VOL. XXXVI No. 3

THE THEOSOPHIST

ON THE WATCH-TOWER

IT is very difficult to satisfy everybody, as people have found since the day of the old man, his son and the donkey. If I remember rightly, the old man finally carried the donkey, after having tried successive changes in deference to the views of successive advisers. Having agreed to exclude my views on social and political questions from the pages of THE THEOSOPHIST, because they might hurt the susceptibilities of some readers, remonstrances come in, urging that I am depriving my readers of "light and leading," and saying that it is one of my duties to throw the light of Occultism on the puzzling conditions of present-day problems. But, readers mine, the light of Occultism dazzles as well as illuminates, and even the illumination is not always welcome. Mr. Olifent says, wisely and bravely, that I have hurt him, and probably will hurt him in the future, in some things I have said, and probably will say, about Australia, but that he prefers the hurting with the outspokenness. That is a sensible and rational way of looking at things, for people who are hurt when others disagree with them betray

thereby a lurking doubt as to the accuracy of their own views. There are many things in the life of Nations that need changing, and those who see these things must speak out, and so put themselves as a force towards the bringing about of the necessary and coming changes. Hence, I am working hard for certain changes, which are necessary to prepare the world for the coming of the Great Teacher. But it is not necessary to press the political and social side of these changes in THE THEOSOPHIST, as there are other agencies I can use for the special local matters on which prejudices so easily arise.

***

Ever since 1893, many of my good European friends have blamed me severely for my love for India, and have urged me to devote myself to Europe rather than to India, declaring that my love made my views biassed and unfair. They thought that I pressed too strongly India's grievances, urged too rashly her right to a place on equal terms in the Empire, laid too much stress on her claims, took too high a view of her character and of her possibilities of greatness. It may be that some will now see that the love was justified, and will realise that the generosity which could cast all grievances aside in the hour of Britain's need, and could stand by England for the sake of her great Ideals of Liberty—which here she has disregarded—shows a loftiness of national character and an insight unblinded by suffering, which stand out to India's undying glory. She feels keenly that Britain has not met her love as she should have done; that while a Tsar has promised Poland constitutional freedom, no such promise has reached her longing ears from Britain's lips. But

India is as patient as she is strong, and she knows that, in this great world-quarrel, Britain stands for Right, for Freedom, for Justice, for Public Faith, for Honour. Therefore she stands by her with her whole loyal loving heart, and will so continue to stand.

***

Knowing that she will have her place in the Empire, and it being part of my work to urge her rights both here and in England, and to proclaim that in union between the two great Nations lay the salvation of both and the possibility of the World-Empire—I found it natural to point to an Empire consisting of a Federation of Free States, years before the idea was formulated in the outer world. So also, the view that Home Rule for Ireland was only desirable if Home Rule for England and Scotland went with it. A study of the "Great Plan," which is followed by evolution, inevitably throws light on coming changes in the outer world. When these touch matters of National pride and rivalry, they naturally jar. Should the Theosophist overcome this feeling, or should he, like ordinary people of the world, feel hurt?

***

How delighted our Russian H. P. Blavatsky would have been over the events of the last few months; how proud of her beloved country, how jubilant over her Tsar, and all the victories of her people. The intense patriotism was striking in so thorough a cosmopolitan. She had great dreams of the Russia of the future, far-reaching hopes. And she longed passionately that England and Russia should understand each other and clasp hands. Her dream has come true.

***

The end of this month will see Madras in a whirl of Annual Meetings. Our own Annual Convention, the 39th, begins on Saturday, December 26th, with a lecture at 8 a.m. by myself, on "The Work of the Theosophical Society". The General Council meets at 10, but it has very little to do. No important questions are before it, and as all the National Societies are in the full swing of their peaceful activities, and each is autonomous, there is practically nothing for the Central Council to do beyond registering the year's work. The flexible Constitution of the T.S., giving to each National Society its own complete liberty to develop along its own lines, and to suit its work to the country in which it labours, gives the central body no special business when all is working well. It receives and records the work done, but its duty of harmonising and adjusting is only called for when any National Society oversteps its own boundaries and interferes with others, or tries to limit the liberty guaranteed to every member by the General Constitution. We had one instance of this in the German aggression of two years ago, and we had to meet in miniature the campaign of falsehood and treachery that Germany is now and was then, it seems, carrying on on a world-scale. Then, as now, the campaign was directed against England, but we did not then know that it was a part of a world-wide organisation, intended to destroy the Island Empire. There was an outburst of hatred, following on a subtle invasion of other countries which had been going on for years, the founding of special groups in each for the propagation of a peculiar German form of Theosophy; when the signal was given by the German Secretary, all these groups—in America, France, Eng-

land, Italy, Switzerland—burst out into furious denunciation of the President, and there followed a series of attacks, falsification of documents, misrepresentations of facts, insulting messages cabled, so as to publish them to the world. The time was well chosen, just in the midst of the attacks carried on here, so that the falsehoods, sent all over India, could be utilised, as they were utilised, in the missionary slanders. The object of it all was to make Germany dominant in the T.S., and to force upon the whole Society the peculiar form of Steinerian Theosophy. While maintaining for all Steinerians their perfect liberty to hold and teach this, I had opposed the restriction of liberty imposed in Germany on those who did not share these peculiar opinions, the refusal of charters by the German Secretary to Lodges who did not accept his views, and had maintained, as was my duty, the equal liberty of all views within the T.S. This support of our fundamental principle of liberty of thought brought down on me the avalanche of German hatred; the General Council supported me in maintaining our liberty, and the German National Society transformed itself into an independent organisation, carefully prepared some time before. The completeness of the falsification deceived a few, like the French writer, M. Levy; it would have taken so much time and trouble to expose, that I did nothing in the way of answer, but went on with my work, believing that good work is the best answer to slander. Now, looking back, in the light of the German methods revealed by the war, I realise that the long continued efforts to capture the Theosophical organisation, and put a German at its head, the anger against myself for foiling those efforts, the complaint that I had spoken of

the late King Edward VII as the Protector of the Peace of Europe, instead of giving that honour to the Kaiser, was all part of the widespread campaign against England, and that the missionaries were tools skilfully used by the German agents here to further their plans. If they could have turned the T.S. in India, with the large number in it of Government servants, into a weapon against British Rule, and have taught it to look to Germany for spiritual leadership, instead of standing, as it has ever done, for the equal union of two Free Nations, it might gradually have become a channel for poison in India. To do this it was first necessary to destroy its President, known to stand for union between the two Peoples during the last twenty years.

***

Mr. C. Jinarajadasa is working hard here, and his varied and wide knowledge makes him peculiarly useful. He gave an address on Nov. 27th to a students' gathering on University life abroad, which interested the young men immensely, and he was lecturing a few days before at the Pachaiyappa's College on "The Philosophy of Buḍḍhism." Earlier in the month he lectured in the Presidency College, and, going down to Madanapalle, he opened there the King George V Coronation Club and Reading Room, which had been completed by the efforts of the leaders of the Theosophical Trust School in that place. Mr. Ernest Wood has made that School a great success, crowning the long work of a good Theosophist there, Mr. Giri Rau. Mr. Wood has raised fine buildings there, in a way all his own, with Laboratory, Hostel and new class-rooms. With the help of the Local Lodge, and one of our C.H.C. professors, now Principal of the

School, he has settled a free Primary School in the old Lodge building. Further, he has established a Pañchama colony on land belonging to the Trust, whence they cannot be ejected, and has started there a School for their children. So on the whole, Madanapalle owes a good deal to Mr. Wood and the Trust.

***

M. Gistucci, a Judge at Sousse, in the Province of Tunis, gives some interesting details about a mysterious light which is seen in Bocagnano, a Corsican village, some 40 kilometres from Ajaccio. It suddenly disappears when an observer comes within about 600 yards, so the exact spot has not been fixed, and is said, by village tradition, to have been seen for some hundreds of years. One thinks at once of some will-o'-the-wisp, but there is no marsh nor stagnant water in the neighbourhood, and some engineers, who tried to examine it, found no reason for its existence. The villagers like to believe the traditional account of its origin : There was a wicked Count, a tyrant, proud and bad. The priest waited for his return from hunting one day, and as he came not he began the benediction service. The Count arrived just after he began, and furious that he had not waited for his arrival, drew his sword and cut him down. Thunder and lightning followed the sacrilegious act, and the earth opened her mouth in an earthquake and swallowed up the evil-doer. But the light, ever burning in the sanctuary, remained " to remind subsequent generations of the Justice of God ". The old-world tale may not attract many believers to-day, but as the local peasant would say: " Sir, there is the light."

***

Dr. Haden Guest and his band of workers are doing splendidly with the Red Cross ; four more hospitals will, ere this, be in France, making six in all. Now has been formed the Anglo-French Hospitals Committee; in this wise was it born : " The scheme had to be submitted to a high official. He read it, and wrote : ' I fully concur,' and said : ' Form your Committee this afternoon'. . . and we did." Mr. Davies, whom many in India will remember, has gone off to Serbia, on Red Cross work—poor gallant little Serbia, in danger of being crushed by the Austrians.

* * *

It is very doubtful whether the Theosophical World-Congress, which was to be held in Paris in 1915, will take place, as all arrangements—which have to be made far in advance—have necessarily been stopped by the War. So also it is doubtful if delegates can be found, in the East and in the Continent of Europe, to travel to San Francisco for the proposed Conference on Religious Philosophies. It is certain that we shall not be able to gather any delegates from India, Burma, and Ceylon for such a journey. Every one, who is not very rich, is straitened in circumstances by the War, and will scarcely be able to afford the heavy expense of a journey to San Francisco. We doubt the wisdom of trying to hold an International Congress on Religious Philosophies, as the representatives of the great eastern faiths cannot possibly attend it, and the gathering would be confined to variants of western thought alone. Representatives of these might very usefully foregather, but the rest of us must look forward to calmer times, ere we can hope to meet on the great American Continent.

THE RELIGION OF RICHARD WAGNER

By CLEMENT ANTROBUS HARRIS

THE drama in its beginnings was in all countries serious and usually semi-religious in tone. In the Miracle Play and "Mystery," the mediæval equivalent of the drama—in which, as in its Greek prototype, music often played an important part—this religious element was even more pronounced. But in later times from both the spoken drama and the opera—a new type, the germ of which was the Greek music-drama—this serious element had for the most part disappeared.

The poet-musician Richard Wagner charged himself as a life-mission with the restoring of this semi-religious character. As a result, his works are familiar no only to lovers of music and the drama over half the world, but to students of ethics and religion. It is not a theatrical critic but a Doctor of Divinity and Principal of a Theological College who says: "We [English] have

no sort of idea either of the vast religious thoughts underlying his [Wagner's] creative work, or of the religious mission which finally came to dominate his amazing activity.[1]"

It is, of course, the religious message contained in his operas, rather than the creed of the composer himself, which is of importance to the world at large. Despite his twelve volumes of letterpress containing, in the opinion of Nietzsche, pages which are among the finest prose in the German language, there is probably not one student who reads his dramas to a hundred thousand who witness them.

But though Wagner attached an importance unprecedented in the history of opera to the text of his works, he and his commentators are never tired of proclaiming that their deepest significance and innermost meaning are only to be learned from the music. He believed that Art—poetry, painting, but above all, music—was a truer interpreter of the soul than the State[2] could ever be, and that it could penetrate beyond the reaches of dogma.

> One might say that where religion becomes artificial, it is reserved for Art to save the spirit of Religion by recognising the figurative value of the mythic symbols which the former would have us believe in their literal sense, and [by] revealing their deep and hidden truth through an ideal representative.[3]
>
> Music reveals the inmost essence of the Christian religion with definition unapproached. Music stops all strife between reason and feeling.
>
> But, above all possibility of concrete thought, the Tone-Poet-Seer [Wagner is especially referring to Beethoven and his last four symphonies] reveals to us the Inexpressible: we divine, nay, feel and see that this insistent world of will is also but a state that vanishes before the One: "I know that my Redeemer liveth."[4]

[1] Dr. Forsyth, *Religion in Recent Art.*

[2] He is dealing with State Establishment of Churches.

[3] Introduction to Chap. I of *Religion and Art.* Ellis' translation.

[4] *Religion and Art,* Chap. III.

Nevertheless Art is as dependent on Religion as Religion on Art. The "ideally creative force" of the plastic art "diminished in exact proportion as it withdrew from contact with religion".

Wagner was far too creative, too independent a man to be content with mere negations and carpings at other peoples' conception of Religion. He tells us distinctly what was his own. "Religion's basis," he maintains, "is a feeling of the unblessedness of human being, of the State's profound inadequacy to still the purely human need. Its inmost kernel is denial of the world—*i.e.*, recognition of the world as a fleeting and dream-like state reposing merely on illusion—and struggle for Redemption from it." "The artist, too, may say of himself 'My kingdom is not of this world' —and I may say this of myself."

The outstanding characteristic of the poet-musician's religion is its abstract or metaphysical quality. Extremes meet. And this man who would have united all arts—nay, almost all human activities—in that theatre which the Puritan mind regarded as the sink of iniquity, was singularly at one with the Puritan mind in its distrust of the formal element in religion. But he carried his distrust further, for he applied it to dogma, and in some respects to what is now known as the "historicity" of the gospels. His objection to dogma, however, is less a denial of a doctrine itself than a keen sense of the utter inadequacy of words to convey religious truth. One or two examples of his treatment of Christian doctrine will explain this:

> Belief devised the necessary miracle of the Saviour's birth by a *mother* who, not herself a goddess, became divine through her virginal conception of a son without human

contact, against the laws of nature. A thought of infinite depth, expressed in form of miracle .... the mystery of motherhood without natural fecundation can only be traced to the greater miracle, the birth of the God Himself: for in this the Denial-of-the-World is revealed by a life prefiguratively offered up for its redemption.

Or take his view of the Crucifixion:

The very shape of the Divine had presented itself in anthropomorphic guise; it was the body of the quintessence of all-pitying Love, stretched out upon the cross of pain and suffering .... In this, and its effect upon the human heart, lies all the spell whereby the Church soon made the Graeco-Roman world her own.

A metaphysical interpretation does not mean that religion is unpractical.

Life is earnest, and has always been. In every age .... this life and world have spurred great hearts and spacious minds to seek for possibility of its bettering.

The truly religious knows he cannot really impart to the world on a theoretic path, forsooth through argument and controversy, his inner beatific vision, and thus persuade it of that vision's truth: he can do this only ..... through *example*—through the deed of renunciation, of sacrifice.

This most austere of all lessons, the necessity for renunciation—a favourite one of the Buḍḍha—meets us even in Wagner's only "comic" opera, the *Meistersingers*, where it is typified in Hans Sachs: so impossible was it for the master to free himself from his ingrained seriousness of purpose!

It may be objected—and often has been—that Wagner's own example was not free from grave blemishes. He was wholly without the modesty proverbially characteristic of genius, and singularly ungrateful. Despite his anti-militarism, he is said to have simply gloated over the appalling sufferings of the Parisians in 1870—they having, for political reasons, hissed his *Tannhauser* off the stage in 1861. He wrote to Liszt: "It seems as if the whole German war were made merely to assist me to my goal."

He has often been taunted too with his claim that to create works of imagination he must live in luxury. But as with others of his maxims, Wagner the man is the best refutation of Wagner the theorist. His first step off the path of conventionality, *The Flying Dutchman* was due to his seeking consolation from dire poverty and despair by giving vent to his soul's aspiration without a hope, almost without a wish, for its success. The title page of the score bears the inscription: "In darkness and adversity. Per aspera ad astra. God grant it. R. W." Physical comfort was neither behind him nor before. *The Ring* was written under much the same despair of so vast a work ever being produced. Of the refusal of Wigand even to print it, Wagner wrote Uhlig: "May God be praised! He is wiser than I." An exclamation not more devout than prophetic, for the refusal proved to be a blessing in disguise. And if he fell short, even far short, of his own ideal, is there any gospel, all of whose preachers would be well-advised to cast the first stone?

Nor does the metaphysical character of Wagner's religion preclude the dominance of certain ideas, or even their coagulation into doctrines. The most prominent of these is the need of the world for redemption. It meets us again and again both in his books and in his operas.

"We recognise," he says, "as our basis the fall and corruption of historical humanity as well as the necessity of its regeneration. We believe in the possibility of this regeneration, and we devote ourselves to carrying it out in every way." "The deepest foundation of every true religion is to be found in its expression of

the world's corruption, and the way it points to release from the same. To bear this in upon the dense, natural man requires a superhuman effort, in which respect we discern the sublimest feature of Christianity with its deepest truth of salvation revealed to the poor in spirit."

In a letter to Liszt, December, 1854, he writes of his hero Schopenhauer's "fundamental idea, the ultimate negation of the Will to Life," as "of terrible gravity, but solely redemptive". In the "Programmatic Elucidation" to the overture of his first characteristic opera he wrote:

> The Flying Dutchman's dreadful ship scours along storm-driven; it makes for the land and lays-to where its master has been promised to find salvation and redemption. We hear the pitying strains of this annunciation of salvation, which sounds to us like prayer and lament. He . . . is doomed to rove the ocean desert for treasures that afford him no satisfaction, and never to find what alone could redeem him. . . . From the depth of his misery he calls for redemption.

