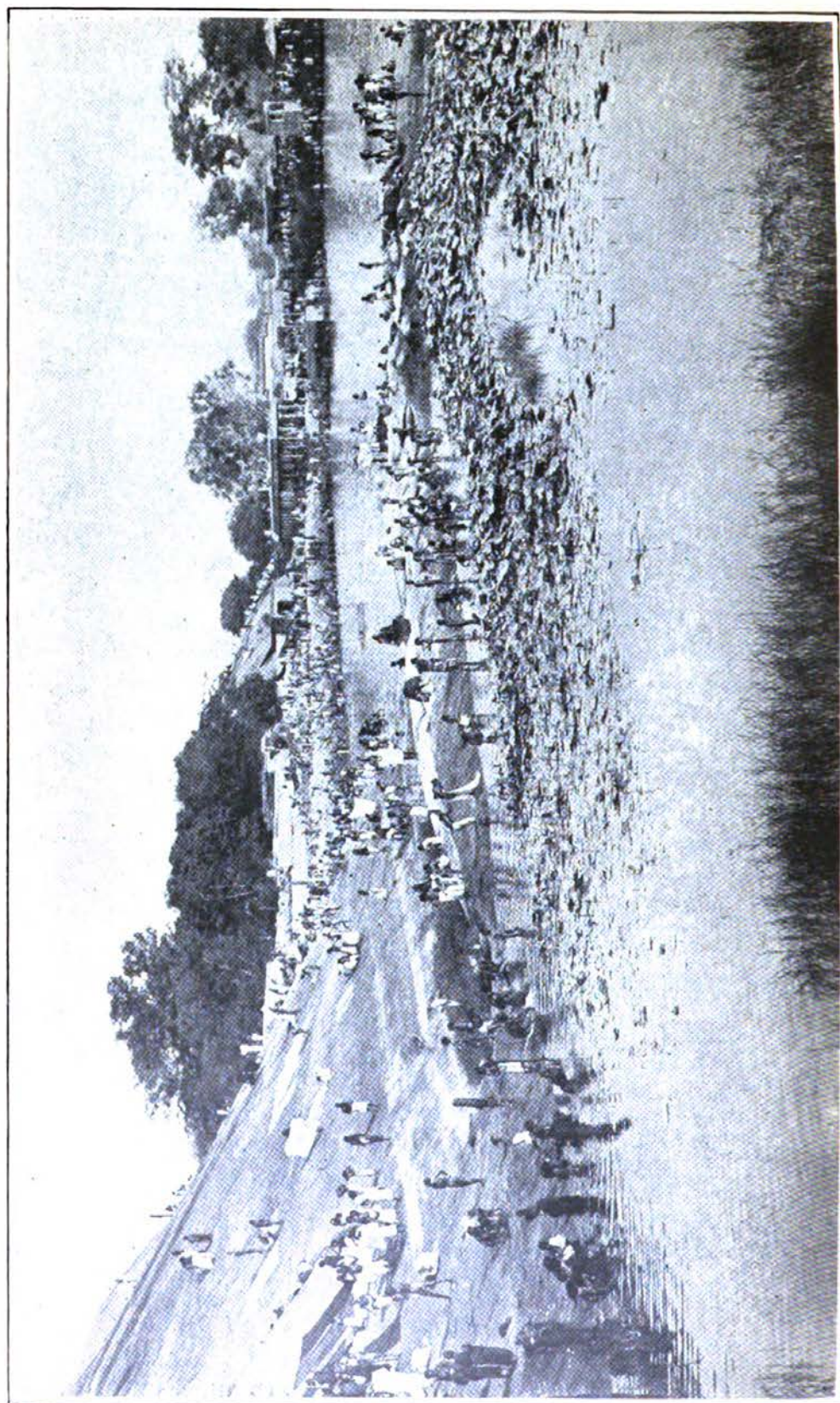
The history and legend concerning Jagannatha, the temple, and the car festival are exceedingly interesting, but too elaborate to be set forth on this occasion. The interested student will easily be able to find further information concerning it for himself. But it may be pointed out that an enthralling tale about Jagannatha is to be found in Mr. Leadbeater's new book of stories (which we review elsewhere in the pages of this number) and no reader should omit perusing the mysterious, lurid, sinister and darksome story there unfolded concerning certain of the secrets which—according to some—are still hidden away from public knowledge in the inner shrine of Jagannatha's temple.

TWO TYPICAL INDIAN VIEWS

Our frontispiece shows a bit of Indian scenery which might be found practically anywhere in the tropics. Its beauties are so manifest that no explanation or description is needed.

The remaining picture shows a very characteristic scene from the Indian land, the land of ablutions and pilgrimages. Innumerable sanctuaries, temples, holy spots, rivers, stones, shrines or sites attract periodically huge numbers of pilgrims. Where pilgrims congregate, there large bathing tanks are to be found, and where there are bathing tanks, there Indian humanity gathers together in the early mornings and the evenings for the purification of the body and of its garments. Such a tank frequented by a gay and multi-coloured throng of bathers, swarming like an ant-heap, or splashing about like a shoal of frolicking fish, is a sight to see, and has a peculiar charm all its own, which the western visitor to the Orient carries home with him as a typical reminiscence, amongst the many things beheld under the hot sun, amongst the verdant palms, in the midst of the picturesque temples.

J. v. M.



AN INDIAN FESTIVAL: PILGRIMS BATHING.

THE LORD'S PRAYER
(TWO INTERPRETATIONS)

I

By MISS KATE BROWNING, M.A.

WE are frequently told that seven keys are required to fully understand occult statements. Dr. Steiner has given us one key by which we can interpret the prayer given by the Christ to His disciples, but we can well imagine that this short collection of petitions given by such an authority to advanced souls might have more meanings than appear on the surface. In order to supplement Dr. Steiner's explanation which applies to the principles of man, I propose to see if we can apply its clauses to the planes of nature.

I. *Our Father Which Art In Heaven, Hallowed Be Thy Name.* On the adi plane the Logos is alone, the One (One without a second); nothing but adoration is suitable to this state.

II. *Thy Kingdom Come.* When the Monads come forth from the Logos and take up their station on the anupadaka plane, we may certainly regard this as the beginning of the kingdom.

III. *Thy Will Be Done, As in Heaven So On Earth.* We here realise that there may be limitations of the will of the Logos, even a

possibility that there may be a clashing of wills as involution and evolution proceed. The atmic plane is often spoken of as the first plane where such differentiation begins. It is the plane where the ego starts as the manifestation of the Monad; it marks the goal to which humanity is aiming, and is the last plane which the ego has to conquer before it is reabsorbed into the Monad, when he has finished his course and returns bearing his sheaves with him.

IV. *Give Us This Day Our Daily Bread.* Too often this clause is taken as referring only to the physical needs of the body; but man does not live by bread alone, and the plane of buddhi may well be taken as the plane whence the inspiration comes which gives man strength for spiritual growth. It is on this plane that the soul recognises its unity with all humanity, and no longer considers itself as separate. He may have theoretically recognised this before, but now he knows.

V. *And Forgive Us Our Debts, As We Also Have Forgiven Our Debtors.* How very suggestive this is when we apply it to the mental plane—the meeting-place of the ego and the personality; the plane where separateness is evolved; where the man develops so strongly the illusion that he can stand apart from others! It is on this plane that the idea of debt from one to another, that the conception of rights to be claimed and acknowledged, can be conceived. But with this recognition of separateness there comes the direction how this separateness can be overcome. The disciple, before he can claim the forgiveness to help him to pay his debts, must

already have given himself forth in payment of the debts he owed to others. "As we *have* forgiven our debtors." This point is well worth meditating upon.

VI. *And Bring Us Not Into Temptation.* The astral plane may reasonably be considered the plane of temptation. In it our passions, desires and emotions find expression, and well may the disciple crave for help in this Hall of Learning. In meditating over this clause it would be well to read carefully the description of this plane in *The Voice of the Silence*. I have often heard it objected that a disciple should not pray to be freed from temptation, as it is by struggling against temptation that he develops strength. There is a good deal to be said in favour of this point of view; but a wider outlook will show that the disciple has already passed through this stage of growth. Let us take the definition of the disciple given in *Luke*, XIV. 26-33: a man must hate his own father and mother, and wife and children and brethren and sisters, yea, and his own life also, he must bear his own cross, and must renounce all that he hath, otherwise he cannot "be my disciple". The ordinary orthodox Christian, who boldly claims all the promises given to disciples, should ask himself whether he has passed this test. He has no right to demand the fulfilment of promises unless he has already fulfilled the conditions. It was Mr. Burn of Dunedin who first pointed out to me the importance of noticing to whom the Lord was speaking when He gave His instructions. As this prayer was given to those who had renounced the world and all selfish desires, we must note that they had reached a very high stage of

spiritual growth. The Lord would not have given them this clause if He had not seen that they had passed beyond the stage when a stay in the dangerous Hall of Learning would be of use in developing their faculties.

VII. *But Deliver Us From The Evil One.* From the point of view of the disciple, the greatest evil that can befall a soul is the limitation of his power to have intercourse with his higher Self. It is in the physical plane that this limitation is most keenly felt, and therefore it is looked upon as an especially evil place. So much so that we are told that a return to a body is looked upon as partial death. So the disciple may well wish to be freed from these last two stages, though he may know that they were necessary for his previous growth.

I have only indicated some lines of thought which may be much more fully elaborated, but it seems to me that, as we are hoping for the return of the Lord, it would be wise for us, especially for those who have been brought up in the Christian religion, to dig deep into the meaning of any of His recorded sayings. It may well be that He will not come to destroy but to complete His former teachings, and those who have most clearly understood those given in the Gospels will be best prepared to take the further step of understanding any new truths He may give in the future. We all long to have a share in the work of preparing for His coming, and this is one way of preparing our own hearts to respond to the glorious message He will give the world.

Kate Browning

II

By ELISABETH SEVERS

(Author of *The Ways of Love, Some Noble Souls, etc.*)

The prayer known as the Lord's Prayer has, as might be expected, exercised an influence probably surpassing any other prayer. Its origin makes it holy. Sanctified by long centuries of use and association, the prayer has become to the Christian world a true 'Word of Power,' repeated alike by child and sage. For it is the first prayer the child born into the Christian faith is taught to repeat morning and evening, as soon as the infant lips can frame the simple phrases. It is used repeatedly in every ceremony and service of the Christian Church. In the daily prayer, the celebration of the Holy Eucharist, the Visitation of the Sick, the Churching of Women, the Baptismal Service, the Rite of Confirmation, the Burial of the Dead, the Solemnisation of Matrimony, in all the public professions of Faith, as well as in the different religious crises of man's life, this prayer reminds the worshipper both of his divine nature and of his relationship to the One Father. In every Christian church the oft-repeated words must have deeply impressed the atmosphere, on which they have so often sounded their own note and blazoned so deeply their own colour.