The overture to his next opera, *Tannhauser*, portrays mankind "redeemed from the curse of unholiness; . . . . thus move and leap all the pulses of life to the song of redemption".

The Buḍḍhist legend, which in 1856 was so suggestive to him that he had to repress his desire to take it up that he might finish the *Nibelungen*, was *Die Sieger*, (The Victors) which he interprets as meaning "supreme redemption".

Wagner's way of accounting for the degeneration of the human race will be found in Chapter II of his *Religion and Art*, and will strike many as grotesque. He acquired a Buḍḍhistic sense of the sacredness of all life, animal as well as human. And he attributes the Fall from a higher to a lower state to changed physical

conditions having obliged mankind to resort to the slaying of animals for food. As a consequence, while retaining his love for the Fatherland and regarding his art as largely a national mission, he abandoned patriotism in the conventional, aggressive sense; became strongly anti-militarist,[1] vegetarian, and anti-vivisectionist. He suggests that a vegetarian principle underlay Christ's instruction to His disciples to remember Him only in Bread and Wine.

In regard to the means of Redemption, Wagner declares that "the regeneration of the Race can take root only in the deep soil of a genuine religion". As to what this religion must be, he would seem at one time to agree with the orthodox Christian theologian:

> The Founder of Christianity was no sage; He was divine. . . . . to hope for Redemption was to seek union with Him.

At another time he seems to have in his mind an amalgam of Buḍḍhism and Christianity:

> When I was obliged to recognise. . . . . an escape from this life, through self-annihilation, as the Redeemer, I reached the fountain-head of all modern conceptions of this condition, namely the human Jesus of Nazareth. . . . . I endeavoured to give vent to my stirred frame of mind, with the sketch of a drama, *Jesus of Nazareth*.[2]

This was in 1848. The work was to have been a spoken drama; feeling that his true vocation was musical, and for other reasons, the drama was never completed, but parts were subsequently incorporated in *Parsifal*.

[1] An evolutionary development, for, as a youth, he showed a keen zest in duelling. And as late as in his thirty-sixth year he is said by some to have actually fought at the barriers on the revolutionary side in the rising of May, 1849, but of this there is some doubt. It was for his share—chiefly fiery speeches and pamphlets—in this movement that he was exiled for over eleven years.

[2] Published by Breitkopf und Haertel, 1888.

Despite this somewhat nebulous frame of mind, one idea dominates Wagner's whole conception of the means of Redemption. This is Love, the "Great Thing" he calls it. "Everything else is not worth a brass farthing, no matter how high and sublime it may call itself." In regard to nothing is he so insistent and persistent, throughout both his books and his dramas. "The lovelessness of the world," he once wrote, "is its real sorrow."

In the earlier operas the redeeming factor is a human love. The Flying Dutchman will be redeemed if he can find a woman willing to sacrifice love and life to save one lost soul. Senta proves to be such, and achieves her end. Tannhauser typifies the struggle of a soul through a tempest of sensual passion to ideal love. But the agent of this love is a human one—Elizabeth, an ideal of womanly purity, etherealism, and selfless devotion. In *Lohengrin* the relative position of the sexes is reversed, but though more subtle than *Tannhauser*, and without its presentation of grosser elements, the lesson is essentially the same. Elsa loses the mysterious Spouse who has come to her from a higher sphere, through imperfection of love. Under the evil influence of the temptress Ortrud she breaks her promise not to ask her husband's name and lineage. The lesson intended is plain enough. But the illustration given is not convincing. Personally the present writer always feels that Elsa has been unfairly treated. If perfect trust, as implied, is a condition of perfect love, Lohengrin violated this fundamental principle as much in withholding his name and lineage from his spouse as she afterwards did in breaking her promise never to ask him whence he came. Wagner blames her for asking

the question "Whence," equivalent to the eternal "Why," which thinking minds apply to all phenomena. But why shouldn't a woman ask it as much as a man? See *Music of the Future*, p. 40.

In *The Ring* it is realised that in neither Man nor Woman alone is perfect human love attained, but only in their union. Writing to Rockl in 1854, Wagner says:

> Even Siegfried alone [the man alone] is not the perfect Human Being: he is merely the half, and only with Brunhilde does he become the Redeemer . . . . and suffering, self-sacrificing Woman becomes finally the true, conscious Redeemer; for Love is really "the Eternal Feminine" itself.

Of all the ethical questions in *The Ring*—the most stupendous music-drama in existence, comparable only to the Greek Trilogies—it is impossible to speak in the short space of an article. It may be said at once that the conception in it of God, "The All-Father," is that of the Scandinavian sages on which the poem is founded. Personified in Wotan it is crude in the extreme, and at times repulsive. Herein it is, however, but another example of the strange fact that, in their anthropomorphic endeavours to conceive the Supreme Being, men have shown themselves prone to draw upon the more carnal rather than spiritual attributes found in themselves! Wotan is not even faithful to his Goddess-wife, Fricka, and the only God-like quality in him is his superhuman control over the elements. Physical power and courage are the highest goal to which Gods and men can aspire!

Objection has not unnaturally been taken to the union between Siegmund and Sieglinde—brother and sister, parents of Siegfried. But it is to be remembered that they were not human beings, and that other and

classical mythologies are open to the same objection. So, indeed, is the Mosaic account of the origin of human life on the earth. Moreover Wagner, in one of his letters, explains that Wotan decrees the death of Siegmund "for morality's sake".

Wagner devotes page on page of his letters to elucidation of the more subtle contents of the huge work. His meaning is, he says, "the Representation of Reality"; "the whole poem shows how to acknowledge and yield to Necessity, Change, Variation, Multiplicity, and the eternal freshness of Reality and Life"; "Love is the only Divinity"; "the accursed Ring, forged from the Rhine-Gold, is preserved as the symbol of Love"; "we must learn to die. . . . fear of the end is only generated where Love itself is already waning".

It will surprise many readers to learn that it was before, not after, Wagner came under the influence of Schopenhauer that he wrote *The Ring*. That influence was due to the strange affinity which the great composer recognised between himself and the philosopher of pessimism. The latter expressed in words what the former had endeavoured to express in music. It has been said that one might pass from reading *The Ring* to Schopenhauer and find oneself "in a world familiar down to the catchwords of the system"[1].

It was otherwise with *Tristan and Isolde*. That is to say, Wagner himself admits that it was "the serious mood created by Schopenhauer. . . . that inspired the conception of a Tristan and Isolde". It is a very serious mood indeed, and one cannot call it a very wholesome one. As occasionally occurs in actual life, the hero and heroine seek to solve the problem of what

[1] Dr. Forsyth, *Religion in Recent Art*.

on earth seems a hopeless love by drinking a death-potion. Their dialogue is said to be based on a Hinḍū conception of life and duty, and certainly is despairing enough. To a prosaic mind the chief lesson to be learned is not that primarily intended, but the work-a-day one, that exaggerated respect for social ineligibilities and morbid secretiveness in regard to love, may easily lead to utter ruin.

That the redemptive love which Wagner had in mind so constantly was spiritual and eternal rather than carnal and temporal is shown by its realisation taking place only on the threshold of the life to come. *The Dutchman*, *Tannhauser*, *The Ring*, and *Tristan*, all end with the death of the hero and heroine; and *Lohengrin* with their temporal severance. The idea of Redemption clearly underwent an evolution in Wagner's mind, becoming stronger and, despite an ebb and flow, more and more spiritual in character. "I have got hold," he wrote to Liszt, "of two marvellous subjects. . . . Tristan and Isolde—and then—the Victory—the Crowning Sacrament—Salvation full and complete." The reference is to *Parsifal*. In this, his last and most distinctly sacred opera, this redemptive love becomes, if not Divine, at least extremely ethereal in quality.

After comparing all versions of the legend on which the work is based, Wagner chose the most spiritual, and these, as was customary with him, he still further refined. The hero, who, though himself capable of error, "to save men was selected," redeems himself, and breaks the evil spell which binds Kundry and the Knights, by a life of compassion, and especially by passing unscathed through the fierce appeal to sensuality

offered by the "Flower Maidens"—a scene drawn from the Buḍḍhistic source already mentioned—"The Victors". Hence the somewhat enigmatic couplet with which the drama ends:

Wondrous work of mercy:
Salvation to the Saviour.

There is no appeal to the individual love of man for woman: there is no heroine. The extraordinary Temptress Kundry, "She-Lucifer, Rose of Hades, Herodias," is largely a creation of Wagner's. In the third Act she becomes the penitent Magdalene, with features added from the legendary Salome and Ahasuerus. Her frequent change of character is said to represent the Buḍḍhistic doctrine of reincarnation. The "Flower-Maidens" of the Second Act, in whom temptation reaches its climax, do not occur in the original at all but are also taken from "The Victors".

The story of the Grail (the Cup used by Christ at the Last Supper, with which is associated the Spear used when His side was pierced) is told early in the first act; and Christian doctrines, sacraments, and associations appear throughout. Thus, sprinkling her with water, Parsifal christens Kundry:

I first fulfil my duty thus:
Be thou baptised,
And trust in the Redeemer.

Again:

The Holy Supper duly
Prepare we day by day.

The doctrine of the Knights is, of course, that of pre-reformation Christianity, though, unlike Tannhauser, no prayer to the Blessed Virgin occurs:

Trouble not this morn the Master,
Who once did free all men from hell
When bare of defence He bled for us. .....
In works for Him thy guilt efface.

O thou [Titurel] who now in heavenly heights
Dost behold the Saviour's self. . . .
Cry now my words to Him:
"Redeemer! give to my son release!"

The sign of the Cross crowns the most dramatic climax in the drama—that in which the Spear thrown by the evil-spirited Klingsor floats in the air over Parsifal's head instead of striking him. He seizes it, and tracing the sacred symbol in the air, declares: "This sign I make, and ban thy cursed Magic."

Wolfgang Golther, in his *Richard Wagner as Poet*, pronounces *Parsifal* Christian in its setting, Buḍḍhistic in its ethics. It would be truer, I think, to say that the drama is Christian with a tincture of Buḍḍhism, particularly in its final aspect of salvation. As to Wagner's own views there need be no discussion, for his programmatic Elucidation of "The Prelude" to it is clear enough. Its two chief themes he calls "Love" and "Faith".

Faith declares itself firmly and pithily increased, willing even in suffering. . . . . occupying the human heart more and more largely and fully. . . . And now once more the plaint of loving compassion rises. The fear, the holy agony of the Mount of Olives, the divine sorrow of Golgotha . . . . and now begins to shine the heavenly blissful glow in the cup, pouring out over all that lives and suffers the joy of the divine grace of the redemption by love.

In addition to this main theme of Redemption by Love there is throughout Wagner's operas a frequent reference to other experiences of the religious consciousness. Of these perhaps the most oft-recurring is Repentance, especially in *Tannhauser* and *Parsifal*.

Biblical allusions are frequent. Indeed in the very form of the word "Parsifal" one cannot but be reminded of S. Paul's frequent teaching that "the wisdom of this world is foolishness with God," and that the apostles

were " fools for Christ's sake" (1. *Cor.*, iii, 19; iv, 10), and of the Scripture teaching as to the pure-heartedness of children. For Wagner preferred and adopted the Persian derivation of the name, *Parsi*-pure, *fal*-fool—Pure-Fool. Hence the words spoken from the Grail as instruction to the Knights:

By pity 'lightened
A guileless Fool:
Wait for him
My chosen tool.

It may be objected that the utterances of the characters in an opera are no clue to the personal views of the composer. In general this may be granted. But when the composer is also the author of the text; when, with an openly avowed object, he invariably selects a certain class of subject, and uniformly treats these subjects in a given way—for instance, etherealising it—such a rule can hardly be said to apply. And this was conspicuously the case with Wagner.

Probably no term is more elusive of exact definition than Religion. But if it may be interpreted as a sense of the need for Redemption, the attainment of this by Divine Love, and Denial-of-the-World; a deep reverence for Life; and aspiration towards the Ideal—the Divine Art has had few more consistent exponents than Richard Wagner.

Clement Antrobus Harris

THE SPIRIT OF THEOSOPHY[1]

By L. W. ROGERS

THE world of the physical senses is a world of delusion, and our civilisation contrives to increase the delusions that bewilder us. All our early education and training put undue emphasis upon material things. To secure a lucrative position, to accumulate a fortune, or to achieve fame, is the ideal held before youth. And the religious teaching is as bad as the rest of the teaching. It makes heaven a far-away thing like extreme old age, and gives no hint that the present life is not the highest expression of reality. Probably nothing would sound more startling to the person of orthodox religious belief than the assertion that the physical life, compared to the life beyond it, is like a dream compared to waking consciousness; that this is not the more actual and practical life but the less so, and that beyond this life lies the reality, just as business life lies beyond the school life of the child.

It is to the comprehension of this vital fact—that the physical life is but an adjunct of the real life—that the evolving Theosophist slowly awakens. In the greatest book that has been published in many years a high spiritual authority says there are only two kinds of people in all the world—those who know and those

[1] A lecture before the Annual Convention of the American Section of the Theosophical Society, at Washington, D.C., August 28, 1914.

who do not know, and that this knowledge, the knowledge of the divine plan of man's evolution, is the thing which matters; that this it is that finally leads them from the unreal to the real. Whatever else he may lack the Theosophist at least has that priceless knowledge, but his great difficulty is fully to comprehend *what* that reality beyond the physical life is.

It first slowly dawns upon him that there is something more important than material success; that material things are related closely to the lower nature, and that the accumulation of more than is necessary to meet physical needs is a species of slavery that degrades him.

Gradually, as he studies the problem of life, he realises that the law and order that are obvious in visible nature extend also to invisible nature; that a gradation of intelligences stretches upward through the vast universe; that this physical existence, with all of its multitudinous activities, is but a small part of a mighty whole and that Superman directs the evolution of man, as certainly as Courts administer legal affairs, or Governments rule a Nation. With increasing clearness he grasps the inherent reasonableness of the idea that, if evolution is a fact at all, there must be higher products of evolution than the human family. He sees that these Supermen are at an evolutionary height as far above man as we are above animals, and that, while the life they live is the real life, it is as incomprehensible to us as our life is to the horse. But that a thing is incomprehensible to a certain grade of intelligence is no evidence that it is not real and practical. What does your horse know of your life, albeit he lives even in the same world? He sees you come and go,

but he comprehends nothing of your business activities, or your social and intellectual life. What you know as the real and practical would be impracticable and visionary to him. His conception of the practical is that line of effort that produces oats and hay, and constructs comfortable stables. To him all else is impracticable. He knows nothing of the author's joy of intellectual creation, of the statesman's triumph in diplomacy, of the philanthropist's pleasure in helping, of the jurist's satisfaction in awarding justice, of the handclasps of friends, of the love of comrades, of the joys of the family fireside, and all the complex activities and relationships that make the sum total of human life. To you they are realities. To him they are utterly incomprehensible.

Just so it is in the difference between men and Supermen, those higher products of evolution that have gone beyond the need of bodies composed of physical matter. They must have their activities of intelligence and compassion, their far-reaching plans, their colossal duties, their gigantic achievements, their profound studies of higher spheres, their bliss of deathless friendships. That life is the reality. But to the human consciousness limited by matter and focussed on material life, it seems unreal simply because it is incomprehensible. As in the consciousness of the horse, lack of development makes the real appear to it as the unreal, and the practical as the visionary.

With the awakening of the human soul to the fact that this is but the approach to the real life comes some realisation of the vast sweep of evolution. He sees that as the earth, compared to the universe, is but a grain of sand on an endless shore, so his present life is

the merest fragment of his real life. He perceives the inter-relation of physical and spiritual things. He sees that this vast evolution, which goes on chiefly beyond the ken of the physical senses, has its agencies and methods in the material world, and that those who are marshalled within the membership of a Society like this are playing the role of a great band of servers to the race. With increasing knowledge, loyalty to that sublime ideal grows, and devotion deepens. The purpose of life has dawned. From the comprehension of that purpose the true spirit of Theosophy is born. It is the spirit of sacrifice, but it involves neither pain nor loss. It is merely the willingness to sacrifice the temporary for the permanent.

It is one thing to have a theoretical knowledge of the purpose of life but quite another thing to carry that purpose out. Our great difficulty is to put this principle, of sacrificing the immediate for the remote, into practice and shape the physical plane activities by it. It seems to be a characteristic of the limited consciousness that the plane on which it functions is, to it, the only reality—which is perhaps a necessary evil arising from the need of concentration upon the evolutionary work of the hour.