Part of the deep significance of this prayer seems to me, at least, to lie in a terse recapitulation of fundamental spiritual facts; its simple statements in petitionary form summing up verities common to all religions.

Its truths are not to be restricted to the Christian faith alone, but to be proclaimed to all nations as its Founder taught, for they include such doctrines as the Fatherhood of God, which involves the Brotherhood of man, man's dependence on God and God's benevolence to man. The different phrases are also capable of many and divers interpretations, according to the stage of spiritual development at which the petitioner stands. It is a prayer which meets all needs. That such is the fact is borne out by long experience and testifies to the supreme skill of its author.

To the infant, both in body and in spiritual unfolding, the outer sense of the words is sufficient, breathing as they do the spirit of reverence and confidence in the divine benevolence and guidance. The more advanced will perceive the inner and mystical meaning the simple petitions enshrine, and as he climbs still further up the steep ladder of progress, the words will convey more and more meaning to him, until it seems that it is a prayer which Angels and Archangels might address to their Leader; and even the LOGOS Himself, centre in the body of a still higher Divinity, might breathe in aspiration, love and worship to His God.

To give a few only of the more obvious and simple meanings attributed to each phrase:

Our Father. The opening phrase lays emphasis on the relation of the reciter to the Divinity, and emphasises the solidarity of humanity. It is not *my* Father; but *our* Father; a progenitor, a relationship the race shares in common. And whether you address this statement to the LOGOS, or to that

higher Self, which in reality is the Father of our lower vehicles, it matters not. In fact what is addressed to one reaches the other. The LOGOS is the Father of the higher Self, of each Spirit in man, and as the Spirit is the father of the soul which animates the lower vehicles, there is but one God and one Father of men. And as 'Father and Son,' Spirit and soul, are not of alien nature, man's innate Divinity and spiritual brotherhood are asserted and brought to vivid remembrance by these two opening words.

Which art in Heaven. Heaven is a synonym for a state of spiritual consciousness realisable alike on this as on higher planes. God lives and acts on the first two planes of our universe and man's Spirit ever inhabits the second, or anupadaka, plane, one of the planes of divine activity. It is "the Angel that ever beholds the face of his Father which is in Heaven," and shares the Divine Consciousness, of which it rays down the beams, to act as the unfolding life in the vehicles of the soul, its representative on the lower planes, is able to receive its light.

Hallowed be Thy Name. This petition carries a reminder of the mystic tradition of the Name of Names, the secret, unspeakable, ineffable Name of God, of which each unit of humanity forms a tone or sub-tone. The purification of man's bodies leads to the sanctification of the Name whose wide range of vibrations the purer bodies are enabled to respond to more fully. By such self-purification fitting reverence is paid to the whole of which each is a part, and each takes his appointed place in

the order of the world's economy, in the body of the Heavenly Man, and brings nearer the great day when the Name of God may be safely sounded, rung out by His children, as perfected expressions of Himself.

Thy Kingdom come. A petition (and a self-reminder) that the triumph of Spirit over matter may not be unduly prolonged, that man may use the power he possesses to hasten the empire in himself of the divine immortal nature, letting the finite serve the Infinite.

Thy Will be done. In man alone is disharmony to be found. As he expels selfishness and conquers desire, matter will take its place as the co-adjutor of Spirit, as its agent and not its master.

In Earth as it is in Heaven. His perfected Universe exists as a prototype in the mind of the LOGOS. We resolve that we ourselves will do all that lies within our power to accomplish the will of the Creator, being perfectly expressed in the matter of all the planes, instead of, as in the beginning, on the spiritual plane alone; so that universal harmony may prevail and "sin, sorrow and weeping, flee away".

Give us this day our daily bread. This sentence expresses the great truth of our dependence on God, "the Author and Giver of life". It is a petition relative to our needs, our grade of evolution. Material bread some need. Others hunger for "that food of Angels," 'the Body and Blood' of the Crucified Lord, the bread and wine that sustain and refresh their souls. Others on the 'unitive way' desire to realise more perfectly and more enduringly that sense of

spiritual communication with the Divine, and of conscious unity with God, which only those who have obtained true salvation enjoy in perfection—those who have freed themselves from the necessity of rebirth.

And forgive us our trespasses. In our ignorance, material contacts and delights of earth and of sensuous perception, drown the “still, small voice” of the Spirit, and we stray from the path or linger unduly by the way. For “Even Great Ones fall back from the threshold, unable to advance.” And we ask confidently that our weakness may be pardoned because it is understood.

As we forgive them that trespass against us. If we do not forgive we cannot be forgiven; cannot, not because God is revengeful or unforgiving, but because we ourselves have so hardened our hearts that His love and light cannot illuminate our minds. If we feel ourselves alienated from Him, it is our doing, not His, for we have barred our hearts by malice, resentment and desire for revenge.

And lead us not into temptation. That is, that the lower nature of man will not lead us into temptation greater than we can bear, that matter may not conquer Spirit. For only by temptation faced and boldly resisted does the soul gain strength and insight.

But deliver us from evil. The higher and divine nature of man, in truth, ‘delivers’ us from evil, by giving us the insight to overcome ignorance, the only ‘Original Sin’. We call on God as “the Light of the World,” which inhabits and illuminates our hearts, to direct our souls aright.

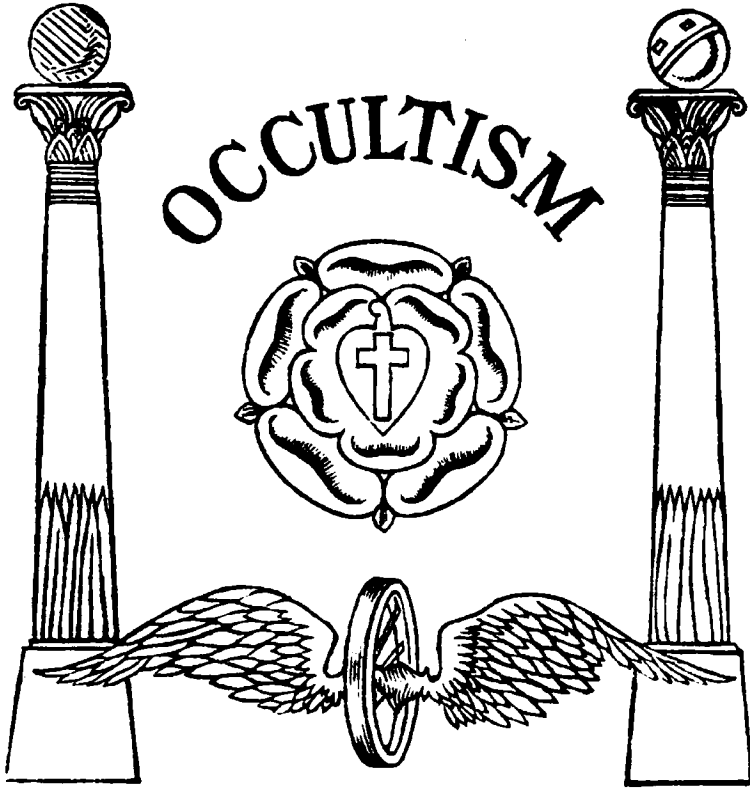
For Thine is the kingdom. The doctrine of Divine Immanence; that nothing that exists is without the limit of Divine; that in all that is, from dust to Archangel, the Divine Life is the motive power.

The Power and the Glory. God is Creator, Preserver and Destroyer (Regenerator) of His universe; He is Father, Son and Holy Ghost; Power, Wisdom, Love. The Activity that keeps the universe in being; the Strength of man and beast; the Beauty of woman and child; the glowing Splendour of the sun and stars, the silvery Radiance of the moon are His. The winds and the elements are His messengers: "Let all that hath breath praise the Lord."

For ever and ever. In the present, as in the past, and in the future, the Divine Power and Glory are manifesting. The 'Eternal Now' is the time limit of God, and the planes of the universe are the garment in which the Ruler of the Universe plays out the drama of the world's becoming.

Amen, or Aum. A sacred word, embodying agreement with the foregoing and summing up the universe in itself. "I am that I am." As "Aum," the prayer ends, as it began, with a statement of man's divine nature—and as like must to like, indicates man's divine goal.

Elisabeth Severs



RENTS IN THE VEIL OF TIME

LIVES OF ORION

XX

THIS time our investigations carry us to a part of the world which we have not before visited, for Orion took birth in 2,736 B.C. in an Arab race in South Africa. The country then did not look barren, as so much of it does now; it was park-like, and there were vast herds of wild beasts.

There were some large cities and imposing temples, but the style was peculiar. No mortar was used, but huge well-cut stones were laid upon one another and just left so. The religion was a form of sun-worship, and the temples were consequently oriented. The people were a tall handsome race, usually brave and good fighters. Their principal weapons were the sword and the spear, though arrows and javelins were occasionally used. They were great hunters, and large numbers of cattle were kept, but there were also agricultural and mercantile sections in the population.

Orion's father seems to have combined the various avocations, for he owned lands and flocks, but at the same time was a hunter and trader, and when occasion required he proved himself a good soldier also. Orion's education was primitive but severely practical; he was taught to ride, to handle skilfully a spear and a small sword, and to understand the various manners of hunting, also the ways of wild animals. Reading, writing and cyphering were part of the curriculum, and he learned also how to dress and bandage wounds. Instant obedience and military discipline were exacted; it was partly to learn these lessons that the ego took this birth. Orion was the eldest son, but soon had some brothers and sisters. As the heir, he had a small slave-boy (Gamma), about his own age, assigned to him as a special attendant, and he seemed more affectionate to the slave-boy than to his own brothers and sisters. This boy was devoted to him, and tried to anticipate all his wishes. As he grew older his love for

his young master seemed to increase, and through the whole of his life he was always his closest personal attendant. Twice he saved Orion's life, once from a lion (who, however, wounded Orion seriously) and once in battle, as will presently be seen.

As Orion grew up, he used to accompany his father on hunting expeditions, and soon grew very expert. In due course he and his younger brother, Scorpio, fell in love with the same young woman, Kappa, and in consequence the relations between them became strained. She secretly preferred the younger man, but she married the elder, because his prospects were better. Still, they had several years of fairly happy life, though the wife was not capable of anything like the power of love displayed by the husband. He idealised her greatly, and only rarely had a sense of something lacking.

Presently a rebellion arose in the country, and a usurper seized upon the throne; the younger brother, largely because of the quarrel some years before about the lady, took the side of the usurper, while Orion, who had espoused the cause of the rightful King (Sigma), was driven into exile with him. For four years they took refuge with a tribe who lived in enormous caves—a people of negroid race. The caves were very remarkable—extending for miles into the heart of the mountains, so that no man knew all their intricacies. There was a legend among this tribe that another and quite different tribe was to be found far within the inmost recesses, never coming near the light of day at all, but living out its life by some strange light of its

own, in tremendous halls where cold and storm never penetrated. This race was said to be gigantic in stature, and to differ in many ways from ordinary humanity. All sorts of wild stories gathered round these troglodyte giants, who were regarded with great terror by the cave-men close to the surface.

Orion was curious about them and rather sceptical, and once undertook an exploring expedition into the depths of the caves, supplied with huge bundles of torches. He and his companions penetrated some miles, and saw many strange things; among them they came upon a sort of pocket or collection of very fine diamonds, one especially being of most unusual size. Further in they encountered a gigantic prehistoric monster of some kind—probably a dinosaur—and fled in great affright, losing their way and suffering great privations before they succeeded in finding their own cave.

The story of a giant race in the depths seems to have had some foundation; it was evidently a Lemurian survival. Probably the men had taken refuge in these great caves when some Atlantean race conquered the country, and had found it possible to maintain themselves there.

Orion offered his bag of jewels to his King, and broached a project which their discovery had suggested to him. In the original kingdom, the most valuable of the crown jewels was a remarkable diamond-hilted sword supposed to be of very great age and to have various magical qualities. The legend was that whoever possessed this sword was by its right the ruler of the country, and it was partly through capturing it by treachery that

the usurper had succeeded in making himself so rapidly master of the land. The work on the hilt of this sword was wonderfully fine, and the most valuable part of its decoration was a huge diamond, far larger than any known to those people. Now the finest specimen in Orion's treasure-trove was quite equal to it—if anything rather larger; so the idea had occurred to Orion that it might be possible to prepare a duplicate of the diamond sword, and he thought that if the King suddenly reappeared among his partisans in apparently miraculous possession of what could hardly fail to be taken for the sacred relic, their belief in its mystical properties would so assure them of victory as to make them practically invincible, and thus the throne might be regained.

The King's imagination was fired, and he quite felt that if he had the magic sword of his forefathers, he could speedily reduce his rebellious subjects to submission; but he did not at all believe that this result could be achieved by a substitute. Indeed, he rather thought that even to make such an imitation would be a dangerous or impious act, calculated to offend the spirit of the sword, and perhaps cause him to withdraw himself from it, and thus rob it of its peculiar powers.

Orion, finding that his first plan was not well received, conceived another; he offered to make his way back in disguise to their country, somehow to manage to steal the sacred sword, and bring it back to the King. After much discussion the King accepted this suggestion, and Orion set off accompanied only by his faithful servant, Gamma.

They reached their country in safety and unsuspected, but had to wait for months to carry out an elaborate plot before they could get hold of the carefully guarded magic sword.

Meantime Orion discovered that his younger brother had annexed his wife—perhaps honestly believing him dead, but at any rate quite willing to believe it, without taking much trouble to verify the rumour. He was very indignant about this, and there was a great struggle between his loyalty to his King and his mission, which compelled him to retain his disguise and keep silent, and his burning desire to declare himself and take instant vengeance on his faithless wife and brother. For forty-eight hours he sat on the floor, without taking food, wrestling with himself over this problem, but at last loyalty triumphed and he resigned his revenge for the time—a really wonderful victory, when we consider his impulsiveness in previous lives.

At last his plot succeeded, and he fled one night with the magic sword in his possession. By some accident, its absence was discovered much sooner than he had calculated; a pursuit was undertaken, and by the next night he and Gamma were overtaken, overpowered after a short struggle, and captured. But the captors made the mistake of encamping for that night, and before dawn the resourceful Gamma had contrived to free both himself and his master from their bonds, had murdered the guard and stolen the sword from the officer in charge.

Both Orion and Gamma had been wounded in the fray, but they made the best progress they

could, and were fortunate enough to discover a good place of concealment, where they had to lie for nearly two days while the remainder of their late captors were frenziedly searching for them.

What with wounds and want of food they were in a pitiable state when they eventually reached their cave and their King; but since they brought the diamond sword the latter received them with much joy and commendation. The usurper endeavoured to conceal the fact that the sword was lost, but it became known in spite of his efforts, and the superstition of the people made them feel that his cause was already lost, and his sceptre departed from him. So when the true King suddenly reappeared with a small but determined army of followers, the resistance offered was only half-hearted, and the usurper fled in dismay. In the fighting Orion was struck down, but Gamma stood over him and was killed in defending him.

Orion recovered from his wounds and was placed by the King in a position of honour. There was a painful scene when he disclosed himself to his wife and brother, who were much terrified at his stern reproaches. However, he forgave them and took back his wife, but insisted that his brother should leave the country. Even though this decision was accepted, Orion does not seem to have trusted his wife. He declined to live any longer in the town, but took up his abode with his family in a strange stone building (a relic of some earlier race) which stood on the hill-side. It had somewhat the appearance of a Muhammadan mosque, and had evidently been erected by people who understood

architecture much better than these Arabs. Here he continued to reside until killed at the age of forty-eight in battle with a neighbouring tribe. Before his exile he had some children, but they are not recognisable. He was brave in fight, but had never the delight in it which animated his country-men. This life never satisfied the higher side of his nature, but it gave valuable lessons of discipline, patience and self-control.

DRAMATIS PERSONÆ

SIGMA: ... *King.*

ORION: ... *Brother: Scorpio. Wife: Kappa. Slave: Gamma.*

In this twentieth life of Orion but few of our characters appear. Some had been with Alcyone in India three hundred years earlier, but most of them were gathered together in the island of Crete about 2,800 B.C. A list of these is appended for the benefit of those who are making—as all should make—a careful analysis of these lives. Some notes are also added upon the civilisation of Crete at this period, as it differs in some respects from any that we have hitherto observed.

Like Gaul in the days of Cæsar, Crete was at this time divided into three parts or states—Knossos, Goulas and Polurheni. Jupiter was King of Knossos and Overlord of the whole island, for the rulers of the other states acknowledged him as

their leader, although they were perfectly free to manage their own internal affairs. Mars was King of the great city and territory of Goulas, near the eastern end of the island, and Corona was King of Polurheni. There was also, in the south of the island, an independent city with a few miles of territory attached to it, over which Vulcan ruled as hereditary Prince.

All these Kings were also *ex-officio* High Priests, as in ancient Egypt, and the King's palace was always the principal temple of his State. The people worshipped a dual deity—Father-Mother—and these two were regarded as one, though some men offered their devotion more to the Father-aspect, and some to the Mother. The Father, when spoken of separately, was called Brito, and the Mother Diktyнна. No statues were made of these deities, but great reverence was paid to their symbol, which was a curious object like a double-headed axe. This was carved in stone and made in metal, and set up in the temples where one would naturally expect a statue, and a conventional drawing of it represented the deity in the writing of the period. This double axe was called *labrys*, and it was for it originally that the celebrated labyrinth was built, to symbolise to the people the difficulty of finding the Path to God.

Much of their religious service and worship was carried on out-of-doors. Various remarkable isolated peaks of rock were regarded as sacred to the Great Mother, and the King and his people went out to one or other of these on certain days in each month, and chanted prayers and praises.

A fire was lit, and each person wove a sort of crown of leaves for himself, wore it for awhile, and then threw it into the fire as an offering to the Mother-God. Each of these peaks had also a special yearly festival, much like a Pardon in Brittany—a kind of semi-religious village fair, to which people came from all parts of the island to picnic in the open air for two or three days, and enjoy themselves hugely. In one case we noticed that a great old tree of enormous size and unusually perfect shape was regarded as sacred to Diktyнна, and offerings were made under its branches. A vast amount of incense was burnt under it, and it was supposed that the leaves somehow absorbed and retained the scent, so when they fell in autumn they were carefully collected and distributed to the people, who regarded them as talismans which protected them from evil. That these dried leaves had a strong fragrance is undeniable, but how far it was due to the incense seems problematical.

The people were a fine-looking race, obviously Greek in type. Their dress was simple, for the men in ordinary life usually wore nothing but a loin-cloth, except when they put on gorgeous official costumes for religious or other festivals. The women wore a cloth which covered the whole body, but was arranged something like an Indian dhoti in the lower part, giving rather the effect of a divided skirt.

The interior of the island was mountainous, not unlike Sicily, and there was much beautiful scenery. The architecture was massive, but the

houses were curiously arranged. On entering, one came directly into a large hall like a church, in which the entire family and the servants lived all day, the cooking being done in one corner. At the back was a covered passage (as in the houses in Java at the present day) leading to what was in effect a separate building in which were the sleeping-rooms. These were quite small and dark—mere cubicles—but open all round for about two feet under the roof, so that there was ample ventilation. Pictures were painted on the walls of the big hall—well-painted in good colours, though the perspective was sometimes a little curious. Round the wall of this hall under the roof usually ran a frieze of painted bas-relief—generally a procession, executed in the most spirited style.

The buildings were of granite, and there were many statues of granite, though also some made of a softer stone, and some of copper and wood. Iron was used by this race, but not much; the principal metal was copper. The pottery was distinctly peculiar; all the commonest articles were made of bright yellow earthenware, painted with all sorts of figures. These figures were generally on a broad white band round the middle of the pot, and the colours used were nearly always red, brown or yellow—very rarely blue or green. These were the common household pots; but for the table they had porcelain and glass—both very well made. Most of the glass was of a bluish-green tint, like some of the old Venetian glass—not colourless like ours. The richer people used many vessels of gold, wonderfully chased and sometimes set with jewels. These people were

especially clever at jeweller's work of all sorts, and made elaborate ornaments. One sees among them no diamonds or rubies—chiefly amethysts, jasper and agate. But many ornaments were evidently imported, for they had statuettes and models in carved ivory.

These people had two kinds of writing, evidently corresponding to the hieroglyphic and the demotic in Egypt, but they were quite different from the Egyptian. A decimal system was used in calculating, and arithmetic generally seems to have been well understood. These Cretans were good sailors, and had a powerful fleet of galleys, some with as many as sixty oars. They used sails also—sails which were wonderfully painted; but apparently they employed them only when the wind was almost directly astern.