From the viewpoint of the material world it seems perfectly obvious that the heaven-world existence is superior to that of the astral region. But evidently it does not seem so to the consciousness when functioning in the latter. We have been warned of the snares and delusions of the emotional world and told that coiled serpents lie beneath its seductive blossoms. Apparently one of the dangers consists in yielding to the pleasures of a life so superior to the physical. Now, is it not true

that precisely the same illusion inheres in physical plane life?—an illusion that turns energies chiefly toward providing material superabundance. The illusions of the work-a-day world are none the less subtle because of their material character. The desire for wealth and all that it signifies is perhaps the commonest. How often do we see men who could really be very useful to the world, and who realise it and who fully intend some day to be of service, so absorbed in the folly of useless accumulation that they live and die a slave to that desire! But never for a moment do they believe that that will be their fate, so completely are they the victims of illusion. They confidently look forward to the time when they shall be free for service —an indefinite time to be sure, but nevertheless a time. But that time never arrives. Mammon is an artful master. Success in his service strengthens the desire to possess. The more that is conquered, the greater is the empire that remains to be conquered, because the desire grows with possession, and desire alone creates the field for conquest. The very strength of the lower nature contributes to its danger, and the separative intellect looks proudly upon its possessions bought at the fearful cost of misdirected energy. Such a man has, of course, missed his opportunities. Either the real purpose of life has eluded him or, when perceived, has not been carried out.

Human experience proves that good intentions about the distant years are of very little value. The person who coined the phrase, "Do it now," must have been a close student of human nature. He saw that one per cent of performance is worth more than ninety-nine per cent of good intentions. Frequently you hear the

person of good intentions speak optimistically of the money he will sometime give to Theosophical work. He is investing a few hundred dollars in real estate where he is sure there is to be a rapid rise of prices, or is putting a few thousand dollars into mining, and when he makes a million he will give half of it to the good work! "Don't mind the slow progress and present hardships," he says cheerfully, "because when I win there will be money to burn!" It does not occur to him to give a little now. He is saving it all for the distant time when we shall not need any money! Such a man is exhibiting one phase of the great physical plane illusion. There are multiplied thousands like him who spend the whole incarnation in accumulations for which they have no possible use, and which they leave practically untouched when they pass on. Does the difficulty not arise wholly from the failure to grasp the reality of any other plane than that on which the consciousness is functioning? While immersed in the physical world it is nearly impossible to make any other existence seem real. But when he reaches the astral life, will it not be more difficult to make the physical seem real, and to comprehend why, when here, he could have been so blind to the purpose of life? And as he moves gradually on toward reality the physical life must become as unreal as a dream, with the folly of having wasted time and energy on useless accumulations clearly apparent.

To live in the world but not be of the world is the great problem. To resist the seductive illusions of the physical plane, to realise the importance of our work and to do it, to direct all energies as true to the purpose of life as the compass' needle is true to the polar star,

is to exhibit the spirit of Theosophy that characterises the true server of the race.

The value of our short time on the physical plane is so great that it is a pity any of it should be lost through our illusions. Every day is priceless. Think of the difficulty of arriving at the point in each incarnation where we can make our efforts effective! A fourth or a third of the incarnation is spent in training and educating the vehicle of consciousness. With most of us many other years after maturity are spent in various lessons of life, before the Theosophical view of existence dawns upon us. Between middle life and its close the time is short even for the most fortunate. If we look backward for ten years we realise how short that period has been and how little is its accomplishment. As we grow older, time flies faster. The next twenty years will seem little longer than the last ten. Those of us who would make a Theosophical success of this incarnation must look well to our remaining days. Our time is limited, but it is also propitious. Before us is the splendid opportunity of putting forth energy that will count for many times more than at any other time in the history of our civilisation. Those who have the true spirit of Theosophy will be equal to the occasion.

We live in an era of things colossal. Mighty events are upon us. Earthquakes of passion shake the race. Thrones are tottering and the huge structure of armed and irresponsible authority is swaying to its fall. It is the beginning of the end—the crumbling of outgrown forms, the clearing of the way. As storm precedes the calm, the chaos of war will usher in the reign of peace, in which the Teacher of the

World can do His mighty work on human heart and brain.

The immediate years that lie ahead present an opportunity, not of a single incarnation but perhaps of a hundred. How can we make the most of it? How shall the servers serve?

We, Theosophists of America, are in charge of a most important portion of the world. There can be no doubt of the tremendous importance of preparing it for the new era. With voice and pen, before the people and through the press, with united effort and ceaseless energy, we should spread the Theosophic truths, until they are familiar to the whole of the American people.

The press is one of the greatest avenues for our energies. The public prints should be much better utilised, while of course a nearer duty is the maintenance of our own magazine. It does a special work that cannot be done through the press. It is our silent lecturer. It enters the home, carrying the priceless truths of nature to those who never have an opportunity to hear a lecture. It penetrates remote corners of the country. It reaches the otherwise unreachable. It should have the support of every member without an exception, for every name on its list adds to its strength and permanence. The magazine also forms an excellent avenue for the energies of the member who feels that very few lines of work are open to him. He can subscribe for it, read it, and pass it on to some one whom he thinks is seeking the light. But the least he can do is personally to support it, for it would be a standing reproach to our loyalty if the largest Theosophical organisation on the western continent permitted the

failure of its literary representative in the intellectual world.

The public press represents a great but neglected opportunity. There are literally hundreds of newspapers, some of them reaching enormous numbers of people, that will print acceptably written articles on the great problems of life with which Theosophy deals. With an organised system we should utilise that powerful engine of propaganda, supplying all the material that will be taken, simply and clearly teaching the elementary truths and endeavouring always to show the inherent reasonableness of the Theosophical hypothesis.

A tremendously important line of work is the organising of new centres in territory where Theosophy is not yet represented, for we thus open new doors to the flood of spiritual force that is sweeping over the world. We have in the United States nineteen cities of more than one hundred thousand population, with no Theosophical centre. We have sixty-nine other cities with from forty thousand to one hundred thousand people, where Theosophy has never been proclaimed. There is a still larger number of cities of from twenty thousand to forty thousand people, left without Theosophical knowledge. Think of the opportunity we have in preparing the field for coming events! Think of the increased force that could pour through the new centres we can make! Every rightly constituted Lodge is an instrument in the hands of the great Spiritual Hierarchy. We do not work alone. The more doors we open to the divine influence the easier becomes the remaining work. That work, the conquest of material America, is more important than any undertaking of any physical army. We should enter upon this conquest of America

as a General plans a campaign, and city after city should be added to the Theosophical forces until not a single community remains in ignorance of our purposes and our principles. Does it seem like a great task? We can do it! Nearly five thousand people marshalled for a common purpose, and united in the holy cause of service to the human race, cannot fail.

But to accomplish this great work we must have the true spirit of Theosophy—the spirit of sacrifice that makes all real successes possible. We serve the race and our motives should be high. A soldier serves only his country, but think of the sacrifice he makes! He leaves home and wife and children to endure hardship and face death. He has months or years of awful life, of marches through field and forest and swamp, of battle where human beings become blood-frenzied fiends, and engines of war tear bodies to fragments; or perhaps he goes to a prison where disease and famine unite to finish the work of torture, while those he left at home wait and watch, and listen for the footsteps that will never come! And he does all this for a lesser cause than ours.

There is a significance about action that no close student of the Occult can fail to comprehend. Only when we put an ideal into action does it really exist on the physical plane. The greatest souls that have visibly touched our earth, the Buḍḍha and the Christ, have actively spread the light while making greater sacrifice than we can comprehend. The Buḍḍha's life was a continuous sacrifice to the enlightenment of the people. These are exalted examples for us to follow. The student life is useful and necessary but the present special period is a time for action. Never have we had the

attention of the public as we have it to-day. Never has the press been so favourably disposed. Never has the drama been so filled with the Occult, and never has such a torrential tide of spiritual energy flowed toward the goal of our high desire. It is the time of times for action. We face that tide "which, taken at the flood, leads on to fortune". Beside these present great events past things grow small. Our country was once called the cradle of Liberty. But now it may well be called the cradle of the Coming Race. Our achievements should bear some relationship to that august fact. We should lead the world in Lodges, in work, in enthusiasm, in devotion, and in the high purpose of building in America a Theosophical organisation worthy the sublime destiny of our country.

We need much of the spirit that distinguished the two founders of our Society. They knew none of the remarkable advantages that we now enjoy. They began their work in an era of materialism—of darkness and doubt. Modern science had lighted a torch, but its light did little more than reveal the unsubstantial basis of dogmatic belief. The reaction from blind and unreasoning faith had begun. Like all reactions it went too far in the opposite direction. The intellect became the only arbiter. Intuition was rejected. Faith became a jest. Science had grasped half a truth and was following it into the wilderness of materialism. Men found themselves without a rational belief in a future life. Hope fled, and the shadow of Despair fell upon the western world.

It was then that a heroic soul came forth with a new declaration of forgotten truth, and bravely faced the taunts and jeers and calumnies with which the

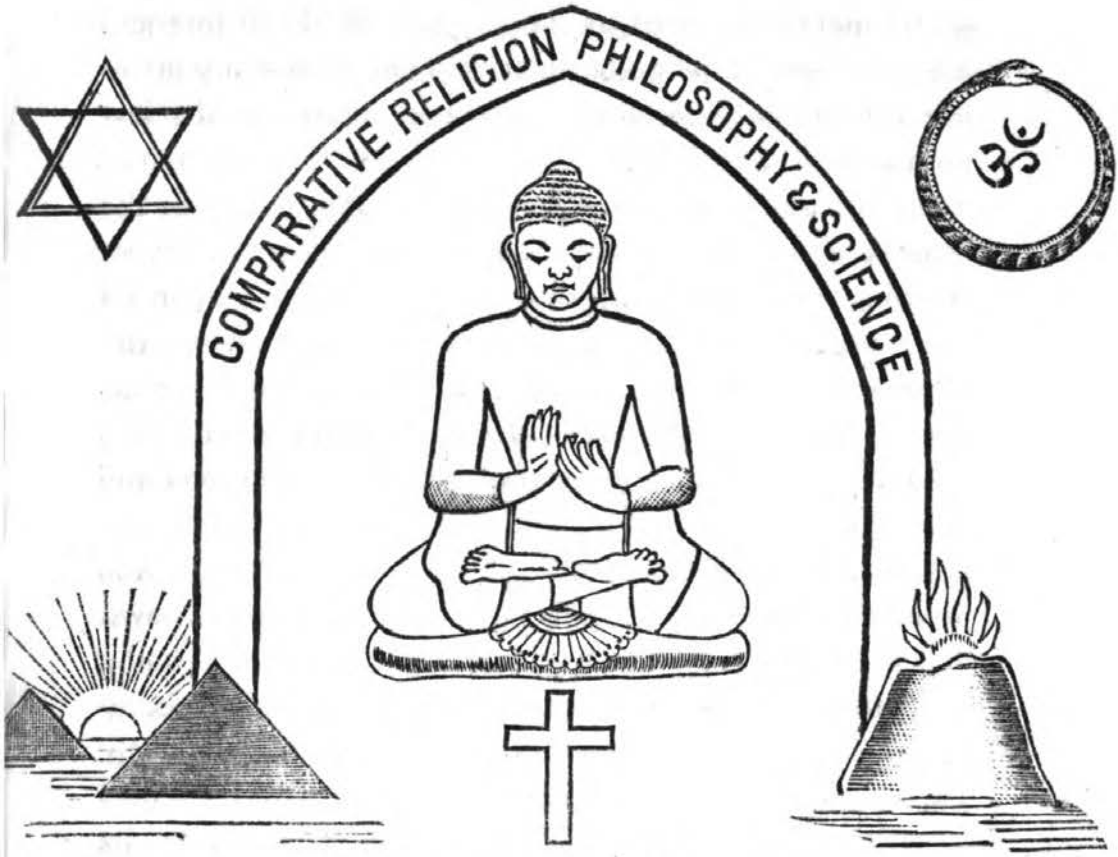
world is wont to receive its most priceless gifts. She found the people who were not materialists hugging delusive idols to their hearts and, great iconoclast that she was, she shattered these to bits, and beneath the hope of immortality she placed the firm foundation of science, reason and the law.

Linked to her life and work was that of another great soul. He was born upon our own soil. Full of the alert life and energy characteristic of our people, he was admirably fitted for the rôle of organiser and builder of the Society's material vehicle. With tireless energy and a statesman's craft he laboured a third of a century at his task and ceased only at the summons of Death.

Together these co-workers supplied both wick and flame to light the western world upon its upward way. Through long years of weary labour, years of hardship, poverty and pain, years of sturdy conflict, years of heroic battle, they reproclaimed the deathless truth of man's immortal life.

Their lives give us a splendid example of the true spirit of Theosophy—the spirit of unfaltering sacrifice and constant devotion. So must our own lives be spent, that the purpose for which we came shall be fulfilled. We came only to build and teach, to toil and die. But from our lives and work will grow a light that shall banish the last doubt and fear of the human race and fill the world with peace and joy.

L. W. Rogers



AN OUTLINE OF ESSENISM

By Dr. Raimond van Marle

(*Continued from* p. 167)

VII. Essenism and Other Religions

HILGENFELD thought he saw a connection between Buḍḍhism and Essenism. Among the Buḍḍhist monks as well as in the Essenean communities there existed a common sharing of goods, an abnegation from possessions, celibacy, abstinence from wine and prohibition of animal sacrifice and the killing of animals, also

of the use of oil for unction. In both we find the same love for humanity and the recognition of the equality of all its members. But, as Zeller remarks, the differences are very great, too great to enable one to see any striking resemblance between the two on account of the few points they have in common—which points are also to be found in the Greek Schools of Philosophy, partly in the Orphic and Pythagorean, partly in the Stoic and Cynic Schools. The chief differences are: that the Buḍḍhists were begging monks, doing no manual work, while the Essenes worked all day long, and the Buḍḍhist monks knew nothing of the very strict rules for purity enforced by the latter—the regulations with regard to food and to frequent baths—on the contrary they ate what was given to them, even meat. The confession which was prescribed twice monthly to the Buḍḍhists was unknown to the Essenes, while the common meals which had a ceremonial character among the Essenes had no existence with the Buḍḍhists, neither had the Sabbath. The Nirvāṇa of Buḍḍha is very different from the idea of the bliss which the Spirit will enjoy after its separation from the body held by the Essenes. Again, the Buḍḍhistic theory of sorrow in all forms of existence is on the whole very different from the optimistic Essenean view of life; the latter taught self-development and encouraged high hopes for the future.

Creuzer believes strongly in a Persian influence on Essenism, and Tideman, too, is more or less of his opinion. They remark how Persia revived Judaism and how the Jews remained for a long time dependent upon the Persian satrap. The prescriptions with regard to purity and the doctrines concerning Satan and angels

may very well have crept into Judaism from the Persian religion and hence into Essenism. Also the connection between the sun and their prayers may be of Persian origin, as well as the magical therapeutics. Hilgenfeld was in favour of this last theory, but subsequently changed his opinion. Zeller notes, again, that the points Parseeism and Essenism have in common—bathing, rules regarding truthfulness, the doctrine about angels—are quite as much Pythagorean as Persian. The teachings on abstinence from wine and on animal food or animal offerings were not only oriental but were also known in Greece in the fifth, sixth, and seventh centuries. Sun-worship was as much Greek as oriental, and Zeller considers the books on magic were too common to attribute to them with certainty any particular origin.

Even if there are points in common between Essenism, Buḍḍhism and Parseeism, they are certainly not essential. What was most important for the one was not so for the other, and the general tendencies were certainly different. The two spiritual schools which need serious consideration as having close connection with Essenism are the Therapeuts and the Neo-Pythagoreans.

If we admit that the Therapeuts existed—which is very probable, though Philo, who is the only source of information about them, has been severely criticised on this point—we shall certainly be struck by the points in which they resemble the Essenes. Zeller has noticed that Essenism cannot have been derived from the Therapeuts because the Platonic-Pythagorean speculative system was not yet prominent enough among the Alexandrian Jews to have formed a sect. Zeller

thinks that Essenism came into existence contemporaneously with the Alexandrian Jewish Mysticism and was not an offshoot of it, while Tideman believes in the influence of the Therapeuts upon the Essenes, as described by Philo in *De Vita Contemplativa*. Graetz sees in the Therapeuts Gnostic Christians and, in connection with that idea, does not believe in the genuineness of this book. Tideman contradicts many instances in which Graetz thinks Christian elements are to be found.

The points common to Therapeuts and Essenes were: both practised simplicity, abstained from animal food and wine, wore white garments, and were in sympathy with celibacy. The Essenes as well as the Therapeutæ made allegorical comments on the scriptures, held common meals which had a religious character, and regulated their morning prayers by the sun.

In their differences we find, curiously enough, that the Therapeuts held an exaggerated form of Essenism,—as the Essenes of Pharisaism. In their dualistic doctrines the Therapeuts were more speculative than the Essenes. They were also more contemplative, lived in absolute separateness and seem not to have led the common life of members of one order. Marriage was altogether rejected and the women amongst the Therapeuts were to remain chaste. While the Essenes had all their possessions in common, the Therapeuts had no possessions at all; and while the Essenes retired from the world from preference, the Therapeuts were prohibited from living in a town. More severe than the daily religious duties of the Essenes were those of the Therapeuts, who did not work at all but concentrated themselves continually on God. At

sunrise they asked for a good day during which their Spirit should be enlightened by heavenly light. At sunset they prayed that their souls should be delivered from the pressure of sense-perceptions and find the traces of truth in the innermost sanctuary. From morning till evening they were occupied with asceticism. The abstentions of the Essenes became, in the case of the Therapeuts, fasts lasting sometimes six hours; to the weak were given bread, salt and hyssop. Food was considered by them as something belonging to the kingdom of darkness. Tideman concludes that the Therapeuts were Alexandrian Essenes.