Jupiter had for his Queen Viraj, who was the chief priestess of the Mother-God Diktyinna. Viraj was a very holy woman of high reputation and great power; in fact, through her husband, she was virtually the ruler of the island, and her son Saturn held an important position among the priests, and was governor of the capital city under his father. Mars, who had married Herakles, had two brothers, Mercury and Brihaspati, who acted as assistant priests and relieved him of much of his work.

The relationship of various characters will be seen by reference to the list of dramatis personæ, but two or three events of interest are worth mentioning here. Mizar, the youngest daughter of Mars and Herakles, was famed throughout the

whole island for her wit and marvellous beauty, and, though she was still very young, a host of eligible young men were in love with her. It was an unwritten law that the daughters of the royal house should not, except under extraordinary circumstances, marry before the age of eighteen; so on her eighteenth birthday her father received four proposals for her, from Sirius, the son of Mercury; Crux, the son of Brihaspati; Pallas, the son of Corona; and Achilles, the son of Vulcan.

Mars did not know how to decide among all these young men, so he called them all together into his presence and told them to settle among themselves who should have the first right to offer himself to the fair one. The natural instinct of the time would have been that the swains should fight for the maiden, but this Mars did not desire, saying that they were all as brothers, and that a quarrel between them would inevitably weaken the royal house. Pallas proposed that they should decide by throwing the dice, but Sirius objected, saying:

“I will never consent to dishonour so noble a maid by making her hand the prize of a gambling contest. We are all here together; we are all brothers of the King’s house; why should one seek to go before the other, and why should we put the lady whom we all love to the pain of refusing any of us privately? If it please the King, let the Flower of Crete be called into his presence here and now, and let her say at once which of us she chooses—if indeed she will have any one of us whom she has known all her life, for she

may desire first to see strangers from other lands. Have I spoken well, O King?"

"You have spoken well," replied Mars. "Yet before she is called, I must have a promise from you all that you will abide peacefully by her decision, and that there shall be no quarrelling later about this matter."

"That will I at least promise freely and fully, my lord King," said Sirius. "Let me offer yet one more suggestion. All we are brethren, as I have said; let us be brethren in another and different sense. All alike we love your royal daughter; let us bind ourselves by a solemnly sworn agreement that whoever she shall chose, whether it be one of us or some other, we will loyally accept that choice, and will remain through all our lives true brothers to her and to her husband, ready ever to render faithful service, and if need be to yield life itself for her and for him."

The idea caught the fancy of the others, so they all solemnly swore in the presence of the King to accept her choice and to be ever at her service; and then Mizar was called. But Mizar had guessed beforehand what was going on, and had concealed herself behind a curtain in an upper room the window of which looked down into the King's hall of private audience; she had heard what Sirius had said, and perhaps that may have influenced her choice; or perhaps she had made up her mind long before. At any rate, when her father concisely stated the case, she shyly gave her hand to Sirius, and then, gathering courage from his grasp, she called to the others, who were

turning away in deep dejection after bowing before the King :

“Princes, hear me ! I love you all ; I would that I could please you all. I heard your vow of brotherhood, and I honour you for it. Let me on my side tell you that my husband and I accept your service and your friendship. Brothers shall you be to both of us, and near our hearts, as long as life shall last, and even afterwards, if that may be.”

The vow was kept, and no cloud of misunderstanding was ever allowed to arise between the members of that brotherhood. And Hector (who had also loved her, but, because he was the younger brother of Sirius, had not thought it proper to present himself along with him) asked to be allowed to join the brotherhood when he heard of it, and most loyally kept his pledge. Afterwards he married Dorado, but she died in childbirth, leaving him three little babies. He found a foster-mother for them in Boreas, the wife of Nu, a poor man, whose little child had died only a day or two before. A year later Nu also died, and Boreas became a servant to Mizar, to whom she was deeply devoted.

As will be seen from the table at the end, the other members of the brotherhood also married in due course, though they never forgot their vow. Much to the sorrow of Achilles, Ophiuchus, his eldest son, was killed in his first battle, when they were repulsing the attack of an army of marauders from the island of Cyprus.

Before his marriage, Sirius had been sent to Sicily on an embassy to one of the rulers there. On

that occasion Achilles and Hector accompanied him, and they had a most interesting voyage, and were much impressed by the wonderful beauty of the island.

Soma and Regulus were the heads of a family of the merchant class, who devoted much of their wealth to charitable purposes, and so acquired the friendship of Sirius and Mizar, who were also much engaged in similar work. Some of our minor characters appear in this life as slaves—a rare event in the group of incarnations which has been examined. Soma's son, Chamæleon, fell in love with Pomona, who was one of these slaves, bought her, set her free and married her.

DRAMATIS PERSONÆ

- JUPITER: ... *King of Knossos. Wife: Viraj. Son: Saturn.*
- MARS: ... *King of Goulas. Brothers: Mercury, Brihaspati. Wife: Herakles. Sons: Vajra, Selene. Daughters: Belatrix, Mizar.*
- CORONA: ... *King of Polurheni. Wife: Theodoros. Son: Pallas.*
- VULCAN: ... *Ruler of city in the south. Wife: Helios. Son: Achilles. Daughters: Aldebaran, Sappho.*
- MERCURY: ... *Wife: Venus. Sons: Uranus, Sirius, Hector. Daughter: Rigel.*
- BRIHASPATI: ... *Wife: Osiris. Sons: Pindar, Crux. Daughters: Beatrix, Dorado.*

FORM AND THE FORMLESS

By W. WYBERGH

(President, Johannesburg Lodge, T. S.)

(Concluded from p. 112)

SUCH deep experiences occur at times in dreams, though they are by no means confined to them, and come again and again amid the most trivial incidents of waking life; far from being trivial themselves however, they are felt to be more real and important than anything else, and amid all diversities of circumstance they are felt, whether in dreams or when awake, to be the same in essence. In every case, simultaneously with the sense of deep reality, the ordinary awareness of the ordinary objects is felt—physical objects in waking consciousness, and in dream consciousness the mental and psychic objects which make up the common material of dreams. These latter are not minimised or superseded, for they are made to seem not less but more important when seen in a light which is more real than they; yet their truth and importance lie only in their power of transmitting the Light Invisible, and regarded as facts and objects they remain of neither more nor less importance than ordinary physical objects and dream images.

It is possible to attempt to classify these experiences according to the aspect of ordinary consciousness which they illumine, though it is doubtful whether there is any real distinction. Perhaps such classifications represent only the three 'dimensions' of that particular mode of perception, and certainly in practice it is only a question of difference of emphasis. One type seems to be that concerned with the recognition of beauty in physical objects and the phenomena of nature, another that commonly called religious, and connected with the emotion of love, and the third to be that concerned with the recognition of abstract truth and connected with the metaphysical faculty. All of these aspects in their ordinary activities are familiar, but each may be transformed into "something rich and strange". The first on the whole seems to be most commonly experienced in waking consciousness, and this is perhaps to be expected. Often, though not always, it occurs in the midst of deep depression of spirits, but it may occur at any time, and it cannot be induced artificially. The exciting cause may be one of the things commonly recognised as beautiful—a picture or a statue perhaps, well known and perfectly familiar to the eye. Yet some day as your glance rests upon it there is a transformation; it becomes alive, full of deep reality, not a human creation but a type and a revelation. Or you are listening to some splendid piece of music, not trying to fit ideas to it or dramatising it in any way, but just taking it in; suddenly you are swimming in a sea of pure sound, the universe seems to have become sound within

you and without. The music goes on, you continue to hear it with your ears, but it has become your vehicle, you have somehow got inside it, and it is no longer only objective beauty, but joy and love as well. Or you are gazing at a beautiful landscape, and suddenly the whole panorama of form and colour sings *Benedicite*. But the most striking, because the most unexpected, are the occasions when, looking by chance upon some common ugly object, a bit of stone in the road, a gatepost, a dingy strip of earth and sky, once, I remember, a heap of manure, you see through its outer form the heart of beauty which lies within. For a moment you see that nothing is common or unclean, that the Garment of God is woven in one piece, and behold, it is very good. The stone is there, you see that it is a bit of stone, not different from any other bit, but it has an unearthly beauty, a depth of meaning, a significance not of time and space. The familiar object becomes strange and new; it seems to be part of a whole—a very awful and beautiful whole. The beauty is not only sensuous but intellectual and religious, and one begins to understand how and why the Greeks put the Beautiful on a level with the Good.

That is the experience at its best, but such a high degree of it is very rare with me. Much more frequent are the occasions when this intensified beauty is caught as it were in the corner of the eye for a single instant and lost again before it is fully realised. You seem to be playing hide and seek with something which always eludes yet does not altogether escape you; none the less it is unmistakably the same experience.

Of what may be called the religious manifestation of this form of consciousness it is even more difficult to speak, and personally I have less to go upon. It seems to consist typically of a sense of brotherhood and a merging of the self into something wider. It is accompanied by more of bliss than of awe, and is associated rather with acts than with things, and also with persons, especially with groups or masses of persons. It is an exaltation of the social sense, the breaking down of barriers, the realisation of a common life, and carries with it a sense of both power and humility. Sometimes there is an acute feeling of pleasure that one is no better than any one else, and that one shares the faults and vices of the lowest, and this pleasure may amount even to triumph. But though there is a breaking of barriers, they are not all broken, nor does the sense of individuality disappear, and I do not think therefore it can be what other people have called "cosmic consciousness".

It has occurred rather more often in dreams than while awake. Sometimes, especially in dreams, there is the sense of being engaged in the performance of a sacramental rite, though the sacrament does not always take the form of one known to the churches. When it occurs in a dream the circumstances which accompany it generally seem in some way symbolical and accessory, though the persons seem real enough. Thus the scene is sometimes in a church or cathedral of a grandeur and spaciousness beyond all earthly piles of stone, and one is conscious of the presence of vast masses of humanity, sometimes with one's nearest and dearest

in the foreground. But in any case the surroundings are to be distinguished from the experience itself, for they do not differ in general character from the ordinary dream images, any more than in the first type of experience the stone differed from an ordinary stone: it is only that in both cases the vehicle is transfigured. This type is the most closely allied with emotion, and the boundary between them is not easy to draw, nevertheless they are not to be confused. The only occasion on which it has in my own experience been directly connected with 'inanimate' physical objects (though the term inanimate seems supremely ridiculous in the light of the experience itself), was the one already referred to as following the chance casting of the eyes upon a heap of manure. In this case there was, besides the perception of beauty, which was relatively slight, a tremendous sense of life and bliss, a merging of identity, a feeling of sharing in the teeming life of Mother Earth, of ascending with the sap into plants, of decaying again into rich mould and passing on from cycle to cycle of renewed life—all taking place in the twinkling of an eye as I was waiting for an omnibus!

Once more it is necessary to say that in the case of this type also there are degrees of intensity, and that the above does not represent the average but the highest form of the experience.

The third class of circumstances which have served as an occasion for these transcendental experiences, is that wherein the mental and especially the metaphysical faculties are chiefly concerned. Some day, perhaps while studying

or thinking, but also perhaps when you are doing nothing in particular, there will come upon you an overwhelming sense of the meaning of life, of indwelling deep reality, of wholeness. You see vital and essential relationships; that which had been paradox becomes clear, that which had been a process or a chain of thought becomes a single sensation. You see simultaneously two incompatible sides of the same question and they are both true. What had been mechanism and logic becomes organic and living. But whereas in the other types of this experience you see the unity of things or feel the unity of persons, here you see the unity of ideas. The world does not seem to be a thing, but a living Idea, which is intelligible and real. It is all so stupendous that you feel an almost physical sensation as if your brain would burst. It is worthy of note that the experience never comes in connection with inductive processes of the mind, but as the result of dwelling upon an idea, and is at its best when it follows upon an effort to understand and at the same time explain to another person. In such a case it is sometimes at least partially communicable, in which respect it seems to differ from the other two types. It seems also to be in some way more profound, and more far-reaching in its effects. These effects are difficult to describe apart from the experience itself; they are essentially illumination of the intellect, but you do not gain any new knowledge of facts or any increased power of formulating or explaining things, for facts and explanations are made to seem superfluous and irrelevant. The most typical experience

of this kind came in connection with the study of the meaning of the AUM as given in Bhagavan Das' *Science of Peace*. Suddenly a great meaning became visible, and though I do not suppose that my knowledge or intellectual faculties have been appreciably increased thereby, yet in some way the effects remain. In this case the outer circumstances, corresponding to the physical objects and the dream images which formed the basis of the other two types of the experience, were clearly the syllogisms and concepts of the author; yet they were only the occasion, not the cause, and I expect the author would be the last to claim any authority for his system of philosophy, or to say that to other minds the transcendental meaning might not have clothed itself in quite other terms. In general the effects of this kind of experience are a deep tranquillity and confidence; for a time fear and restlessness disappear, injustice and uncertainty are abolished; and though the vision fades and you no longer see and know, there is an abiding sense that you have known, which makes permanent difference to your outlook and brings you nearer to the spirit of optimism which declares with Julian of Norwich: "All shall be well, and all shall be well, and all manner of thing shall be well." It does not unfortunately make a man a genius or a saint, or remove the liability to grievous moral and intellectual error, or to moods of the most profound despair; but, while the experience belongs quite specifically to this world as much as to any other, and while it deepens and extends the value of this life indefinitely, it does also change the point of view, causing him

to regard the outer world more in the light of an expression of the inner.

I have already alluded to the great difficulty of finding suitable language to describe these experiences, and the difficulty is not merely a literary one. It is rather due to a kind of inner uncertainty, which is felt when it comes to describing such things in cold blood. One is constantly haunted by the feeling that perhaps one is exaggerating, or making up the descriptions out of what one has read. It is possible that the descriptions are really inaccurate in detail, and that one is ascribing too great a definiteness to what, after all, were instantaneous and fleeting impressions. On the other hand, such failure is almost inevitable, and though one may not be able to recall and explain exactly what it felt like, *something* happens which transcends the most high-flown descriptions.

Moreover, although I am constrained to describe this happening in terms which suggest that it is a kind of vision which belongs to the 'formless' levels of consciousness, that is only because I do not know any way of describing states of consciousness except in terms of objects of consciousness, and, as I have tried to explain, the essential feature of this kind of consciousness is either that there are no objects, or that they are identical with the objects of ordinary consciousness, or that in any case they are of no importance. The value is in respect of universals and not of particulars at all. I am quite prepared to be told that the whole thing is merely an imperfect development of consciousness upon the astral plane, and that the real arupa consciousness

is something so immeasurably greater as to make these speculations quite ridiculous. After all my only criterion is the *dissimilarity* of my experiences and those described in the text-books as belonging to the astral plane; for the current descriptions of consciousness in the causal body are too slight to be very useful for purposes of comparison. There is the further consideration that whereas, in my own case, the idea that these transcendental experiences endow the circumstances and the images in which they find temporary and partial expression with any exceptional importance or explicit meaning, or that under any circumstances they justify an assumption of authority or prophetic value for the specific teachings, or persons, or events, with which they seem to be connected, appears nothing less than grotesque, Mr. Leadbeater's own experience of consciousness on the 'causal' plane convinces him of the exact opposite, and the inference is plain, *viz.*, that these experiences which I have attempted to describe do not belong to what Mr. Leadbeater means by the 'causal' consciousness. I wish very much that I knew what they do belong to, but while I can well believe that the 'causal' consciousness is something greater than I can imagine, I cannot bring myself to conceive that it can be more concrete and less universal than the best that I know of. Nor, on metaphysical grounds, can I understand how it is possible to invest the physical or astral details and facts of a quasi-historical or prophetic vision with the authority and certainty which belong only to the self-evident and universal truth of the world of noumena. I can conceive that upon some

akashic plane there may be a condition wherein absolute Unity and absolute Diversity, so to speak, collapse into one another, but whatever may be the possibilities *on that plane*, they cannot in the very nature of the case be conceived of as capable of translation in their entirety into the concrete world of fact.

Is the history of the early Christian Church going to repeat itself in the Theosophical Society? Let us hope that a better karma awaits us.

W. Wybergh

SLEEP

By MARGARET EAGLES SWAYNE

Ye that have learned the badness
 Of the world! Its unbelief,
 The discord of its madness,
 Come to Nature in your grief.
 How heartsome is the gladness
 Of her youth! like ours, so brief,
 How tender in her sadness
 At the falling of the leaf!
 "Blame not," she sighs, "Thy brother
 Be his fault however deep
 Forgiving one another,
 Frail thou! with frailty keep!
 I—of all things the Mother
 Rock good and ill to Sleep!"

PERSONAL RELATIONS IN SUCCESSIVE LIVES

By E. C. REYNOLDS

(Concluded from p. 128)

WITHIN the limits of the larger group we may note a smaller one, consisting of about a dozen members, with whom Alcyone is almost sure to have some important relationship whenever they appear. Three of these, Scorpio, Pollux and Thetis are usually enemies, while the rest are friendly and are apt to be closely allied by blood or marriage. It may be worth while to glance at four in detail in order to form some idea of how close a tie may exist between two people. Leo appears 13 times; once he is merely an acquaintance and once a son-in-law; as for the rest, he is 5 times a parent of Alcyone, twice a child, and 3 times a brother or sister. Out of 23 appearances, Mercury is 5 times a religious teacher, 6 times a parent, twice a child, and once a sister. The relationships with Sirius and Mizar are the most noteworthy of all. Sirius appears 11 times: 3 times as husband or wife, twice as a parent, 4 times as brother—the two being twins on two occasions—and once as a daughter. Mizar is present in 27 out of the 30 lives; once he is Alcyone's father, 5 times his brother or sister, 6 times his child, 4 times his husband or wife, and 5 times

he was a blood relation of a more remote degree. Whenever Mizar and Alcyone met under proper conditions of age and sex, it was always a case of love at first sight, and it is probably generally true that any real instance of this kind is due to the sudden mutual recognition of two egos who have been closely connected in many past lives.

A careful study fails to disclose any system in the relationships; that is, the fact that a certain ego was Alcyone's child in one life affords no basis for even an intelligent guess as to how they will stand when next they meet. A few of the characters, however, show special predilections of one kind or another: thus Leo carefully avoids marriage with Alcyone, as also does Mercury, the latter showing a decided preference for the relation of parent or child. The position of brother makes the strongest appeal to Sirius, while Mizar is content with anything, so long as he can keep in the family.

Let us now consider some of the more striking cases of karmic causes and effects which the story affords. It must be acknowledged at the outset that the series is rather disappointing in this particular. About all we have had in this line heretofore has been in the form of novels dealing with two or three lives, in which a few well defined actions in one life are followed by equally clear consequences in the next. As might be expected, this seldom occurs in actual life. We have pairs and groups of egos acting and reacting on each other throughout the series, each occurrence being usually in part a payment of what has gone

before, and in part a generation of new karma; and it is thus impossible to say at any given time how near the account may be to a balance.

In Scorpio, Pollux and Thetis we have a triad whose advent always brings trouble to Alcyone; Scorpio has a deep-seated hatred evidently extending into some long distant past, and is easily the heavy villain of the play. Pollux is simply a selfish, dissolute character, whose misdeeds frequently bring trouble to Alcyone, while Thetis is a spy and blackmailer who seems to give our hero an undue share of his attentions.

In the first life of the series, Thetis and Scorpio are priests and brothers. They seek to avenge the banishment of their father by assassinating the King. Alcyone, in this life a woman connected with court circles, accidentally comes into possession of a letter in which they ask for an audience with the ruler. Her clairvoyant powers enable her to perceive the evil intent of the senders; she warns the King, and they are seized as they attempt to slay him. As their love for their father prompted the act, they are merely banished and not executed. In the fifth life, Scorpio and Alcyone are rivals for the hand of the governor's daughter. Alcyone being the preferred suitor, Scorpio, while pretending friendship, seeks to lure him to his death in a cave inhabited by a tiger. The plot is discovered, and Scorpio is arrested and banished under pain of death if he ever returns. Years after he *does* return disguised as a priest, and succeeds in stirring up much trouble and ill-feeling among Alcyone's friends by his

mesmeric power and the circulation of falsehoods. He tries to humiliate Alcyone by bringing about a marriage between Alcyone's son and Thetis, a young woman of bad character. He almost succeeds in this attempt, but is finally frustrated. Alcyone discovers his identity and he is executed. In life No. 10 Alcyone, although a woman, is prominent in introducing a new and purer religion among the degraded Atlanteans around her, who still indulge in human sacrifice when not held in check by their Aryan conquerors, to which hated race Alcyone belongs. The Atlantean high priest Scorpio takes advantage of the absence of most of the soldiers to cause a popular uprising, and in the midst of this he drags Alcyone and her sister to the temple, where after being subjected to a terrible ordeal, but no physical torture, she falls dead.