Josephus declared the Essenes to be Pythagoreans, a pronouncement to which his desire to hellenise may perhaps have pushed him. His view is, however, shared by many modern scholars.[1]

To resume Zeller's arguments, which are the most convincing on behalf of a connection between Essenism and Neo-Pythagorism, we will first mention that the general characteristics of the two are the same. Then as to particulars we find that both are dualistic, that both believe that that which belongs to the sense is impure and desires are to be killed out; asceticism and abstinence are the consequences of this belief. Great similarities are to be seen in the relations which they both admit to exist between God and matter, soul and body. Both hoped to progress through asceticism to higher spiritual development. They both rejected on that account the use of meat and wine, warm baths, unction, and animal sacrifice. They both preferred celibacy to marriage, and marriage might only exist for

[1] Gfrorer, Baur, Dahne, Lutterbech, Zeller, Thieruh, Hase, Uhlhorn, Herzfeld, Mangold, Pressence, Bellermann, Holtzmann. Against this, Ewald, Ritschl, Hilgenfeld, Graetz and Lucius.

the purpose of propagation of the race. They both wore white garments and considered linen purer than wool. They both lived in communities, practised communism of goods and accepted a hierarchy to which absolute obedience was due. In both communities, new members were accepted only after some years of probation. The unworthy were excluded, strict secrecy prescribed and the highest consideration given to any person was to see in him an instrument of God. Both used symbols and found divine power in the elements. The beliefs of both were connected with the sun and each strove to hide anything impure from its rays. In their oaths there was also a great likeness, and in both systems there existed some middle being between God and the world. In Essenism as well as in Neo-Pythagorism magic was accepted. They saw the climax of wisdom in their prophets, who were, in both sects, esteemed the best members. A great resemblance exists in what the two doctrines say about the origin of the soul, the relation of the soul to the body, and life after death.

Differences are to be found in that the doctrine of metempsychosis, accepted by the Neo-Pythagoreans, was absent from Essenism and the science of numbers was not the same in each system. Zeller attributes the change to the transplanting of Hellenic wisdom to Jewish soil. The relation between Essenism and Neo-Pythagorism was the opposite of that which existed between the Essenes and the Therapeuts, because the Essenes may have often practised what the Neo-Pythagoreans held as ideals, for instance, celibacy and purity. The abolition of slavery was first put into effect by Essenes, though Greek philosophers had talked of the equal rights of all men.

Zeller does not wish to answer the questions whether we are to believe that Essenism was derived from Neo-Pythagorism, or whether the contrary was the case, or whether both were derived from a common source. For the last theory we have no argument; older examples of the same set of doctrines are not known to us, these peculiar teachings can be traced much further back in Neo-Pythagorism than in Essenism, and we find no Jewish elements in the first, but many Greek elements in the last. Zeller assumes, all the same, a great Neo-Pythagorean influence on Essenism. Tideman[1] argues that this influence can only have been felt after the year 50 B.C.; but Zeller sees the possibility of a much earlier connection. In the beginning of the third century many Hellenistic influences were at work in Palestine—as well through the Greek philosophers as through the Mysteries. Pythagorean ascetics might have existed there and flourished about that time. The Hasideans[2] then represented all those who were religious and consequently opposed to the indifferent Greeks. Zeller sees also the possibility of these Hasideans being Essenes.

I think we may conclude that Essenism stands on Jewish bases, that it has probably taken its form under Neo-Pythagorean influence and was closely connected with the Therapeuts.

VIII. The Connection of Essenism with Messianic Teaching, Christianity and Jesus

The connection between Essenism and apocalyptic teaching gave rise to the question whether there was

[1] Tideman, p. 53.
[2] Of whom is question in *I Maccabaeus*, vi, 13.

any such bond with Messianic teaching—a hypothesis admitted by Tideman, Hausrath, Oehler and Hilgenfeld. They assign as a reason, that asceticism might be a preparation for prophecy,[1] and that the prophets were bound to have known the important events about to happen. All the same the arguments given in the *Apocalypse* and the *Psalms* are found to exercise an influence on the attitude of the Essenes to the outer world, *viz.*, that the actual condition of things, both civil and religious was intolerable, and that those who ought to set the example in piety were corrupted.[2] Thus arises the longing for the day of judgment.[3] In accordance with the view held by the Essenes on the Second Temple, combined with that held as regards future changes, is a passage in *Enoch*[4] in which mention is made of a day on which God will do away with all the temples in Jerusalem in which He has ceased to live.

The only thing which man can do to hasten this day, on which great changes will take place and the Messianic Kingdom be established, is to live after the manner of the laws of God—the Jewish belief being that the Lord remained away only on account of the imperfections of man. Now we certainly find in the attitude of the Essenes much to make us think that, actuated by such motive, they endeavoured to live up to a high standard; often too, in later times, such effort to live up to the standard of divine prescriptions has been due to, and the result of, Messianic expectations.

[1] As in *Daniel*, i, 8; x, 2, 3. *Enoch*, lxxxiii, 2; lxxxv, 3. *Talmud Sota*, ix, 9.
[2] *Enoch*, iii, 12; iv, 3. *Psalms*, iv, xii.
[3] *Psalms*, xvii.
[4] *Enoch*, xc, 29.

These fragments of information are not, perhaps, very convincing, yet they open up for us a possible theory against which little can be said.

An attempt has been made to place S. John the Baptist as a member of the Essene community. The characteristics in his life which have led some to this idea are: his separateness of life, his purity, his celibacy; even the cloak which he is said to have worn is reminiscent of the winter cloak prescribed in winter for the Essenes. This is, however, quite insufficient evidence to warrant such a conclusion, and the facts that S. John ate locusts and mixed freely with all sorts and conditions of men, can be brought up irrefutably to disprove such an idea.

We shall now consider whether there are any passages in the Christian Scriptures which show a probable trace of Essenean influences. In *Romans*[1] we see that the idea of abstinence from animal food and wine at least was already in existence at that time. In *Corinthians*[2] a recommendation to celibacy may be found; in *Colossians*[3] purity is advocated and Angels are spoken of. In *Revelations*[5], where also celibacy is encouraged, we find several features which occur in the Essenean doctrines; there also the promise is given that the New Jerusalem will not be a Temple[6], and the poverty which is equal to riches[7] is spoken of. *Acts*, again, refer to communism of goods[8] and S. James[9] prohibits swearing, but for other reasons than the Essenes give.

[1] *Romans*, xiv, 21.
[2] *I. Cor.*, vii, 8, 9, 28, 36.
[3] *Coloss*, ii, 11.
[4] *idem*, ii, 18.
[5] *Revelations*, xiv, 4; xxi, 27.
[6] *idem*, xi, 1-2; xxi, 22.
[7] *idem*, ii, 9.
[8] *Acts*, ii, 45; iv, 32-37.
[9] *James*, v, 12.

A document of Jewish-Christian origin in which we find questions raised similar to the Essenean is the Pseudo-Clementine *Recognitiones* and *Homilies*; for instance, is the eating of blood a sin?[1] is the Temple not a sacred place?[2] What is said in the *Recognitiones* and *Homilies*[3] about the way in which the heathen joined the Jewish Christians also has many Essenean elements. In order to be accepted the applicant had to pass through three degrees like the Essenean aspirant; before his baptism, the candidate had to wear a white dress which must be kept unstained; of the highest degree nothing is said. Taking blood is regarded as equally sinful as eating what has been killed. Baptism seems to have been considered in the Essenean way. When married, restriction in sexual intercourse was prescribed, and afterwards, as in all actions which could pollute, washing was necessary. We find also in Clement's *Anagnorisms* that excess is the result of a dualistic conception dividing the material (not-lasting-evil) from the spiritual (eternal-good). In that book it is recommended that one should have no earthly possessions, have but one set of clothing and live on water and bread, give one's earnings as a duty of the pious (believing) and not appear naked before the All-Seeing Eye. Marriage, however, was not discouraged, but, on the contrary, encouraged.

The *Philosophoumena* again gives us information about the Elkasites who wrought a change in Jewish Christianity at the beginning of the third century. The chief feature in their religious practices was the taking of 40 baths a week; it was as essential as Baptism. Epiphanius,[4] tells us of prophetesses who had also the

[1] *Recog.*, i, 28, 29.
[2] *idem*, i, 36, 38, 64.
[3] *Recog.*, iv-vii, *Homil.*, vii-xi.
[4] Epiphan., *Refut. omn. Haeres.*, ix, 15-16.

power of healing the sick. They had a book of prophecy; its secrets were only revealed to those who gave a certain oath. They abstained from all animal food and objected to sacrifice, altars and fire.

The small resemblances between some facts concerning the Apostles and Essenism are unimportant and not worth enumerating. Tideman says the same with regard to Justin Martyr and the Pastor of Hermas. Some of the greater authorities on the history of Christianity admit the possibility of a fusion of Essenism and Christianity in later years. Duchesne, for instance, is of this opinion.[1]

We come now to the very important question whether there is any historical foundation for the fact that Jesus was an Essene or that he had any connection with the Essenes. It is a theory which in the sixteenth and seventeenth centuries was held by Theologians, and in the seventeenth and eighteenth centuries Theists and Freemasons believed and proclaimed it. Voltaire, Montfaucon, Standlin, Wachter, Bahrdt, Venturini, and the respresentatives of the Jewish School (Salvador, Gratz, Cohen) and Free-Thinkers like Reynaud, Hennell and Clemens have held the same opinion. Frankel also thought that the hidden side of Essenism might have played an important part in the formation of Christian doctrines. Wegern, Hemlin, Nicolas, Klein, Réville, Hilgenfeld, Tideman, Holtzmann, Delaimay, and Demmler declared themselves against this theory. Graetz sees in S. John the Baptist an Essenian announcing the approaching of the Kingdom of Heaven, a belief shared by the Essenes. S. John preached

[1] Quant aux Esseniens ils vecurent a cote du Christianisme et s' ils se joiguerent a lui ce ne fut que tardivement. Duchesne, *Hist. Anciennne de l' Eglise.* (5th ed., Paris, 1911.) i, p. 13.

Essenean asceticism for those who wished to prepare for this Kingdom. All this is in the nature of hypothesis and not many confirmatory arguments are to be found. Graetz also says that judging by externals S. John seemed not to belong to the Essenean Sect. He adds that Jesus was a disciple of S. John who continued his work and led Essenism, in new ways. Graetz traces a great similarity between the life of Jesus and the Essenean doctrine—the voluntary poverty, the contempt for riches, dislike for marriage and the sharing of goods amongst disciples. Jesus prohibited the use of the oath as did the Essenes, and in common with the latter he exorcised demons. We find Hegesypes calls James an Essene and a brother of Jesus. Graetz admits that Jesus did not conform to the outward signs and rules of the Essenes, but he followed their teachings. Tideman has many objections to this hypothesis of Graetz. He remarks that the contact of S. John with Jesus was of very short duration and that owing to some analogous teachings of Jesus and the Essenes a certain sympathy might be assumed, but this is not a proof that he was an Essene. Again, Jesus lived on gifts of charity, his poverty differed from that of the Essenes, they lived by means of their manual work. Jesus did not preach general poverty and in the case of the rich young man who was told to sell his goods [1] we have an isolated case; besides he was not told to give the price of his belongings to the Essenean community but to the poor. We see in *Mark* [2] that Jesus travelled through a country where Essenes lived and we find that he speaks there

[1] *S. Matt*, xix, 16-22.

[2] *S. Mark*, x, 1. *S. Matt.*, iv, 25; xix, 1.

twice about marriage. There is no question in the teachings of Jesus of the separation of husband and wife;[1] he calls marriage a union made by God. The beginning of the nineteenth chapter of *S. Matthew* is an encouragement to marriage without any restrictions. The Apostles were not married, but that is possibly because it is desirable that those who would devote all their time to the teaching of the doctrines of Christ should have no other ties or worldly cares.

It is true that the Jews as well as the Essenes prohibited swearing. The Essenes, however, admitted one oath, the Jews none at all, though once given they considered an oath to be binding. The exorcisms of the Essenes, like those of many others, were done with the help of magical formulæ and talismans. Neither Jesus nor the Essenes attach much importance to Temples or Temple sacrifices; Jesus because he considers charity and the love of humanity of far higher value than any offerings, the Essenes because of the impurity of the priests of the Second Temple. Prayer is for Jesus an act to be performed in secret and alone, for the Essenes prayers were to be in common. The greatest difference of opinion expressed in the teachings of the Essenes and of Jesus concerns purity. Jesus says that nothing exterior can pollute a man[2] and in several places in the Gospels we find that he acts according to this prescription which is quite opposed to the opinion held by the Essenes.

The whole tendency of his teachings is different. It is very noticeable in a passage where he says that fasts have no importance[3] and strict observance of the

[1] Except in the case of adultery.
[2] *S. Mark*, vii, 18-19.
[3] *S. Matt.*, xi, 19.

Sabbath was not practised by him.[1] Jesus certainly did not want to found a sect but rather to compel those who followed his teachings to a life of love and piety.[2] It is, however, quite natural that there should be many points of similarity between the Essenes and the disciples of Jesus.

The opinion of the leading scholars is nowadays quite decidedly against the hypothesis that Jesus was associated with the Essenes. A pronouncement has been made quite recently by E. C. Dewick in his Hulsean Prize Essay as follows: "The attempts to prove that our Lord was connected with this (Essenean) sect are now admitted on all hands to be mere flights of the imagination. In apostolic and sub-apostolic times, Essenean influence may perhaps be traced, but not in the Gospels."[3] Of the same opinion are Réville,[4] Zeller,[5] Guignebert,[6] Uhlhorn[7] and others who all rule this theory entirely out of consideration; they are equally decided in the opinion that the Gospels and the origins of Christianity have no connection with Essenism.[8]

[1] *S. Mark*, ii, 23-28.

[2] *S. Matt.*, xx, 25-29.

[3] E. C. Dewick. *Primitive Christian Eschatology*, p. 213. Cambridge, 1912.

[4] Reville. *Jesus de Nazareth*, I, pp. 150-1. *Ce qu'on peut affirmer c'est que l'Evangile n'a rien a faire avec l'Essenisme. Rien de plus faux que d'assigner a l'enseignement de Jesus pour berceau cette petite communaute monastique sons rayonnement.*

[5] Zeller. *Philosophie der Griechen*, III, p. 550.

[6] Guignebert. *Manuel de l'Hist. Ancienne du Christianisme* p. 66, Paris, 1907. This professor of the Sorbonne of Paris admits however (pp. 420, 452) the possibility of a later influence of the Essenes on the Christians.

[7] Uhlhorn in Herzog's *Real Encyclopedie fur Protest. Theol. u Kirche*, V, p. 526, 1898, states that such a theory belongs to the realm of unfounded hypothesis.

[8] As we have already seen it is very difficult to find any striking resemblance between the Essenean teachings and those of the Gospels and it is not easy to understand M. Schure's contention that the esotericism of Christianity is illumined by the Essenean and Gnostic traditions (*Les grands Inities*, Introduction, p. xvii) M. Schure also claims that Jesus lived some years with this sect (*ibid.*, p. 475).

During the last century, although historical criticism rejected the hypothesis entirely, from other sources a connection between Essenism and Jesus has been claimed. This tradition began with Bahrdt's writings[1] at the end of the eighteenth century. He was followed by Venturini,[2] both classified by Schweitzer[3] as romantic biographers of Jesus. Later, Gfrörer[4] favoured the hypothesis, as also Hennell,[5] who pretended to quote from genuine documents which were in reality but a plagiarism of the passages on the Essenes quoted by Venturini. Von der Alm,[6] who wrote a new and somewhat romantic biography of the Lord, believes that Jesus was an Essene. This belief is shared by many others, and recently a biography of Jesus has been published, claiming to be founded on information drawn from Essenic traditions.[7]

In Theosophical literature we find that clairvoyant investigation is in agreement with those biographies of Jesus which are termed "romantic". H. P. Blavatsky does not say much on the matter, but in the *Theosophical Glossary* she admits the possibility of a connection

[1] Bahrdt. *Briefe uber die Bibel im Volkston*, 1782. *Briefe an Wahrheitsuchende Leser*, 1784-92. *Die sämtlichen Reden Jesu aus den Evangelisten ausgezogen*, 1786.

[2] Venturini. *Naturliche Geschichte des grossen Propheten von Nazareth* (4 Volumes), Kopenhagen, 1800-2, 2nd. ed., 1806.

[3] Schweitzer. *Geschichte der Leben Jesu Forschung*, 1913.

[4] A. F. Gfrorer. *Kritische Geschichte des Uhrchristentums*, 1835-38.