In the eleventh life she is betrayed and deserted by Pollux. Her father, who is a priest of an evil religion, forces her to marry Scorpio, likewise a priest and much older than herself. She is also induced to agree that when her child is born it shall be sacrificed to the Goddess, to gain her aid in getting revenge on Pollux. After its birth her maternal instincts triumph, and she repudiates the agreement. Her father drugs her and kills the child, telling her it died while she was ill. As Scorpio's wife she leads a life of horror for some years. Her suffering is accentuated by the fact that she is a medium, and her father and husband use this power of hers to further their own ends in many degrading ways. She is finally given an opportunity to become avenged upon Pollux by

poisoning him. At the last moment she repents, and runs away from her home city, and lives the rest of her life among some kind-hearted country people who take her in and care for her.

In the twenty-fourth life Queen Alastor succeeds in passing off Scorpio, a servant's son, as her own, and he is placed on the throne to which Alcyone's son Hector is the rightful heir. Hector and his mother are banished, and live in poverty for some years until the deception is discovered. Hector is placed on the throne, and Scorpio is banished in his turn.

In the next life Scorpio falls in love with Alcyone, and, although she is deeply in love with Sirius, compels her to marry him by threatening to cause the execution of her father, who was a sort of progressive or insurgent in his way, on a false charge of treason. She lives with him twenty years until his death. He does not abuse her, and after a year or two neglects her entirely, much to her relief.

In life No. 27 Scorpio falls in love with Alcyone's daughter Mizar, and, after being refused, is killed by Alcyone as he attempts to abduct her. For this killing Alcyone is pardoned by the Raja without the formality of a trial. Although dead, Scorpio has much power to influence sensitive people; he constantly appears to Alcyone in threatening visions, and finally succeeds in causing his execution on a false charge of murder.

In the thirtieth life, Scorpio, now a young woman of bad character, falls in love with Alcyone, who is a young priest. Failing to ensnare him

with her wiles, she plots his ruin, but the attempt is frustrated and she is banished.

The relations of Alcyone and Thetis in the first and fifth lives have already been considered.

In the thirteenth life, Thetis, then an old woman, betrays the army of Alcyone's father-in-law and causes his death.

In the twenty-first life, Thetis, who is a peddler, finds out something discreditable about Alcyone's parents—Alcyone being this time an Egyptian lady of great wealth and social standing. He repeatedly secures money from her under threat of exposure, until her son Helios, becoming suspicious, hides and listens to one of their conversations. He rushes out in anger and kills Thetis. At night he and his mother throw the body into the Nile, and the murder is never discovered. The connection between the events of this life and the twenty-ninth, when they next meet, is quite plain. Alcyone, who is now a wealthy priest, takes into his home his cousin Mizar, whose wife is Thetis. She wishes to secure the family wealth for her own son, and contrives to have Alcyone and his family banished, without either he or her husband becoming aware of her part in the matter. Some years later a change of rulers results in Alcyone's recall, but his son's health has been greatly injured meanwhile. As he still lives, however, Thetis tries to kill him by slow poison; she is discovered by Alcyone, who insists that she and Mizar leave the country under threat of exposure. Alcyone's son soon dies, and a few years later Alcyone hears the Buddha preach. He is so

much affected thereby that he recalls Mizar and Thetis and installs them in his house, while he becomes a disciple of the Buddha, and follows Him until his death.

To turn now to Pollux: in the fifth life he betrays Alcyone's daughter and runs away. Alcyone and his brother search for him for two years and finally find and kill him; this, in the opinion of the times, is sufficient to restore the honour of the family. The betrayal of Alcyone herself by Pollux in the eleventh life has already been noted.

In life No. 13 Pollux is the half brother of King Sirius, the husband of Alcyone. He is banished for his plots, and twice attempts to have Sirius assassinated, besides stirring up a war against him in another country. In spite of all this Sirius forgives him on the strength of his promise of loyalty, and makes him governor of the capital city. In this position he persists in making love to Alcyone, and is finally thrown into prison by Sirius, where he soon dies.

In the twenty-sixth life Pollux is the older brother of Alcyone, whom he strongly resembles in appearance though not in character. The family is rather poor, but the Raja bequeaths great wealth to Pollux on account of his being born on his own birthday and for certain other astrological reasons. Pollux marries, but later runs away with another woman. To keep the scandal from the ears of the Raja, Alcyone impersonates his brother for several years and builds up a good reputation for him, the report being given out that it was Alcyone who eloped. Pollux finally returns, but soon commits a

serious crime which Alcyone takes on himself, and is thrown into prison, where he nearly starves. His sister at length goes to the Raja and reveals everything. Pollux is banished, and Alcyone is set at liberty and given an office at court.

In the foregoing account it will be noted that Alcyone is never the aggressor, and that when he retaliates it is only by methods which public opinion and the welfare of his family practically force upon him. He was not always so blameless, as the following incidents will show, though even here there are some strong extenuating circumstances.

In the thirteenth life Alcyone was the wife of Sirius, ruler of a small kingdom in southern Atlantis and tributary to an Overlord or Emperor, Ulysses. A dispute with the Emperor over the amount of tribute culminated in a war, in which Sirius was defeated and killed, and Alcyone, who refused to submit, was driven to the mountains with a few followers. From this retreat she despatched one of her sons to the capital to procure the assassination of Ulysses, which he finally succeeded in doing. The payment of the debt to Ulysses thus incurred required a large part of his energies during the nineteenth life. This time Ulysses is an Indian Raja, rather weak and dissolute; Alcyone, who is now a priest, becomes his chief adviser, and labours for many years to keep him in the straight and narrow way, and to mitigate as far as possible the effect of his occasional outbreaks.

The case of Ulysses and Vajra is interesting as an example of a couple who seem to prefer

the relation of husband and wife. In the first life Vajra appears as the husband of Ulysses, but we have no information as to how they got along.

In life No. 5 Ulysses is governor of a province; Vajra is his wife, and she leads him a rather unhappy life. She is not a bad woman—far from it; she is rather one of those whose virtues are angular, so to speak, and fairly bristle with spikes on which to impale their husband's failings.

In the seventh life, Ulysses, daughter of Alcyone, falls in love with Vajra, who is betrothed to her older sister Mercury. Being unable to gain his affections, she stabs him in a fit of jealous rage. At first her brother Herakles takes the murder on himself for the honour of the family, but Ulysses later confesses and commits suicide.

As they both died so young, it is possible that they had an intermediate birth outside the limits of the story, as it is not until the tenth life that they come together again. Vajra is now governor of a province and Ulysses is his wife. Vajra does not appear to have any more tact as a man than as a woman, and in putting up with him through some thirty years of married life it may be that Ulysses made full payment for the stabbing affray of three thousand years before.

It must not be thought from these extracts that the lives of Alcyone were unusually stormy and full of trouble; they were really quite the reverse. The evil side has been chiefly dwelt upon because the karmic connection between evil events is usually easier to trace, and also because it is the one having the greatest popular interest. We

are all of us ready to take for granted whatever good may come on our way, our chief concern being with the penalty which we shall have to pay for our misdeeds. To get a picture of the brighter side of Alcyone's lives let us consider his relations with Sirius and Mercury.

In the first life Alcyone, daughter of wealthy parents, is in love with Sirius, son of a poor priest. She marries him after considerable opposition from her relatives, who wish her to wed a prince, and they have a long and happy married life.

In life No. 3 Alcyone is the native prince of an Indian kingdom tributary to the Emperor of Atlantis, and Sirius is the resident governor-general. In spite of a difference in race, he and Alcyone form a warm attachment for each other which lasts until their death. Sirius marries Alcyone's sister, and, after her death, they journey to Atlantis. Here they are received with much honour and spend their last years in the joint preparation of a book on southern India.

In the fifth life, Sirius was Alcyone's elder brother, and the two boys were very devoted to each other; when 14 and 12, respectively, Alcyone saved Sirius from being burned to death in a shallow pit, and burned his hands quite badly in doing so. When they grew up they both fell in love with Albireo the governor's daughter.

Sirius, discovering first the state of his brother's feelings, concealed his own and did everything in his power to further Alcyone's marriage, which finally took place. It was in this life, as previously recorded, that Scorpio tried to get Alcyone killed

by a tiger, and it was Sirius who discovered the trap and saved his brother's life.

In life No. 7 they are twin brothers and work through a long life in perfect harmony, Alcyone as the head of a university and Sirius as a judge and administrator of their common estate. In the ninth life Alcyone falls in love at first sight with his cousin Sirius, and they are married as soon as the consent of their parents can be obtained. Though natives of Atlantis, they live happily for many years in North Africa, where Alcyone is again in charge of the university noted in the last life. Their life together this time is not as long as before, as Sirius is killed by accident on the return voyage, at the age of 56. In life No. 13, Sirius, about whose birth there is some mystery, makes love to Alcyone, daughter of the priest Mercury. They are forced to wait for some time before marrying, as her father is unwilling to give his consent as long as Sirius is under a cloud. It later appears that he is heir to a throne, and they are married and enter upon a life happy enough in a domestic sense, but full of care, as the nation is much at war. This time Sirius was killed in battle at about the age of 50.

In the fifteenth life Sirius was again Alcyone's elder brother, this time in Peru, where Sirius was governor of a province and Alcyone his assistant for many years, until he was given a province of his own.

In life No. 18 Sirius is the daughter of Alcyone, who is chief of a tribe living in a mountain valley of Atlantis; the family is a large one and they have a happy time together until Sirius is 32,

when the people of the plains raid the valley and kill Alcyone and most of his people, and carry Sirius off into slavery.

In the twenty-first life Alcyone is the daughter of Sirius, who is governor of an Egyptian province. She is very devoted to her father, and serves as his secretary until her marriage. Her love for him is the greatest one in her life, and she is overwhelmed with grief at his death, which occurs when she is 37.

In life No. 23 Alcyone was the twin sister of Sirius, who was the son of an Indian Raja. She was in such strong sympathy with him that she felt everything of importance that he did, and they were always sick together and recovered together. She married Mizar, but would not leave her brother's court, and, when he was wounded, wasted away and died with him at the age of 47.

In the twenty-fifth life Alcyone, daughter of a wealthy Egyptian, is much in love with Sirius, but is compelled to marry Scorpio as previously related. At Scorpio's death twenty years later, Sirius, who had remained single and devoted, wished again to marry her, but he was obliged to give all his fortune as a fine to save his brother Vega from death, and as Alcyone had now nothing but a small pension which she would forfeit by marrying, it was considered best to wait until Sirius had re-established himself. This took twenty more years, and by this time both were so interested in their studies at one of the temples that they regretfully decided not to marry, since this would necessitate Alcyone's giving up of her temple work.