[5] Hennel. *Untersuchungen uber den Uhrsprung des Christentums*, 1840, which had appeared in 1838 in English followed by *Wichtige Enthullungen uber die wirkliche Todesart Jesu. Nach einem alten zu Alexandria gefunden Manuscripte von einem Zeitgenossen Jesu aus den heiligen Orden der Essaer*, 5th ed., 1849, also translated. A continuation hereof was: *Historische Enthullungen uber die wirklichen Ereignisse der Geburt und Jugend Jesus als Fortsetzung der zu Alexandria aufgefundenen allen Urkunden aus dem Essaer Order*, 2 ed., 1849.

[6] R. v. d. Alm (Ghilanny) *Theologische Briefe an den Gebildeten der Deutsche Nation.* 3 volumes 1863.

[7] E. P. Berg. *The Spiritual Biography of Jesus Christ according to the Saintly Essenes.*

between Christianity and the Essenean sect, and in *Isis Unveiled* she speaks of the fusion of Christianity and Essenism, Mrs. Besant[1] and Mr. Leadbeater[2] agree that Jesus received his education among the Essenes, Mr. Leadbeater adding that Jesus instructed for a certain period the heads of the Essene Community.[3]

Before concluding this series of articles on Essenism, I wish to draw attention to the important statement (referred to above) made by Madame Blavatsky in *Isis Unveiled*.[4]

> The Gnostics entertained many of the Essenean ideas, and the Essenes had their "greater" and "minor" Mysteries at least two centuries before our era. They were the *Isarim* or *Initiates*, the descendants of the Egyptian hierophants, in whose country they had been settled for several centuries before they were converted to Buddhistic monasticism by the missionaries of King Asoka, and amalgamated later with the earliest Christians; and they existed, probably, before the old Egyptian temples were desecrated and ruined in the incessant invasions of Persians, Greeks, and other conquering hordes.

Raimond van Marle

---

[1] Annie Besant. *Esoteric Christianity.*

[2] C. W. Leadbeater. *The Inner Life*, Vol. I, Chapter on Christianity.

[3] C. W. Leadbeater. *The Christian Creed*, p. 15.

[4] *Isis Unveiled*, Vol. II, p. 42—reprinted in *The Secret Doctrine*, Vol. III, p. 273, note 1.

GOOD FRIDAY CEREMONIAL

By THE REV. F. G. MONTAGU POWELL, M.A.

THE Prophet Ezekiel is charged by Jehovah (*Ezek.* viii, 14) to observe with horror the abominations practised by the people of Israel, singling out for especial reprehension " women weeping for Thammuz ".

Now Tammuz, or Thammuz, is, as we know from Dr. Frazer's *Golden Bough*, no other than Attis, or Adonis, and we know from other sources that, as early at least as the fifth century B.C., his death by the wild boar on Mount Lebanon was lamented by the Greeks, who had borrowed the story from the Semitic people with whom it was an almost prehistoric cult. At Byblus the death of Adonis was annually mourned with weeping, wailing and beating of the breast; but next day he was believed to come to life again and ascend up to Heaven in the presence of his worshippers. This Festival took place in the Spring, for its date was determined by the discolouration of the river Adonis, the waters of which were reddened by the earth washed down from the mountains at that season, or assumably by the blood of Adonis. In the Babylonian legend, the Goddess Ishtar (Astarte, Easter) descends to Hades to fetch the water of life, with which to restore to life the dead Tammuz; and it appears that water was thrown over an image of Tammuz, *i.e.*, Adonis, at a great mourning ceremony where men and women stood round the funeral pyre of Tammuz lamenting. (Frazer, *Golden Bough*, i, 287.)

Thus far the so-called heathen ceremonial. But in what, I would ask you, does it differ from the

'Devotion of the Three Hours' on Good Friday, at which, in our Anglican churches, women attend dressed in black, while at three o'clock, on the close of the service, a bell is tolled, to signify that Jesus the Christ (or Adonis, a name signifying the Lord) is dead?

Then on Easter (or Ishtar's) morning, all is changed for a scene of rejoicing, and with spring flowers we decorate our churches, for "Jesus Christ is risen indeed".

I am not seeking in any way to belittle our ceremonial but rather to enhance its importance, nor indeed to relegate our Gospel story to the category of myth or legend, but rather to show how much older Christianity is than the Christ of the Gospels or than A.D. 1. To re-affirm, in a word, the utterance of the Master Himself: "Before Abraham was, I am." In this sense, can we not see the Spirit of the Kosmic Christ indwelling in the Human Race, and prompting all these ceremonials of Death and Rebirth (so well put forward by Dean Inge in his sermon at St. Paul's on Easter Day), wherever they may be found, and thus, if you will, making ready the way for this last Avaṭāra or manifestation, in the Person and Work of Jesus of Nazareth.

For it is obvious that the vernal equinox takes precedence of all other seasons, even of that of the winter solstice. At that time the Sun, the solar presentment of our Divine Guide, returns from his long sojourn in the South, and crossing the Equator (thus forming the Sign of the Cross of our Redemption) gladdens our hearts and brings life and light on the physical plane to us, themselves the symbols of Life and Light Eternal. So from the past, remote beyond conception, has our solar system been so framed as to illuminate man's deepest promptings and highest aspirations, nay, his most intimate and

personal experiences as well. For as the sun passes at the autumnal equinox into the shorter and darker days, indicating man's deep descent into the death of the material environment, so at the winter solstice, man's nadir as it were, does he emerge into longer and brighter days, precursors of that unique, that celestial, experience when he finally crosses the Equator which bounds him from the Divine, and thus enters on his spiritual adventure, to be crowned and consummated by union with his Divine Source at the longest, brightest day of the summer solstice.

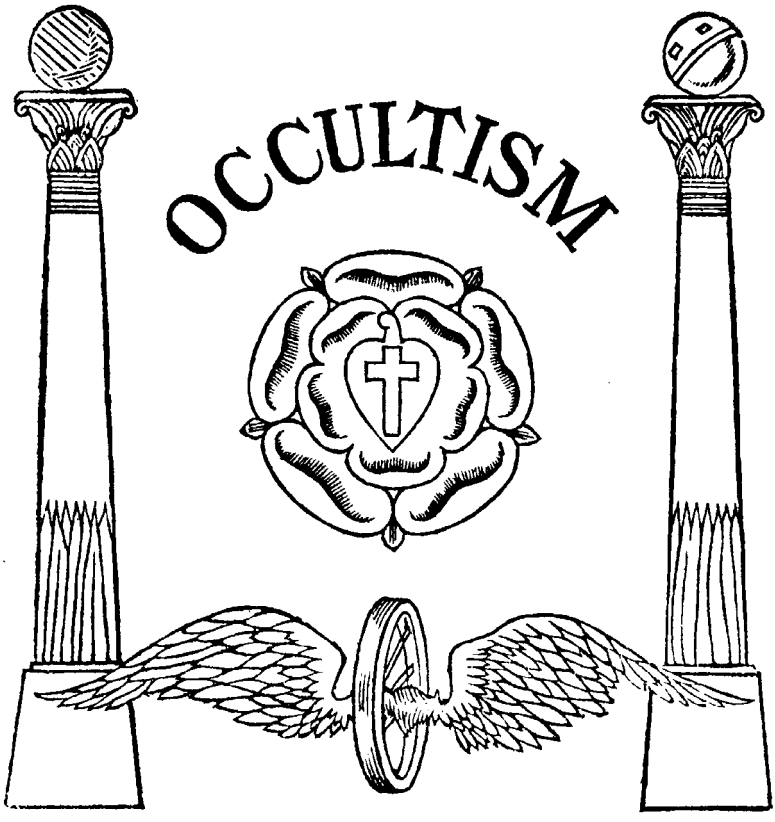
How sacred then is the trust which we western people have received, to keep pure and unalloyed a heritage from so remote a past, and indicating a goal and a destiny whose splendour no words can describe.

In the ceremonial of the Greek Church, which from its intense conservatism is often more "true to type" than even the Roman Catholic, spring flowers are not, as with us, used to decorate the churches, but the worshippers who frequent them. Thus in the neighbourhood of Constantinople, youths are stationed outside the church doors with bunches of hyacinths, which they present to the devout. The hyacinth, you will remember, is said to have sprung from the blood of Adonis, and, as you are aware, there is one variety which has AI AI marked on its petals, to signify the weeping for the dead God. The scarlet anemone, so familiar in the Riviera, is also connected by its colour with the same tragedy.

But you may say, if the Prophet thundered at the "women weeping for Tammuz," and other like ceremonial, will he not thunder at us for our observances, however differently we may allocate them? I think not. You will always notice how "anathemas" are hurled

almost promiscuously at the older worship as it gradually melts into the newer form, how in fact the neophytes do their best endeavour to destroy all traces of that from which indeed their religion sprang. This is one of the great hindrances in the way of the student of comparative religion. It may be that, now and at the present moment, a reaction is setting in, or rather I would say, a feeling that we have reached, or are reaching, a stage beyond the signs and symbols of such outward observance; hence possibly among our own people a dislike to the taking over by many, or by some of us, of practices clearly Roman, but without the sanction or authority of the Roman Congregation of Rites. The Prophets of old thundered at idolatrous practices, not I believe because they were wrong in themselves, but because they wanted to shift their people on to a higher stage, a more highly evolved religion. So with us. Is this reaction, or instinctive feeling of dislike of Ceremonial, not only harmless in itself but positively necessary to the Race at one stage, due to a sort of instinctive feeling that we are moving on to the confines of a still higher form of worship, in which the old will not be abrogated, but taken up and assimilated? Such we may see has been the case in the history of all great religions, following the lines of a spiritual evolution, a spiritual renaissance, in which we shall finally dispossess the obsessing idea of the Sovereignty of a God *without* us, and attain to that to which so many finger-posts are pointing us to-day, namely a God *within* us, an immanent God, whose continual Presence can make real to us the Master's Words: "The Kingdom of God is *within* you."

F. G. Montagu Powell



THE OCCULTIST AND THE MYSTIC

By E. A. WODEHOUSE, M.A.

I

ONE of the Theosophical problems which have not been fully elucidated in our literature is that of the Occultist and the Mystic. It is true that in the March THEOSOPHIST the President has a brief paragraph on the subject, in which she mentions certain broad differences of character, aim and method between the two; but this, pregnant and illuminating though it is, is rather a description than a definition. What so many students have sought, in connection with this particular antithesis, has

been, first of all, a clear definition of the precise point of differentiation and, secondly, some account of how and when the distinction comes into being in relation with the evolving individual. These two questions are, I believe, at present almost unanswered, at least in our exoteric Theosophical writings.

It is not difficult to understand the importance of the problem in the eyes of the aspirant to the higher life. He is aware of the existence of these twin goals of spiritual attainment, both of them, as he knows, held in equal reverence by those who have knowledge—both, in the words of the paragraph which I have just mentioned, "blessed, holy, and necessary"—and he naturally wishes to discover which of the two he, as an individual, ought to pursue. For this purpose, it is very necessary that he should know, in the first place, the exact nature of the two goals; and, in the second place, that he should ascertain whether or no the choice between the two is still open to him. It is possible that it may have been determined ages ago by Nature herself, either at the moment of individualisation or even earlier, at the birth of the Monad; or again that he may himself have made the critical choice in some earlier incarnation. On the other hand, it is possible that it still lies ahead of him, and in that case he would like to have some direction as to how to make it and what it involves. Thus the question is a thoroughly practical one, and it is largely because of its practical character that it has aroused so much interest. There are few problems more frequently discussed where Theosophists are gathered together; yet it would be hard to name any problem, so often considered by students, on which there is to be found so little certainty or unanimity of thought.

The commonest idea as to the distinction between the Occultist and the Mystic would appear to be that it is one of generic types; that is to say, that the Mystics and the Occultists of the world constitute two great spiritual families sprung from separate roots and evolving along separate lines. Whether or no an individual belongs to one of those families rather than the other, becomes, therefore, a matter over which he has no control, since it has been settled once and for all by Nature herself; and the business of the aspirant is not to decide which line to select, but merely to discover to which of the two he already belongs.

A little reflection on this theory of generically separate types will, however, reveal its inherent difficulties. Occultism recognises only seven fundamental, or original, types of this kind in our System, *i.e.*, those which it speaks of as the Seven Rays. If, then, we admit the Occultist and the Mystic, as representing generic types in this far-reaching sense, we are confronted by three possible alternatives: (1) We have here two new types, which must be added to the seven already recognised; that is to say, the previous list was incomplete; or (2) we must identify the Occultist and the Mystic, specifically, with two out of the Seven Rays; or finally (3) we must look upon the two types as a more ultimate classification than that of Rays, *i.e.*, as a dualism into which the Seven Rays can themselves be resolved. Since, moreover, the septenary classification of Rays is one which is not merely confined to humanity, but which strikes down through all the Kingdoms of Nature, the dualism of the Mystic and the of Occultist must, if it is to include the Rays, strike deep and constitute an ultimate bisection not merely of

the human race but of all manifested life in our System.

Of these three alternatives it will suffice to say that we have certainly no grounds for accepting the first—the septenary classification being, we are given to understand, that which prevails in our Solar System; the second is clearly put out of court by the fact that it is known that Occultists, at least, are to be found on all the Rays, and it is to be presumed that this must be true of Mystics also; while a clear comprehension of what the word "Ray" means (*i.e.*, a stream of life coming out through one of the seven great Planetary Logoi) will show that the only way of resolving such Rays into a more ultimate dualism would be by positing, between the Solar Logos and the Planetary Logoi, two intermediate Logoi—a daring piece of speculation for which we have no warrant.

There is, however, one other possibility, which, if true, would involve a certain generic separation of type; and that is, that the differentiation of Mystic and Occultist dates, if not from the very beginnings of manifestation in our system, at least from the moment of individualisation into the human Kingdom. It is well known to students that occult investigation has revealed a broad classification of egos into types, according to the particular manner in which they happen to have been individualised out of the animal Kingdom into humanity; and this classification seems to have been concrete enough and well enough defined to make a difference not merely in the psychology of the classes of egos concerned, but in their subsequent lines of unfoldment, and in the method of their manipulation by the Powers in control of the evolutionary process.[1]

[1] I refer, of course, to the "boat-loads," in so far as the manner of individualisation seems to have been a determining factor in the formation of these.

One of the classes thus formed—that to which the name of "Servers" has been given—appears, in some ways, to be capable of identification with the Occultists of the race, since it is from the ranks of the Servers that, we are given to understand, the Occult Hierarchy is recruited through the ages. If, then, there is, as this might appear to indicate, an occult class, determined in the first instance by method of individualisation (all so-called "Servers" having individualised through one form of Devotion or another) then there may also be, on the same principle, a mystic class; and the distinction of Mystic and Occultist may thus be still, in a certain sense, one of origins, although not of an origin so remote as that of Rays. Considered in relation to our Earth-chain, at least—to go no farther back—the distinction could be thought of as genuine, and the two classes regarded as family types.

As against this identification of the Servers with a special occult class, and the deduction from it of the possibility of a corresponding mystic class, there are, however, two arguments worthy of note. (1) Mystics are also Servers. Mrs. Besant speaks of the Occultist and the Mystic, in the passage already mentioned, as "the two Hands of the One LOGOS in His helping of His universe"; (2) In the same passage, she states that the Mystics tend to become the Nirmāṇakāyas. But in other places in our literature the line of the Nirmāṇakāyas is mentioned as one of the seven Paths which open out before the Occultist who has risen, grade by grade, through the Hierarchy to the Asekha level. If, then, we regard, the Nirmāṇakāya as the apotheosis of the Mystic, it becomes possible—putting these two statements together—to say that the Occultist may, if

he will, become a Mystic, which at once breaks through any attempted construction of air-tight compartments. The fusion and intermingling of the two lines is, indeed, definitely emphasised by the President. Not only, in her words, do "the concrete individuals shade off into each other" in ordinary cases, but in the Perfect Man, apparently in virtue of His perfection, the two are necessarily synthesised and inverted: "The perfected Occultist gradually includes the Mystic; the perfected Mystic finally includes the Occultist."

Thus the hypothesis of a fundamental differentiation of type, rooted in a difference of origin—whether monadic or having to do with the mode of individualisation of the ego—appears to be somewhat difficult to maintain. There remains, then, the only other alternative, and that is to look upon the antithesis as one which has "grown up," and upon Mystics and Occultists as differentiations from a common stock.