Let us now consider the relations of Alcyone and Mercury, who, as will at once become apparent, is greatly the superior of Alcyone in his spiritual development.

In the first life Mercury, a priest, performed the marriage service of Alcyone and Sirius, and was their religious instructor for many years. He is again their spiritual guide in the third life, where he appears as an Indian priest.

In life No. 4 Mercury is Alcyone's mother, and he is so attached to her that at her death he breaks away from the military life he had previously followed, and spends fifty years as a religious hermit.

In the fifth life Mercury is Alcyone's only daughter, and it is her intuition which enables the family to save her brother Leo from an undesirable marriage, as previously stated.

In the sixth she is Alcyone's loving mother, dying when Alcyone is 60. In the seventh she is Alcyone's daughter, and, after the tragic death of her lover Vajra, becomes her father's assistant in his college work, remaining single all her life.

In the ninth life Mercury, once more a priest, is Alcyone's father, and educates him for the priesthood. Alcyone, as president of the North African College, is separated from his father for many years, but he keeps in constant correspondence with him, and eventually returns and assists him until he dies, when he takes his place as head of the temple.

In life No. 10 Alcyone is the daughter of Mercury, an Aryan chief. Her childhood is spent in a long migration into India. The attachment

between the two is not as evident as in most lives, possibly on account of Mercury's military occupation, which afforded little time for family companionship.

Toward the close of the eleventh life she made a pilgrimage to a distant temple where it happened that Mercury was officiating. She felt very strongly attracted to him, and spent many happy months listening to his teachings.

In life No. 13 Alcyone is the daughter of Mercury, again a priest. She marries King Sirius when quite young, but her father remains the loved adviser of the royal couple as long as he lives.

In the eighteenth life Mercury was Alcyone's elder sister, and was the guide and confidant of his boyish days. Although she later became a priestess in a hill temple, they kept in close touch with each other throughout a long life.

In life No. 19 Mercury, wife of a priest, is once more the mother of Alcyone, and her advice and urging save him from disaster at an important crisis.

In the twenty-third and twenty-fifth lives, Alcyone, a woman in both cases, receives teachings from priest Mercury for many years.

In life No. 27 Alcyone entertains for some weeks Mercury, who is an Egyptian priest travelling in India. On the night before Alcyone's execution he visits him in prison and comforts him, saying that his family will be well-cared-for and that, although he is innocent of the crime for which he is about to die, the penalty is really in payment of other offences in distant lives, and exhorts him to meet his fate cheerfully and bravely.

In the twenty-eighth life Alcyone and Demeter are much in love, but as her father positively refuses to consent to marriage, Alcyone is about to kill himself in despair when he meets Mercury, again a priest. The latter seems to know intuitively of his trouble, and his advice and sympathy save him from self-destruction.

In conclusion let us consider the relations of Alcyone and Surya; these are by far the most important, and it is possible that all of us have a personal interest therein, for the character here called Surya is the one which appears in Indian literature as Lord Maitreya and is known among western nations as the Christ. He had long since attained Adeptship—before the beginning of the series—and was serving as an assistant to Vyasa, the Gautama Buddha of an after time. Vyasa held the office of Bodhisattva, that is, He had charge of the formation of all the new religions of the world and the conduct of the old ones. This office He passed on to Surya, when He attained Buddhahood two thousand five hundred years ago.

In the first life Alcyone merely meets Surya at a temple on one occasion.

In the second she is Surya's mother, and when He is about a year old she rescues Him unharmed from a burning house, but is fatally injured in so doing, and soon dies.

In life No. 6 Surya is high priest of a nation in Southern India, and Alcyone becomes His assistant and lives in daily contact with Him for more than thirty years.

In the ninth life Surya is again a high priest and is the greatgrandfather of Alcyone. He is much attached to his grandchild, and one day tells him that he, Alcyone, gave his life for Him in the past, and that another opportunity would offer in the future to give up his life for Him if he would, and thereby bless the world. Surya lived long enough in this life to see Alcyone enter the priesthood, and to perform the ceremony when he married Sirius. In the tenth life Surya is again a priest, and Alcyone is his favourite granddaughter. Her parents start on a migration to India when she is quite young, and so she sees but little of Him in this life, although He appears to her, as He promised, at the moment of her terrible death in the Atlantean temple.

At the present time Alcyone is a Hindu youth and has passed his first Initiation with the help of Mercury, better known to us as Master K. H. There are many who hope and believe that in this life Surya's ancient prophecy will be fulfilled, and that He will take possession of Alcyone's body to bless the world, even as He did that of Jesus at the time of the baptism two thousand years ago.

E. C. Reynolds

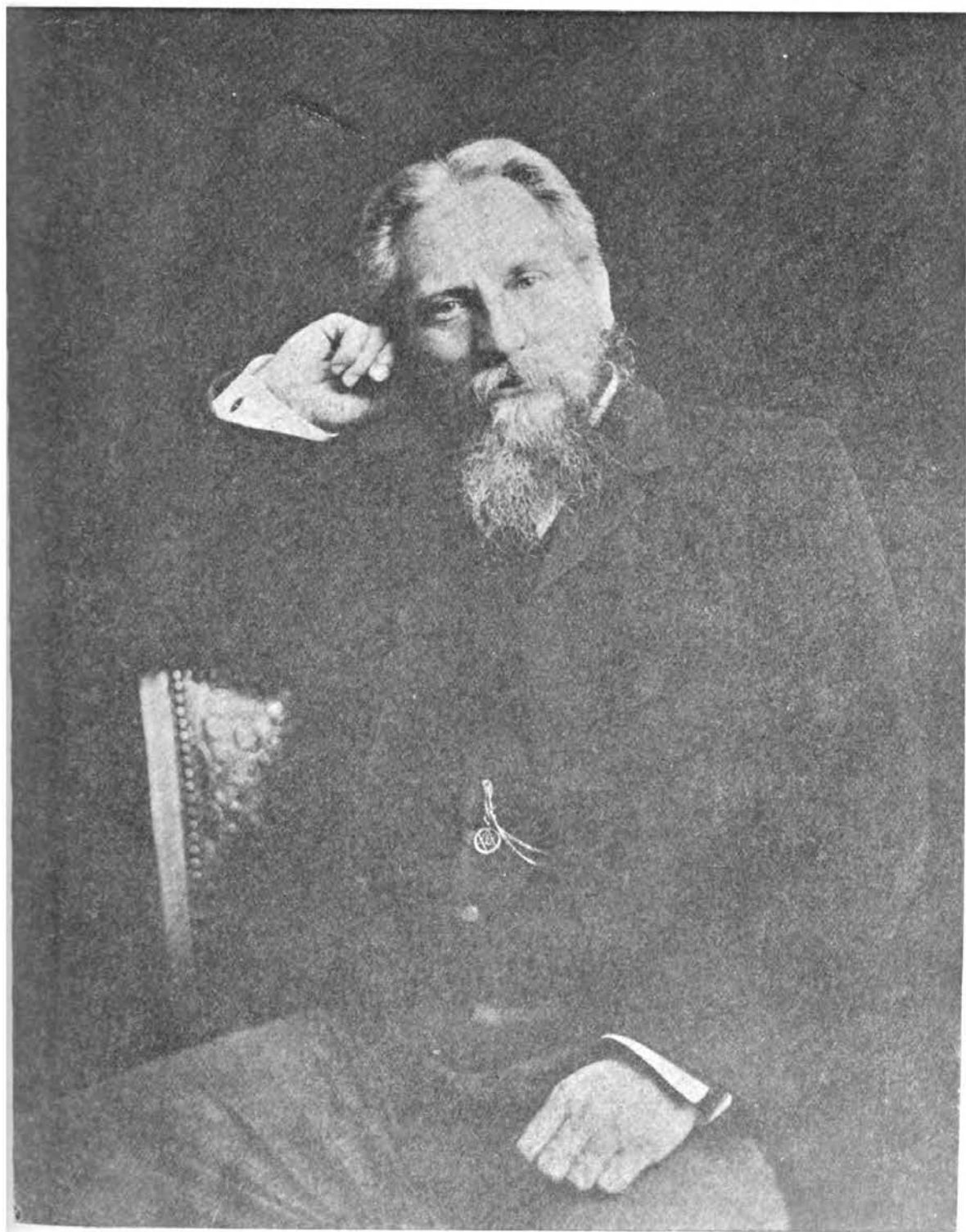
THEOSOPHICAL WORTHIES

C. W. LEADBEATER

By ANNIE BESANT

CHARLES LEADBEATER'S name is known all the world over for his wonderful books, and the floods of light which he has cast over obscure questions. None has done more than he to lift the veil which men call Death, and to point to worlds of peace and happiness where ignorance had clothed the unknown with terror. Thousands have found help and comfort at his hands when their hearts have been breaking over the loss of their beloved, and he has been verily "a son of consolation" in many a bereaved home.

His last incarnation was as a pupil of Kleineas—now the Master D. K.—who was himself a pupil of Pythagoras, now the Master K. H., the future Bodhi-sattva. In his present life he was born on February 17, 1847, and at the age of sixty-four he bears his years lightly, working with unwearied energy, and playing tennis like a boy. Such is nature's reward to a body "kept in temperance, soberness, and chastity," the palpable irrefutable answer to all the slanders, conceived by malice and born of envy, that have been levelled against him in the effort to destroy his unique usefulness.



C. W. LEADBEATER

As a child he went with his parents to South America, and lived a life of manifold adventures. 'Saved by a Ghost' tells some of these, and the scars on his arms add graphic touches to the story. Some time after returning to England, he entered Oxford University, but his career there was cut short by 'Black Monday,' the historic failure of Overend, Gurney & Co., in which his fortune was invested. He succeeded, however, despite this blow, in taking Orders in the Church of England in 1878, and worked as Priest until 1884. During part of this time, he carried on a series of careful experiments in Spiritualism, obtaining a wide knowledge of its phenomena, but himself showed no signs of any psychic faculties.

His T.S. diploma bears the date of 1884, but he had entered the Society more than a year before, in consequence of reading the books of Mr. Sinnett. He wrote to the author, and a friendship began which has lasted unbroken to the present day; very warmly does he always acknowledge his debt to the veteran Theosophist.

Charles Leadbeater was not a man to play with serious things; he emphatically "meant business"; and, recognising in Madame H. P. Blavatsky an occult teacher, he threw up everything and accompanied her to India. On the way, they paused in Egypt, and as he was sitting one day alone with her, a third Person suddenly appeared, and he started violently. "A nice Occultist," quoth H. P. B. scathingly, and there was no more starting at unusual appearances. He did not expect much in the

¹ *The Perfume of Egypt and Other Weird Stories.*

way of progress, and came out to India "to be of use," ready to sweep floors, to address envelopes, to do anything he was told. But the old discipleship was not long in manifesting its power; his Master stretched out His hand, and to him who asked for and expected nothing all was opened. His first experience on his conscious entry into the astral world is told in 'A Test of Courage' in the book before referred to. By hard patient work he has won rewards, perfecting each faculty on plane after plane, gaining nothing without hard work, as he has often said, but gaining surely and steadily, until he stands, perhaps the most trusted of his Master's disciples, "on the threshold of Divinity".

In 1885 he became the Recording Secretary of the T.S. in succession to Damodar, and in that same year visited Burma with the President and took part in the planting there of the Society. In 1886 he went to Ceylon, and laboured hard in the educational movement, starting what is now the Ananda College. From then to 1889, when he returned to Europe—bringing with him the little brother whom he had lost in South America, for whom he had been persistently searching, having been told by his Master that he was reincarnated there—he spent about three months each year in India and the rest of his time in Ceylon, an island he dearly loves.

In England, he worked in the *Pioneer* Office, and also acted for a year as tutor of Mr. Sinnett's son and of G. S. Arundale, who has now returned to his charge for higher teaching. He was a mem-

ber of the London Lodge and carried on much research for its helping, writing the results of some of this research in the manual named *The Astral Plane* in 1894. This led to his first public lecture at the Chiswick Lodge, London. In 1895, he joined our household at 19 Avenue Road, and placed his great psychic powers at the disposal of the students living there, especially looking up matters which aided Mr. Mead in his scholarly research. He remained in Avenue Road until the lease was sold in 1899.

Much of his work from 1896 to 1906 consisted of lecturing, and he visited many countries, carrying to each the light of the Ancient Wisdom. A born teacher, he was unwearying in his efforts to enlighten, and he added to the spoken word many a written page. A long list of books stands to his credit, full of priceless information lucidly conveyed.

In 1906 came the terrible attack on him which momentarily struck him down in the midst of his usefulness. He at once resigned from the Society, as H. P. B. had done in an analogous case, in order to save it from discredit, but he was none the less pursued with unrelenting malignity, the object being, not the safeguarding of the Society but the destruction of an individual. Where he had sought to save, he was accused of ruining. Even I, who knew and loved him, was misled by a statement said to be from his own lips—for nothing else would have moved me—and refused to work longer with him. Needless to say I strove to make amends when the error was rectified, and he utterly repudiated the statement put into

his mouth. We met again in 1907, all clouds dispelled; in 1908, by a unanimous vote of the General Secretaries of the Sections of the Society all over the world, and a vote of 8 against 2 of the officials and independent members of the Council, it was declared that there was no reason why he should not return to the Society, and in February, 1909, he came to live at Adyar. A little later, he rejoined. Some have continued to pursue him with relentless hatred, but their malice has overreached itself, and in three terrible cases the ruin they sought to inflict has already rebounded on themselves, while he whom they sought to crush has gone on his way, never answering, never injuring, leaving the good Law to protect him in due time.

His reward has come to him, in the great work entrusted to his hands, in the added power to help, in the love and gratitude which reach him from every part of the globe, and in the trust and respect of his colleagues. "Through much tribulation," in truth, do men enter into the Kingdom, but the way is well worth the treading, for the Kingdom is eternal life, an ever-present glorious consciousness, which neither Death nor Change may touch.

Annie Besant



REVIEWS

The Perfume of Egypt and Other Weird Stories, by C. W. Leadbeater. (THE THEOSOPHIST Office, Adyar, Madras, India. Price Rs. 2-10 or 3s. 6d. or 90c.)

Each and every new book from the pen of Mr. Leadbeater is, of course, gladly welcomed and eagerly read by a wide public. The volume before us will make no exception, though its contents are a surprise. As H. P. B. wrote her voluminous and profound volumes and unexpectedly produced an excellent "shilling shocker" (with or without deeper meaning behind it: the question is still debated), so Mr. Leadbeater adds to his fourteen previous more technical volumes on the Occult sciences, a collection of ten eminently readable tales, which, for want of a better name we might call ghost stories, though 'Occult Experiences' would be perhaps a still better designation.

Quite apart from the question of literary merit and general interest, students of Mr. Leadbeater's previous writings or of Theosophical teachings in general will realise that a special value attaches to these stories because of the statement made by the author, in a very modest preface, that "the stories told in this book happen to be true". It is, I believe, no indiscretion to record that three of the stories relate personal experiences of the writer himself, and so furnish biographical matter. Two other stories were told to him by Madame Blavatsky and by T. Subba Row, and the remaining five were related to him directly by the chief witnesses in the respective cases, whose veracity and trustworthiness he vouches for. To the readers of our Magazine the largest, and concluding, story, entitled 'Saved by a Ghost,' will be familiar. The greater part of the remainder will be new, except to very old readers of THE THEOSOPHIST in whose early pages several of the stories given were originally published.

We have read the volume with pleasure and interest. A professional story-teller, it is true, would perhaps have written up his tales more elaborately and embellished them to a greater extent, but to us a certain simplicity and directness, not to say bluntness, of style and narration, are rather welcome than otherwise. They enhance, to us, the value of the claim made that the stories are simple reports of real happenings. The author rightly ends his introductory note with the phrase:

I have written other and more serious books in which such things as these are scientifically explained; in this volume my only desire is to help my readers to pass pleasantly a few hours of leisure time.

We hope that because of this simple declaration, many a stray reader may pass from this more casual and light introduction into realms of superphysical phenomena to a deeper study of them, and that this collection of short stories may become another introduction to Theosophy in disguise. Thus the book has a useful as well as a pleasant aspect.

We shall not detail here any of the contents of the book beyond saying that an astral murder, a concealed confession, a triple warning, a test of courage, and many other startling happenings are duly provided. Nor will we speak of the 'Perfume of Egypt' itself, which gives its name to the collection. The reader will have to find out all this for himself and will then enjoy to the full the flavour of novelty and sensation. We content ourselves with the statement that the book is well worth the trouble of the few hours of reading it demands. Perhaps, though, we may signal our own satisfaction with the fare offered, by the wish that there might be more of it still; and we venture to beg the author that he may deem it fit to include in the next edition a certain mysterious vampire story we have heard him refer to in a vague manner, and a blood-curdling but powerful were-wolf story, which we were once privileged to hear from his own lips, told to perfection after the best canons of the story-telling art.

J. v. M.

Bureau of American Ethnology: Bulletin Nos. 40, 43 and 50.

No. 40—*Hand-book of American Indian Languages, Part I*, by Franz Boas.

No. 43—*Indian Tribes of the Lower Mississippi Valley and Adjacent Coast of the Gulf of Mexico*, by John R. Swanton.

No. 50—*Preliminary Report on a Visit to the Navaho National Monument, Arizona*, by Gesse Walter Fewks.

Over ten years of labour were bestowed on the first of these volumes, which is a bulky tome of 1,069 pages. Nothing but words of praise can be offered to the painstaking and scholarly work of the editor and his collaborators. The languages that come under examination in this volume are (1) Athpasean ("one of the largest and most widely distributed families of speech in North America"); (2) Tlingit ("spoken throughout south-eastern Alaska, from Dixon entrance and Portland Canal to Copper river, with the exception of the South end of the Prince of Wales Island"); (3) Haida ("as originally situated, the Haida consisted of six fairly well marked geographical groups, each of which probably possessed certain dialectic peculiarities; but only two or three well-established dialects can now be said to exist"); (4) Tsimshian ("spoken on the coast of northern British Columbia and in the region adjacent to Nass and Skeena rivers"); (5) Kwakiutl ("embraces the languages spoken by a number of tribes inhabiting the coast of British Columbia and extending southward to Cape Flattery in the state of Washington"); (6) Chinook ("embraces a number of closely related dialects which were spoken along both banks of Columbia river from the cascades to the sea, and some distance up the Willamette valley"); (7) Maidu ("comprises the various dialects of the language spoken by a body of Indians in north-eastern California"); (8) Algonquian ("a dialect of the central group of Algonquian Indians"); (9) Siouan ("spoken in a considerable number of dialects"); and (10) Eskimo ("spoken by hardly forty thousand individuals, who live in small groups on the northernmost shores of America from Alaska to East Greenland). A most valuable Introduction by the Editor is full of information. The volume is for the student and specialist, but the general reader will learn from it a great deal on an obscure but interesting subject.

The second bulletin is of great interest. The curious Indian tribes and their ways are thoroughly examined and well described, and about thirty excellent illustrations are given. A very good section on the religion of the Natchez group will attract Theosophical readers.

The third volume is of equal interest and of great value to the antiquarian. About twenty-five illustrations add considerably to the importance of the book.

B. P. W.

PROGRAMME

T. S. Convention at Benares

27th, 28th, 29th, 30th, December, 1911.

Tuesday, December 26th.

- 10-30 A.M. T. S. Council Meeting.
1-30 P.M. "Sons of India"
Lecture by Prof. Sañjiva Rao.
6-30 P.M. Masonic Meeting.

Wednesday, December 27th.

- 8-0 A.M. Convention of the T. S.
(i) Presidential Address.
(ii) Reports.
1-0 to 3-0 P.M. T. S. Order of Service.
4-0 P.M. Lecture I: "Ideals of Theosophy,"
by Annie Besant.
6-30 P.M. E. S. General.

Thursday, December 28th.

- 8-0 A.M. Indian Convention.
1-0 to 2-0 P.M. "Order of the Star in the East"
Lecture by G. S. Arundale.
4-0 P.M. Lecture II: "Ideals of Theosophy,"
by Annie Besant.
E. Section.
8-0 P.M. T. S. Council Meeting.

Friday, December 29th.

- 8-0 A.M. Indian Convention.
4-0 P.M. Lecture III: "Ideals of Theosophy,"
by Annie Besant.
6-30 P.M. E. Section.

Saturday, December 30th.

- 8-0 A.M. Lecture IV: "Ideals of Theosophy,"
by Annie Besant.
10-0 A.M. Educational Conference.
4-0 P.M. Anniversary Meeting.
7-30 P.M. Masonic Meeting—18°.