This means that we have to discard altogether the hypothesis of separate families, marked out by Nature from the very beginning as the future Occultists and Mystics of humanity, and to substitute for this concrete dualism one of abstract principles. We have to posit, in other words, the existence of two antithetical, or at least dissimilar principles in human nature, to which, for the purposes of our argument, we may give the names of the mystical and the occult principle respectively. These principles, like every other in the make-up of man, can, we must imagine, be either cultivated or left alone; or, if from their nature they form an indispensable element in human life, can be cultivated either equally or unequally. If, then, as may happen, one of them is developed in a special degree, to the comparative neglect of

the other, that principle will come to be looked upon, after a while, as specially characteristic of the man. He will, as time goes on, tend more and more definitely to stand for it in a kind of representative way, until a point is reached when he may, for convenience sake, be called by the name of the principle thus emphasised, and become the Occultist or the Mystic as the case may be. Such a long-continued emphasis, moreover, will through the gathering impetus of habit tend, from the psychological point of view, towards a crystallisation into type; and after a few lives may come to have, for the reincarnating ego, all the force of a distinction of origins such as we were discussing above. But, seeing that the only method by which such crystallisation can be accomplished is by deliberate and resolute specialisation, it is also clear that it must be of the nature of an exception, and that the normal condition of things, which we shall expect to find in most cases, will be an intermingling of the two principles rather than the exclusive cultivation of one at the expense of the other. The undiluted Occultist and the undiluted Mystic will, in other words, be rarities, if they are not indeed actual impossibilities, and this is in line both with the words of Mrs. Besant, already quoted, and with our own common experience which tells us that undiluted types, of any sort, are the exception and not the rule in our world.

Having posited an occult and a mystical principle of this kind, it obviously now remains for us to see whether it be possible in human nature, as we know it, to discover two principles which fit in with our hypothesis —which, that is to say, if cultivated in an exclusive and special way will produce, respectively, the contrasted

types of spiritual individuality which we ordinarily speak of as the Occultist and the Mystic.

A little reflection will show that the principles, thus sought, may be of three kinds. They may be : (1) two amongst a number of other principles in human nature (intellectual, emotional, æsthetic), and so to be classed with these, and on a level with them, as merely two out of many modes in which man's life may function ; or (2) they may be something deeper than this and stand, in some way, for an ultimate dualism in human life, *i.e.*, as two principles into which every activity of man can somehow be resolved. And if they are found, as a matter of fact, to constitute an ultimate dualism, of this kind, then there is still a further possibility. The dualism, ultimate though it may be in respect of human nature, may be confined to human nature; or (3) it may be one which is applicable not merely to man but to the whole of manifested life. What we speak of as the mystical and occult principles may, in short, turn out to be fundamental principles of Nature herself, existing and operating in all her worlds.

To the metaphysician, it need hardly be said, the antithesis of the Mystic and the Occultist will become the more interesting, the more deeply it can be shown to pierce into the heart of Being; and nothing would please him more, therefore, than for this view to be the true one. It will provide him, indeed, with a striking generalisation, if he can find the whole of Nature to be built up, from one point of view, by the interplay of the mystical and occult principles. It is noteworthy, therefore, for him, that, in one of the few pieces of authoritative writing on the subject in our literature—the paragraph of Mrs. Besant's to which reference has already

more than once been made—there is a hint, even though only a hint, that such a generalisation may be possible. For in the concluding sentence of that paragraph Mrs. Besant, speaking of the functions of the Occultist and the Mystic in the worlds of Nature, uses a symbol which seems to imply that these two terms, taken together, stand for an exhaustive classification of the spiritual life—since she describes them as "the two Hands of the one LOGOS in His helping of His universe". If, then, we are to take this phrase as accurate and as implying what it appears to imply—namely, that into one or other of these classes all God's helping of His manifested worlds must necessarily fall, it follows that the dualism of the occult and the mystical principles in Nature must be one, in reality, far profounder than is ordinarily suspected and one which, when we have grasped it, we shall find to be capable of application to the whole of manifested life. For the whole of life is, as we know, one, and that which we call the "spiritual" life is only an extension and a further unfoldment of life as it exists at lower levels. Consequently a formula which provides an exhaustive classification, in respect of the spiritual life, will necessarily be ultimate and all-inclusive at other levels also.

The student, thus encouraged, will adventure, then, on his guest for a formula, which, while maintaining unimpaired all that we ordinarily know of the Mystic and the Occultist in concrete human experience, will at the same time show these two types to have come into being gradually by the specialisation upon one or other of two alternative principles in human nature; these principles, in their turn, not being confined to human nature, but standing for an ultimate dualism of nature herself.

Is it possible to find a formula of this kind?

There is one line of thought which, in the opinion of the present writer, may lead us to such a formula.

E. A. Wodehouse

(*To be continued*)

FREEDOM IN BONDAGE

My soul, refreshed with life, all the day long
Sings sweetly to my heart, and shines and glows;
For chains grow lax and far from me it goes
When Sleep's cool kisses on my eyelids throng.
Returning, it makes pure my flesh with fire,
Having been free, save for one sacred tie,
To spread its everlasting wings and fly
E'en to the uttermost Heaven. Yet entire
Freedom it cannot know until the day
When soul from body shall be torn apart
And every chain be broken. . . . O my heart,
Beat softly lest the time draw near! . . . And may
Ere then so frail have grown earth's prison-seal
That soul nor body shall the parting feel.

Eva M. Martin

POLITICS AND THEOSOPHY

By T. H. MARTYN

IT may be taken for granted that much interest will be felt by many members of the Theosophical Society in the problem made prominent in the articles on this subject by Messrs. Kirby, Jinarajadasa and Van Manen. The former states the case from one point of view, Mr. Jinarajadasa replies from another and Mr. Van Manen judicially reviews and analyses, but seems to find no answer though apparently he is looking for one. It is possible that there is no solution that can be expressed, and that in wrestling with Mr. Kirby's difficulty we are in the position of the geometrician who strives to work out the proportion of the diameter to its circumference, or of the schoolboy who for the first time stumbles across the recurring decimal. Personally I am inclined to think that we are face to face with some such complex position in another realm, when we attempt to work out to any logical conclusion the status, powers, limitations, of a President of the T.S. We have a Constitution, of course, and three Objects. The latter are stated in a comprehensive way, and that means that little attempt, if any, is made to define them.

The President, or any member, enjoys the privilege of a very wide range of interpretation, and in passing it

may be noted that everything which Mrs. Besant has done in the political arena *may* be claimed to be covered by the first Object. That by the way however; whether it is or is not, it may some day be proposed that the Constitution be amended so as to define the powers and activities of a President of the T.S., or a set of Rules and Bye-laws be framed for the same purpose. How should we fare in that case? I say unequivocally we should make things worse rather than better. Human skill is not equal to thinking out, much less writing out, a Constitution that is perfect, or that cannot be shown to be incomplete if not inconsistent. The same applies generally to any set of Rules, Regulations or Articles of Association or Bye-laws that may be formulated to interpret and regulate any Constitution. Indeed very little that we do on the physical plane seems to be free from the suspicion of semi-failure if anything like a really critical eye is cast on it.

A genius designs and constructs a beautiful cathedral, but before the last spire point is burnished, the polished marble of the base is already commencing to suffer from the ravages of time. A mechanical device is cast in metal and perfect equilibrium secured, only to be modified by wearing parts from the moment it is set in motion. Laws thought out by the wisest brains are devised to meet certain conditions of lawlessness, and in their operation penalise the innocent, as well as the guilty; and so on in every department of life.

May I suggest that this is as much a law and has to be taken into consideration and provided for as explicitly as other laws which are self-evident, as, for instance, that food is necessary to maintain life, and that water rises to its own level. Those who are fond of

symbols can perhaps trace a correspondence between such a law and that mystery of incompleteness already mentioned, the relation of diameter to circumference, which no process known in mathematics will enable us to work out, though in the line and the circle, the 1 and the 0, we have the first and last figures of the numeral system which in turn supports or expresses all our laws of proportion in the only language man knows, and which he uses to interpret the orderliness of nature and to measure her distances.

When we are young we like to work out the sum in decimals for ourselves to make sure! With more mature years we have discovered that this is but one of many, very many, proportions that cannot be squared, and that face us with their evidence of incompleteness like a saucepan without a lid.

What is the application to current events? This: that the Constitution of the Theosophical Society, sacred as it may be in the eyes of members, is of necessity incomplete and if altered in any way it will still be imperfect.

Shall we add to it to make it better? Alas if we try, we shall probably add to its restrictions. Shall we subtract from it to make it broader and more comprehensive? By doing so we place ourselves more entirely in the hands of those who constitute themselves its interpreters.

One of the hardest things in the world is to draw up an agreement between an employer, and an employee acting at a distance and away from control, wherein the powers of the latter have to be defined. Try it and see. The same thing applies to comprehensive powers given to others by any document; the trouble is that

either too little is given, or too much, as the giver suspects or trusts. If caution and suspicion be the prompting influence behind the making of a constitution, rules and regulations galore will be scheduled on its index—inspectors or inquisitors or spies will be required to see that these are observed, that breaches are punished; and good-bye to individual freedom and liberty; on the other hand if generosity and confidence are the leading factors, then broad principles will be laid down, and as few restrictions placed upon their interpretation as possible; but that involves almost unlimited power.

In visiting Venice once the writer was led to study the history of this interesting State; that history would be an education to many a modern politician. Vigorous and enterprising traders, the Venetians sprang into virile national prominence when the Turks were supreme in Eastern Europe, and Venice records a long line of rulers in the persons of the Doges (Dukes) who influenced her destinies. The relationship of the State to its Doges over many centuries surely covers the whole gamut of possible constitutional procedure.

There were stern periods, when democracy, austere and morose, "safeguarded" itself against personal ambition, love of power, and autocratic decrees, when its Doge was robbed of every scrap of authority and made clearly to understand that Demos was his master; in fact at one time, if memory plays me no trick, the office and person of the Doge were so hedged in with "safeguards" that no suitable candidate was forthcoming for the vacant Dukeship when it occurred. Then further laws were developed, making it compulsory for any person appointed to the office to act or, failing to do so, to forfeit property, rank, and citizenship. At another time,

humbled by defeat at the hand of powerful enemies, democracy lost confidence in itself, and there arose a successful general or admiral, who shook off a foreign yoke, and in their gratitude and joy the people passed all sorts of new laws, delegating their erstwhile democratic "safeguards" to the dustheap, and forcing supreme and autocratic power upon the popular saviour.

Again there was a period when neither democracy nor autocracy satisfied the public will, and the Council of Ten came into existence, to guard the sacred liberties of the people from tyrants and demagogues alike. Its methods were secret and sleuth-like, and a man's nearest relative might be a spy, employed by the Council and rewarded at so much per head for troublesome critics, whose conviction could be secured for some crime against the State, fancied or real.

Which all goes to remind one of Carlyle's contention that every form of political constitution, called by any name, republican, democratic, autocratic or anything else, is the expression of an effort to dig out a leader, no, not a mere leader but the *best* leader.

At this stage may I excuse this apparent discursiveness by saying that it is studied and intentional, and to me seems to point a moral in the case of the President of the T.S.

The Theosophical Society has a Constitution which apart from its three Objects is delightfully indefinite. Indefinite, for instance, in regard to any statement of the powers of its President. A hundred different members may put a hundred different interpretations on the Constitution in this particular matter. Which, if any, of the hundred is right? which, if any, wrong? There is no tribunal to determine. Moreover if it be regarded

as desirable to be more explicit or to add to or alter the Constitution, each of this hundred members may hold different views as to the precise nature of the desired alteration, and whatever one of those was ultimately chosen, the remaining ninety-nine would be able to find points of view from which it was liable to cause trouble.

No need for me to go again over the ground so exhaustively thought out by Mr. Van Manen (Theosophists and Politics). His final conclusions may be claimed to support the contention herein contained. He says:

> A definite and final answer is beyond me. Most likely no verbal answer will be found so very soon. Most likely, again, history, that is the course of events, actual happening, will bring at the same time the answer to, and the elimination of, the question through the arising of a new problem out of changed circumstances.

Because circumstances are always changing, it is futile to quote the ruling of a past President, on a question of expediency to-day, just as it would be folly to attempt to-day to provide for conditions that might arise ten years hence, that is, when the case in point is not clearly provided for in the Constitution itself.

Happily the Society has at the moment a very able President, one who is admittedly "great," quite apart from the office she holds, in fact one whose admission to the ranks of the Society was hailed as an event of consequence, because of the following she already had and her reputation for unselfish and disinterested philanthropy. The Society was made greater in popular estimation when Mrs. Besant joined it; it has grown greater still because of the wonderful skill with which she has made known its message. In turn, it surely cannot be claimed that it has made Mrs. Besant any greater in the eyes of the world, than she was before; rather otherwise, I would suggest.

If the conduct of the Society were a business affair and its members shareholders, they would strive to *increase* the powers of such a manager because of past successes, and *congratulate* themselves on every new departure or new opening availed of, in the sure and certain hope that larger dividends would be forthcoming.

Most members of the Theosophical Society, to judge by the late vote, clearly take this view of things, and go to their day's work happy in the confidence that their affairs are in good hands.

Surely what we *most need* to be particular about is the maintenance of the spirit of tolerance in our ranks. We seem to have succeeded in learning to work together without worrying about one another's religion, and we have escaped the temptation to establish an orthodoxy even in unorthodoxy; have we not also to extend our good will to make it cover divergent "political" opinions, creeds and *work*. If our universal brotherliness will not stand the strain of politics, then who is to determine what is political, and what not?—who to distinguish between politics and social injustice, say, that should call for the championship of any passer-by be he a Theosophist or Samaritan.

If it be claimed that the answer to that is that a President is in a different position to a mere member, because the public identify the office with the person, one would reply that it would be self-evident folly to lose the effectiveness of the greatest amongst us because the public are slow to understand. We did not study public prejudices in popularising Reincarnation, the facts of Telepathy and Clairvoyance and the existence of Supermen; why is it necessary to assume that an

active participation in what is described as politics is outside our sphere for *that* particular reason? It may or may not be inexpedient for other reasons, but the tenderness of public prejudice has never hitherto troubled the T.S. from the times of H.P.B. even unto the present day.

If our mission as a Society has to be interpreted according to changing conditions, who so qualified to decide its policy as the member we from time to time place at its head?

In conclusion, attention may be called to the "changing circumstances," as now disclosed. The War and the new chapter that is to follow. After the War what then? Will it be possible to dissociate Theosophy from Politics? That question may take the place of Mr. Kirby's courteously expressed doubt, as to whether it is not expedient to dissociate them?

I do not wish to contend either that our esteemed President in the case in point, editing *The Commonweal* and dealing therein with political problems, is acting wisely or unwisely. As an ordinary member, I am not acquainted with the motives or reasons that prompt her, and it does not seem to me necessary to form any definite opinion at all on the subject, one way or the other. To me it seems to be her business not mine, and as such sacrosanct; not because it is the work of a "great spiritual leader," or a teacher, or of one greater than I, but because it is the brave self-appointed task of a fellow member striving to promote the objects which I have, rightly or wrongly, always understood the T.S. was founded to promote. The moral to other members seems to be that there are also many other fields in many other countries in which they can plough

and sow and reap in such manner as seemeth best to *them*. Surely now if ever, is the time to petition:

God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honour—men who will not lie;
Men who can stand before a demagogue,
And damn his treacherous flatteries without winking!
Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking,
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps!

If the T.S. gets blame for any such work now, it will later on get credit; for credit in the end there will assuredly be for all disinterested labour, and if the toilers find themselves able to state the world problems of to-day with the clarity and force of some of the articles in *The Commonweal*, many of us who are looking for some light on dark places will be thankful to them. Whether individual members agree or not with *Commonweal* ideals, they can certainly learn a lot by reading it—a final statement which of course is beside the point.

T. H. Martyn

WAR AND THE GREAT PEACE

By JAMES L. McBETH BAIN

BEFORE we can fulfil the service of the Peace of God for our world-soul in her present need, we must see well to it that Love and only Love for every soul possesses our whole nature, for then, and then only, will it be possible for the Great Peace to dwell in us, and then, and then only, will it be possible for us to channel the Peace of God.

That the Great Peace, even the Peace of God, may, in these present days, be brought forth into actual manifestation on the outermost plane of our human activity is surely the one great desire and labour of every soul who has come into any degree, how feeble soever that degree may be, of the consciousness of the Healing Christ as an ever-present, never-failing, Power of Blessing in the soul and body of the human kind.

And we, who do profess to belong to the communion of the Great Brotherhood of Healers, who work the good works of the Will of Compassion, Mercy and Love in the realms invisible and visible of our human cosmos, are conscious of nothing aworking and energising more persistently and more potently in our whole nature during these days than this same desire.

Howsoever we are occupied physically or mentally it matters not. This one labour of our soul is incessant,

urgent, never passing from us night nor day. And we cannot otherwise.

And why cannot we, who do belong to the Body effective of the Great Healing Christ, do otherwise?

Because, if we are in the Christ consciousness, we do love every creature with our whole heart, soul and mind.

And it follows from this that we must love all these warring peoples equally and well. We feel that they all belong in their true or essential nature to the great Christ-body of Humanity, and that in very reality they are of our own very substance, bone of our bone, flesh of our flesh, soul of our soul, life of our life, love of our love.

And inasmuch as we truly feel this to be so, in so much shall we suffer equally in the sufferings of "the aliens" and in the sufferings of "our own" nation.

And again I repeat it, we cannot otherwise. This is our place and our only place of activity, and certainly of effectivity.

For our only place of abiding is in that realm wherein the personal or national is entirely transcended. No more can we function spiritually in the degree of the limited affections.

We do not say that this narrower service is impossible, nor do we in any way criticise it. Far from that, we acknowledge its good use and recognise its place and its power. We simply say that we are not there, and never again can be there.

Therefore it is that in our daily meetings for silent concentration towards the coming peace of the world, we can only will this good, and as much for our German as for our French brothers and sisters in the present tribulation of their life-forces.

And therefore it is, that, even at the risk of being considered disloyal, we cannot join in the prayers of the Churches for the dead and wounded of our Army and Navy, to the exclusion of, or even in preference to, those of Germany.

Also, in so far as we are in the Wisdom of Christ, we know that they are all our brothers in life, and that all our interests are one. We know that what is loss to them is loss to us, and what is gain to us is gain to them. We know that the present law of possession being all a delusion, and in the falsity of Greed, is the cause of this strife.

This knowledge is a sure fruit of the Wisdom of God in every soul who has been so enlightened, and they can never deny it. It stands in their deepest nature, firm, sure, and steadfast, an abiding consciousness, sane and sanctifying, however much in their superficialities other thoughts or feelings may at times arise to appearance.

Now the mission of Great Britain—and I speak of Great Britain because she is the mother of the many English-speaking peoples, American and other, who are equally called to this great world service—is to be the bearer and forth-bringer of this Holy Thing to the peoples of the earth.

And that she has been called of Heaven and set apart for this great world-service is evident from many facts of her existence as an Empire, among which we name only these few. How conscious we are of her falling short of this great trust we cannot tell. Surely in our love of her we are not blind to her failings, nor is it in us to compare invidiously or boastfully our people with these other peoples.

Yet for these and other reasons the fact remains with us that she is ordained so to serve:

(1) Through her sympathy with the natives, her tact, her perseverance, her righteous legislation, she is the most successful coloniser of all the nations. For she has, on a whole, relied more on the powers of good fellowship with these peoples than on the use of force and fear.

(2) She responds, before all the old nations of Europe, to the more generous impulses of humanity, and has been looked to generally as the defender of the rights of the feeble and the champion of liberty.

(3) She has enshrined, manifested by unnumbered examples of great heroism, and kept alive in her national genius the primal Christ doctrine of self-sacrifice, and to-day, among the English-speaking peoples, the most erudite and advanced minds and souls are, at least students of the doctrines of the great Christ, who is the Love of God.

Now, if only she will be true and faithful to this, the best genius of her soul, doing the Will of God in denying all greed, by freely sharing her world-wide dominions with these brother peoples, who also need and have a right equal with her right to their share of these lands, she will live to do her great work for the redemption of the whole earth.

Yes, if only she will do the will of Love, and so fulfil the holy law of her true being, she will become in very truth the leader of the peoples, the honoured of heaven and earth, the Queen-Mother of the nations. She will realise her high destiny.

But there is the great risk that the virus of Greed may even yet, notwithstanding her hard lessons of its

baneful fruit in the past, so poison her mind and soul that she shall again fail of her heavenly mission.

This we can say with the understanding of an unbiassed judgment.

For we have not failed, when there was need, to speak and write, and in as public a mode as was possible to us, a rebuke of her iniquities.

And we affirm that, if, through any psychic infirmity, she falls now from her God-ordained mission, assuredly she shall fall as a nation; she shall not stand as the leader of the peoples in God.

Again we say—and we would that this word could be heard throughout our beloved Empire—only by fulfilling her Divine mission, only by doing now what to her is the will of God, can she stand firm and strong, can she long endure as a power of Righteousness on this earth.

* * * * *

That she will thus stand, I doubt not. That even now the true national genius of the enduring spiritual kernel of our people is Christly in tone and in hidden potentiality, I am glad, glad to recognise.

For in these days I have gone much among various groups and Societies of working men, and I have noticed that, sure as the note of Brotherhood has been clearly and well-sounded by the speaker, so surely have these men responded with a hearty cheer. And in that British cheer my heart has leapt for very joy, for I have heard in it the sound of the voice of the new Humanity, the note we have so long listened for, agonised for, yearned for, ay, the fore-uttering of the word of the Christ who is to be.

From the same groups, whence only twelve years ago arose the cries of hate and the yells of vengeance, now

arises the willing recognition of their fellowship with their German brothers, and even a hearty response to the call for their outstretched hand towards these their comrades in life. Surely, surely this is the coming of the Christ of God in new power among us, and surely, surely it means, to all who can read the future, that it is well, well, well with our beloved land, and well with our earth.

I will overthrow, overthrow, overthrow,
And behold, I make all things new.

THE SONG of the REDEMPTION of the WORLD-SOUL from all her iniquities through the POWER of the GREAT LOVE.

"When you see these things come upon the earth, then lift up your heads and be glad, for your redemption draweth nigh."—Jesus Christ.

We cannot do otherwise than sing the Song of Salvation, because in God we do love all these combating peoples equally and well, and we know that through all this tribulation their redemption, surely, is coming.

In great times, verily, we are living, and right glad are we to be incarnate on this earth now, even in these bodies and souls of suffering.

So glad are we, in the innermost deep of our being, even while the heart of the outer nature is hourly pierced with sorrow and wellnigh torn unto death in the pains of our world-anguish, that we cannot but sing once more, as we sang in our early youth, the Song of our Great Redemption from the powers of death:

In These she labours groaning deep
And silent for the coming morn;
And Thou the tears of Love dost weep
Over the ages newly born.

So sang we over thirty years ago in the Prologue to *The Opening of the Gates*, and so sing we now, and the note of our vision is to us, at least, more clear and sure than it was then.

For these days are great with the burden of the coming Day. Our times are heavy with the child of the future. And this child is the new Humanity, the Son of Man, the fruit of the love of the universal man, the higher type of our race, to whom the brotherhood of man will be as natural a fact of its most ordinary existence as will be its simple joy in the breaths of the sun and the airs of heaven.

And strange though it may seem for us to say so, yet do we know well, that the world-wide struggle of our womanhood for the liberation of her great wealth in the powers of the very services we most need in these times, and the present terrible conflict of Europe for her emancipation from the bondage of materialism, manifest to us most poignantly in these days as militarism (and in this bondage, no nation can point the finger of rebuke at another), arise from the same holy daimonic urge of the great Genius of our race, and are essentially one in aim, in labour, in power, and in sure triumph and issue.

For even while we sing our Song of the Ages, She, the Holy Christ-Mother, labours in the travail of God for the birth of the era of Peace. She, the Soul of the Divine Compassion, She, the Love of God, agonises in the bringing forth of the new day of the Son of God, the strong Saviour, the Redeemer of our world-soul from hoary death and the powers of hell.

For Divine though she be, yet is she also human, even our Earth-Mother in God.

And we know She labours in God, we know She weeps the tears of the agony of the Great Love over the age now being born into our world-consciousness.

For we, even we, her little children, have ceased not, ay, ceased not day nor night, to labour in her travail, to agonise in the throes of her struggle, to weep in her weeping the tears of the hidden soul.

Yes, long years have we wept with her these tears, seen of no one, seen only of the All-seeing Eye.

And so we know that we weep with her. And so we know that we shall soon, even before many days, rejoice with her, for that a beautiful One has been born into our degree and unto our need.

Yes, One beautiful in God, One great in the ageless Divinity of the future, One strong in the new Love, mighty to bear the burden of man, on whom is already laid the load of our infirmity, even One, as sang our well-beloved in the past ages, "mighty to save".

* * * * *

And you, my sister in Life, and you my brother in God, can even now help the Christ-Mother of our Earth to bring forth the beautiful One.

Yes, I tell you, my fellow in service, my comrade in the tribulation of the soul of the Great Compassionate, you can help in this present deliverance of the ages.

And now we will tell you how you can thus work with God.

(1) By jealously keeping the great Peace of God in your Heart-centre, and willing ever, and evermore willing, peace to every soul.

(2) By carefully guarding the Holy Love of God in your soul, and so, persisting in loving all souls equally

and well—even German as Briton, black skin as white, alien as your nearest kindred.

(3) By fighting in the silent deep of your own hidden nature, daily, hourly, ay, it may be of need, momentarily, this good fight of a true faith in the unlimited blessedness of the God-Love, even at this time when it seems to be the last thing our human soul could produce, or our earth-nature realise. For this is the none other than the fight of God, and thus do we fight with God in the good fight of Life. Thus you do actually aid in the great work of the Good Mother of our Days. And you do so now. I tell you I know this is so, and further, I do not believe it to be too much for our Faith to say, that by so possessing your God-Peace in your soul now, you do your part even to advance the realisation of the great work of the Holy Love. You, in a way, hasten the coming of the Christ who is to be, by thus keeping open the way of life to the Blessed in your own heart.

And even as we all work together for this end, you in me and I in you, and the Christ of the Ages of our Race in us all, and we all in the Holy One of our Blessedness, so are we crying continually out of the soundless deep of our humanity: Even so, come quickly; even so come, O Lord, our Christ, our God, we await Thy Coming.

J. L. McBeth Bain

CORRESPONDENCE

TO THE EDITOR OF "THE THEOSOPHIST"

The point of view of another is always more or less difficult to compass—generally more! So frequently it is impossible—as, for instance, in the September "Watch-Tower" notes when we read the Editor's rather alarming statement, "I think that my entire willingness that anyone should think as he pleases, and speak as he pleases on all public matters, is an idiosyncracy. . . ." Thank heaven for that dear "idiosyncracy"—(which most decidedly it is *not*, but the personality's response to a high conception of duty, splendidly spontaneous and self-revealing). If Theosophical teachers and Editors do not stand for that then let us alter our Society's motto and reduce the altitude of our ideals. The freedom of speech on the part of the Editor has made the Watch-Tower notes the most eagerly-read part of THE THEOSOPHIST. Her point of view, whether we can compass it or not, what it means to us! To limit its expression is to rob us of something we value more highly than our personal feelings. Surely, Mr. Van Manen raised a very unsubstantial bogey, when he pleaded tender political feelings as a reason for restraining the perfect freedom of Presidential utterances. Indeed, his Kruger-Chamberlain illustration was most unfortunate, as subsequent events have amply proved. Mr. Van Manen's "nasty taste" was begotten by deliberate influence, which was neither British nor Dutch, and so far as he and those who were misled with him are concerned that influence seems admirably to have achieved its purpose. But what of the people most concerned—the Boers themselves? Their action in connection with the present war is no uncertain rejoinder to slanders of an earlier day.

Surely, *because* THE THEOSOPHIST is international the political susceptibilities of its readers are not to deter any individual from expressing things honestly believed. A fig for such pandering to weakness in character!—for is it anything less? I speak feelingly. I am a most ardent lover of Australia, and the Editor has upon occasion said things of Australian political expediency which have hurt my susceptibilities most deeply. Probably she will repeat them again and again in the future, and if so those same susceptibilities will be hurt more than ever. They are not going to be hurt any the less because I quite expect the rod to fall. Do then I wish the Editor to be prevented from saying those inevitably painful things? Not a bit of it? It is more to me that she should freely express herself than that national "prejudice" should be respected. If we cannot *in the pages of our own leading magazine* apply Theosophy and Occultism to the solution of political problems which arise in particular nations, then we have been long making claims which we are not prepared to live up to. In her determination to remain silent about subjects on which nationality will influence the point of view taken, I believe, with all due respect, the Editor is (*a*) deferring to a very inconsiderable minority in the Society, and (*b*) robbing the magazine and its readers of valued matter. Ideal citizenship and the higher patriotism loom very large in Theosophical thought just now, and in this trying transitional period the views and opinions of one who has drawn clear of the "rock," are of particular value to us. Personally I am a very touchy individual where national susceptibilities are concerned, but I offer those feelings to the Editor as Sir Walter Raleigh offered his cloak to Queen Elizabeth. And I am sure the great majority of readers of THE THEOSOPHIST in every country are as ready as I to do the same—Mr. Van Manen's bogey notwithstanding!

HAROLD G. OLIFENT

Adelaide, S. Australia

REVIEWS

Kashmir Shaivism, by J. C. Chatterji, B.A. (Cantab.), Vidyāvāridhi. (The Kashmir Series of Texts and Studies, Vol. II, Fasciculus 1.) Srinagar, 1914.[1] (Price Rs. 1-10)

This is the first part of a book, by Mr. J. C. Chatterji (Director of the Research Department, Jammu and Kashmir State), on the system of philosophy peculiar to Kashmir, and the book is the first ever written on the subject.

The volume before us falls into two sections, the first (pp. 1-40) dealing with the history and literature, and the second (pp. 41-166) with the metaphysics of the system. The ethics seems to be reserved for the second part of the work, which has not yet appeared.

Scholars will specially welcome the first section. For, although the existence of the Trika literature and many particulars on it have been known since the days of Buhler, great uncertainty has obtained until now with regard to the date and mutual relationship of the authors concerned. The principal error was (and Buhler is responsible for it) that the Spanda and Pratyabhijñā Shāstras are to be regarded as two different systems. It is now clear, thanks to Mr. Chatterji, that there is no fundamental difference between the two (such as, *e.g.*, the atheism and theism, respectively, of the two Sāmkhya systems) but that they are merely two aspects of one and the same system, the Spanda Shāstra being, so to speak, the theological, and the Pratyabhijñā Shāstra the philosophical exposition of the Shiva Sūtras of Vasugupta. Already before Vasugupta, who lived in the ninth century A.D., there was a Shaiva literature in Kashmir, namely the Shaiva Tantras, but these taught for the most part a dualist doctrine or were at least interpreted in this sense, and it was just to replace this dualism by an idealistic monism that the Shiva Sūtras are said to have been revealed to Vasugupta. Vasugupta, as pointed out, was followed by two lines of disciples : on the one hand Kallaṭa,

[1] Obtainable at the THEOSOPHICAL PUBLISHING HOUSE, Adyar, Madras, India.

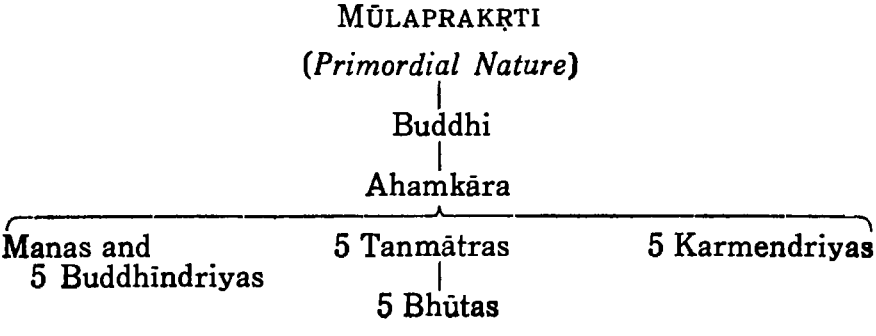
the author of the Spanda Sūtras, and his successors (Utpala Vaiṣhnava, Rāmakaṇṭha); on the other hand Somānanda, the author of Shivadṛṣhṭi (of which now fragments only are available), and his followers (Utpala, Lakṣhmaṇa, Abhinavagupta); until finally the two lines were united, as it were, by the activity of Kṣhemarāja, the pupil of Abhinavagupta, who contributed to both the Spanda and the Pratyabhijñā Shāstra, all subsequent writers adopting more or less the Pratyabhijñā method. The monistic idealism of Vasugupta, although in reality opposed to that of the Tantras, was not believed to be so by his followers who, on the contrary, wrote commentaries on some of them from the idealistic point of view. Hence the Shaiva Tantras came to be included in the Trika literature and reckoned, together with the Shiva Sūtras, as the Āgama Shāstra, or revealed portion of that literature, as distinguished from the Spanda and Pratyabhijñā Shāstras, both of which comprise only works of human authorship. The name Trika (triad), however, by which this whole literature is understood, does not refer to the three "Shāstras" of which it is composed, but appears to have been coined with reference to that metaphysical triad taught by all Shaiva systems, namely, the individual (*pashu*), the principle of bondage (*pāsha*,) and the redeeming principle (*shiva*).

Mr. Chatterji has resisted the temptation to trace the history of Shaivism before the time of Vasugupta, and he has also refrained from discussing the mutual relationship of the several Shaiva systems. But though the book is a mere outline, a few hints on those questions are no doubt expected by most readers. It appears that the Shaiva Tantras are the common source of all those systems. But, while some of them, such as the Mṛgendra, are familar to both the Kashmiri and the South Indian Shaivas, others often mentioned on the one side are conspicuous by their absence on the other. Possibly this has something to do with the more dualistic or more monistic character, respectively, of the several Tantras. It has been asserted that the Shaiva Siddhānta of the South is a mere copy of the Kashmir philosophy, but also the opposite view has been advanced. So far as we can see, there is no stringent reason for doubting that the two systems have originated independently, *viz.*, from the Āgama Shāstra as their common source.

The second section of our book deals with the main doctrines of the Trika philosophy. This is again a very lucid exposition, similar in plan and execution to the theoretical part of *Hindu Realism*. The one formal mistake which has been committed is the omission of a heading on page 141; the resume of the whole system, which here begins, appearing erroneously as a part of the chapter (8th) on the Principles of Materiality (pp. 129 *et seq.*).

The philosophy of the Trika, like that of the other Shaiva systems, is a synthesis of those renowned two older systems which have exercised such a powerful influence all over India: the realist Sāmkhya and the idealistic Vedānta. But while the Sāmkhya has been taken over almost unchanged, the Vedāntic storey which has been added to it shows a remarkable alteration and a real progress of philosophical thought. We will have a look successively at the two storeys, beginning, however, not with the higher one, as Mr. Chatterji does, but with the lower one, because it seems to be more convenient to proceed from the known to the unknown and from the natural to the supernatural.

The Sāmkhya philosophy is a metaphysical realism in that it asserts that Nature (*prakṛti*) is a real and independent principle by the side of Spirit (*purusha*); epistemologically, however, it teaches idealism, because it derives the whole of the individual world, subject and object, from the "I-maker" (*ahamkāra*), the principle of the ego, which is a product not of the Spirit but of Primordial Nature, the only role of the Spirit being to endow with consciousness what is in itself unconscious, *i.e.*, to "illuminate" Nature. The picture of evolution, according to the Sāmkhya, looks as follows:



These, together with the Puruṣha (Spirit), who makes creation possible by "shining" on Nature but is otherwise a mere "spectator," are the renowned 25 Sāmkhya principles so often mentioned in Indian literature. From Buddhi downwards, *i.e.*, so far as the "Manifest Nature" (*vyakta*) is concerned, these are practically the same in the Trika as in the Sāmkhya, for which reason Mr. Chatterji has chosen to base his account of these 23 principles on both the Sāmkhya and the Trika literature. This detailed account (pp. 93 to 141) is decidedly ingenious and of great value to students of the two systems, but we cannot get rid of the impression that the author's imagination has played too great a part in it. For instance, the supposed parallelism between the Tanmātras and the Karmendriyas (for which, moreover, not a single reference is adduced) seems to us highly artificial. There is undoubtedly a connection between sound and speech and also between feeling (touch) and the power to handle, but the connection of sight (to the exclusion of other senses) with the power of locomotion is less palpable, and one fails altogether to understand why flavour should produce a tendency to discard (rather than one to enjoy), and odour a tendency to enjoy (rather than one to discard). In the classical Sāmkhya, so far as we remember, the Tanmātras are connected with the Buddhīndriyas but not with the Karmendriyas. It was a happy idea to compare the two classes of Indriyas (Buddhīndriyas and Karmendriyas), in reference to their physical manifestations, with the sensory and motor nervous systems, and also the rendering of *shabda-tanmātra* by "sound-as-such," *rūpa-tanmātra* by "colour-as-such," etc., is quite acceptable.[1] Special attention has been devoted, and rightly so, to the explanation of the several functions of Buddhi, Ahamkāra, and Manas, constituting the so-called "Inner Organ". The principal operation of the Manas is the cutting of an image out of the manifold given by some sense-perception, that of the Ahamkāra the substantiation of that image (which is, before that act, two-dimensional only) by relating it to one's self and one's experiences, and that of the Buddhi the referring of the image thus substantiated to a general class such as cow, tree, house, etc. The *raison d'etre* of these three

[1] "Feel-as-such," however, is perhaps, a little too vague.

organs is that, just as the perceptions are mediated by the senses, so those three classes of physical operations are also rendered possible by corresponding instruments.[1] The Tanmātras or primary elements of perception are said to be the general notions of (undifferentiated) sound, colour, etc., which arise inevitably together with the Indriyas of perception, and which must be different from the generals of the Buddhi because in regard to the latter they are only particulars (*e.g.*, of the general notions cow, tree, etc.). It would seem, then, that the generals of the Buddhi do not cover all abstract ideas, and that consequently the usual definition of Buddhi as "the power to form abstract ideas" is too comprehensive. The last step in the process of evolution is what Mr. Chatterji calls the "Materialisation of the Soul," *i.e.*, the rise of variety within the several primary elements, *e.g.*, of a variety of sounds within the uniform "Sound-as-such," and, at the same time and from the same source, of the five so-called gross elements,[2] which are in reality nothing but experiences necessarily accompanying that of the said variety, namely the experience of "ethereality," "aeriality," "formativity," "liquidity," and "solidity" (to use Mr. Chatterji's translations of those terms). Here again the parallelism (though of Vaidic authority) is of a somewhat questionable nature, and Mr. Chatterji's explanation rather fanciful.

Now, in order to make of this system a suitable groundwork for the intended Vedāntic superstructure, two stones in it had to be altered, namely the two foundation-stones called Puruṣha and Prakṛti. The Sāmkhya philosophy does not recognize any higher principle than these two, and it accounts for the world-process by their co-operation, which is likened to that of the lame man and the blind man. But, while there is only one Prakṛti, there are innumerable Puruṣhas; and

[1] This, of course does not explain why there must be a special instrument for each of the three classes.

[2] According to Mr. Chatterji the name Bhūtas is to be explained as "the ever 'Have Beens,' and never 'Ares,' or the Ghosts, namely, of the Real," and he refers for texts bearing on them to one of his unpublished Appendices. Whatever the Trika explanation of *Bhūta* may be, the original meaning of the term and that accepted by the Sāmkhya is undoubtedly "become, produced," the Bhūtas being called so as the ultimate and most tangible product of Prakṛti.

while the Absolute of Vedāntism has been banished from that system, still Its attributes have been transferred to the Puruṣhas all of whom are omnipresent, unchangeable, unaffected by nature, etc. This dualism, then, is made to pass into monism, in the Trika, by the statement that both Prakṛti and the Puruṣhas are products of a force of obscuration called Māyā; that the Puruṣhas are not *vibhu* (omnipresent) but *aṇu* (atomic), non-spatial points as it were;[1] that they are subject to time and other limitations; and that there is not one Prakṛti but many, one, indeed, for each Puruṣha.[2]

We are now coming to the doctrines which are peculiar to the Shaiva systems or to the Trika alone.

The doctrine of the five or, including Māyā, six Kañchukas "enwrapping" the Soul so as to make it the individual limited being known as Puruṣha, is common to the Shaiva systems. The five limitations are easily understood in the way Mr. Chatterji has explained them, namely, as the counterpart of five perfections attributed to the Spirit (God) before it becomes limited. These perfections and their counterparts are; (1) Eternity, and Time (*kāla*); (2) All-pervasiveness, and Restriction (*niyati*), *viz.*, in regard to presence in space; (3) All-interestedness, All-satisfaction (lit.: "Fullness"), and Limited Interest (*rāga*); (4) All-consciousness, Omniscience, and Limited Consciousness (*vidyā*); (5) All-authorship, and Limited Authorship (*kalā*).

So far we have dealt with what is technically called the "Impure Path" (*ashuddha adhvan*) of creation, *i.e.*, with that part of the system of evolution which deals with the Limited Individual Experience. There remains the higher part which is engaged in the Universal Experience. These very first and loftiest beginnings of the manifestation of life lie, it must be remembered, before the origination of time, which comes into existence with Māyā only. That is to say: they are not really what we call a process and cannot, properly speaking, be described at all. Still the Trika holds that we can obtain some

[1] Because the omnipresent something of which they are a limitation (see below) is itself non-spatial.

[2] In pre-classical Sāmkhya also (which may or may not have been used by the Trika) the Puruṣhas were believed to be *aṇu*, according to Professor Garbe's conjecture.

idea of them, vague though it be, by picturing this first stage or these first stages in about the following way:

PARAMA SHIVA

(*The Absolute*)

Chaitanya (Its transcendent aspect)	*Shakti* (Its immanent aspect)	
	Shiva (Chit Shakti; principle of the pure "I")	*Shakti* (Ānanda Shakti; principle of Negation)

Shuddha Adhvan, "The Pure Path."

Sādākhya (Icchā Shakti; principle of being)

Aishvara (Jñāna Shakti; principle of identification or of general objectivity)

Sad-Vidyā or *Shuddha-Vidyā* (Kriyā Shakti; principle of correlation between subject and object)

The meaning of this is that Parama Shiva, the innermost and true Self of every being and everything, reveals Himself [1] as the Universe by means of the five principal aspects of His Shakti or power of Self-Revelation. Only after Sad-Vidyā has emerged, the Universal Spirit becomes limited by the influence of Māyā, the obscuring Force. All the preceding stages, therefore, represent, so to speak, the awakening of a consciousness, in the Experiencer, of macrocosmic existence; and they can be formularised, according to Mr. Chatterji, in the following manner: whereas Shiva has the experience of merely the "I," and Shakti of merely the "am," Sādākhya denotes the consciousness "I am," *i.e.*, "I am this," and it is followed by the Aishvara consciousness. "This am I" and the latter by the Sad-Vidyā experience: "I am all-this and all-this is mine as part and parcel of myself."

[1] Though the name Parama Shiva is masculine, the principle referred to is in reality "neither He, She, nor It" (p. 42).

The Sādākhya and Aishvara Tattvas differ in that in the former the attention is drawn chiefly to the "I"-side and in the latter chiefly to the "this"-side, a true comparison between the two aspects, *i.e.*, a fully conscious antithesis of subject and object, being possible in the Sad-Vidyā state only.

Shiva and Shakti are not included in the Shuddha Adhvan, because "they do not disappear in Pralaya but remain in the bosom of Parama Shiva as the seed of the Universe to come". Shiva is the pure I "without even a trace of the notion or feeling of a Universe in the experience"; Shakti (sometimes omitted, because inseparable from and rather one with Shiva) is that aspect of the Divine (Highest) Shakti which, as the "Principle of Restraint," "negatives the supremely ideal Universe".

Mr. Chatterji has not made it quite clear what he understands by "the supremely ideal Universe" which is the object of Parā Samvit, "the Supreme Experience," *i.e.*, Parama Shiva. It would seem that we cannot speak of a Universe where there is no plurality, and much less where even the duality of Shiva-Shakti is not felt as such. Still, evidently nothing else can be meant by the said expression (for which there seems to be no Samskrit equivalent) than the Divine Shakti with its latent duality of Shiva-Shakti as the eternal root of the infinite series of Universes.

Another item about which we are left in the dark is whence the Force of obscuration called Māyā originates. We learn that it comes into play after the appearance of Sad-Vidyā, but does it spring from Sad-Vidyā, and what is its connection with the Shaktis?

The 36 principles or Tattvas up to Shiva-Shakti (reckoned as two) are common to the Shaiva systems, though there is some difference among them as to the explanation of Shiva-Shakti and the Shuddha Adhvan.

Only by ascending to "that which is beyond the Tattvas" (tattvātīta), do we arrive at last at the real, fundamental difference of the Kashmir Trika system from its relatives. This difference consists in the theory of Ābhāsa, which has here taken the place of the Vivarta of the Advaita Vedānta. As a matter of fact the Trika is the only one of the Shaiva systems which can

be rightly called an idealistic monism. For it is the only Shaiva school which teaches not only that the world is an "appearance" (*ābhāsa*), in God, of delusive plurality (*bheda*), but also that the soul, in Liberation, becomes actually one with God (recognises itself as God). But, unlike Shankarāchārya and his followers, the teachers of the Ābhāsa process hold that the appearances (declared by the former to be neither real nor unreal) are real in a certain sense, namely, as representatives, in our consciousness, of the experience of the Real, *i.e.*, Parama Shiva. By *ābhāsa* or "shining out" is meant "a process which, while bringing the product into existence, leaves the source of the product unchanged". Mr. Chatterji cleverly points out quite a number of phenomena (such as the reproduction of life in the process of generation), showing that such a process, though indeed beyond our grasp, is not unknown to science. He also calls attention, in this connection, to the well-known Shānti *Pūrṇam adaḥ pūrṇam idam*, etc., from which it is evident that the knowledge of God being both transcendent and immanent is older than any of the classical systems.

To return to the connecting link between the two storeys of the Trika, *viz.*, the Kañchukas, it must be admitted to our author that they betray a considerable philosophical insight, their place in the Trika being much the same as that of "the forms of perception and conception" in the philosophy of Kant. But Mr. Chatterji evidently goes too far in stating that they agree with the latter "not only in essence but, to a great extent, in details also". The only real agreement, so far as we can see, is that between Kāla and Kant's Category of Time. Nor do we think that the theory of the Kañchukas gives us the slightest right to belittle the discovery of Kant, as Mr. Chatterji does in his long sigh on p. 161. On the contrary, considering that the 36 Tattvas (including the Kañchukas) are of Āgāmic, *i.e.*, superhuman origin, we must the more admire the man who alone of mortals found by strict logical thinking the very same truth, and who alone was able to give it that truly philosophical expression without which it would have remained as unnoticed in Europe as the Trika has been in India.

There is one more point in this connection—the linking together of the two storeys—which calls for special attention, *viz.*, the position of the Buddhi. The Buddhi of the

Trika is something more than that of the Sāmkhya: it is not an absolutely first experience, but rather "the *memory* of the Universal 'All-this' which formed the Experience of the Shuddha-Vidyā, but afterwards changed into a dim and indefinite 'Something' in the Puruṣha-Prakṛti stage" (p. 105); it is "a glorious *vision* of ideas" (p. 106).

It is not quite easy to judge the merit of a book like the present one where the original texts on which it is based are referred to but occasionally, most references being reserved for the many appendices which have not appeared yet. We confess that we do not like this method of giving first the results and then, at a later date, the materials on which they are based. Standard works on Indian philosophy, such as Deussen's *System of the Vedānta*, show that it is quite possible and decidedly more profitable to incorporate in the book itself all references of some importance. However, from what we know about Mr. Chatterji's works, we have every reason to believe that the favourable impression we have obtained of his new book will remain unaltered by the publication of the appendices.

Before concluding, we cannot help mentioning one little objection we have to the title of the book. The word "Shaivaism" has as little chance of ever meeting with general approval as have for instance "Bauddhaism" and "Jainaism," if somebody should try to introduce them. In Samskrit we have *buddha* and the corresponding adjective *bauddha* ("referring to the Buddha, Buddhist, Buddhism"), and similarly *jina* and *jaina*, *shiva* and *shaiva*, *viṣhṇu* and *vaiṣhṇava*. In English, consequently, we should form *either* Buddhism, Jinism, Shivism, Viṣhnuism, *or* (rather) Bauddhism, Jainism, Shaivism, Vaiṣhṇavism. Two only of these eight forms, *viz.* Buddhism and Jainism, may now be regarded as definitively accepted by the language, and so may be considered the adjectives Buddhist and Jain; as to the rest, however (Viṣhṇuism, Viṣhṇuvism, Viṣhṇuite, Vaiṣhṇavite, Shivaism, Shivaite, Shaivite, etc.), no agreement has so far been reached, but the best would undoubtedly be to follow the example of Jainism and Jain (Jaina), *i.e.*, to give preference henceforth to the substantives Vaiṣhṇavism and Shaivism and the adjectives Vaiṣhṇava and Shaiva.

F. O. S.

SUPPLEMENT TO

THE THEOSOPHIST

FINANCIAL STATEMENT

THE THEOSOPHICAL SOCIETY

The following receipts from 11th October to 10th November 1914, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Mr. C. A. Sutherton Russ, Hong-Kong, for 1914 ...	18	12	0
Mr. Frank S. Gread & Mr. T. Carmichael, in Sitiamau, for 1914	37	8	0
Mr. Percy Proctor, Brisbane, £1, for 1914 ...	15	0	0
Scottish Section, T. S., for 1914	227	8	0
Italian Section, T. S., for 1914 (£9. 17s. 10d.) ...	146	0	4
Dutch East Indies, T. S., for 1914	312	0	0
Swiss Section, T. S., for 1914 (£6. 4s. 9d.) ...	92	13	6
Australian Section, Balance of dues (£15. 18s. 8d.)	239	0	0
	Rs. 1,088	9	10

A. SCHWARZ,
Hon. Treasurer, T. S.

ADYAR, 10*th November* 1914.

OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th October to 10th November 1914, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
'A Friend'	50	0	0

A. SCHWARZ,

Hon. Secretary and Treasurer, O. P. F. S.

ADYAR, 10*th November* 1914.

Printer: Annie Besant: Vasanṭā Press, Adyar, Madras.
Publishers: Theosophical Publishing House, Adyar, Madras, India.

Supplement to this Issue

Theosophical Publishing House

ADYAR, MADRAS, INDIA

CIRCULAR, DECEMBER 1914

OUR NEW PUBLICATIONS

The following have been issued during the month of November :—

PICTURES OF BUDḌHIST CEYLON

AND OTHER PAPERS

By F. L. WOODWARD, M.A.

$7\frac{1}{2}'' \times 5''$. Cloth. Pages 63
Eight Full-page Illustrations.
Price: Rs. 2 or 2s. 6d. or 65c. *Postage Extra.*

This volume, illustrated carefully from photographs, describes various chapters in the life of the Buddhist Monks of Ceylon. No one who reads "A Buddhist Sabbath," or "Olcott Day in Galle" can fail to perceive how deeply the writer is steeped in the spirit of the country, and how faithfully he reveals the soul of a people. What Mr. Fielding Hall has done for Burma, Mr. Woodward should be able to accomplish for Ceylon. Among the "other papers" is a reverie entitled "At the Foot of a Tree," of which, for beautiful language and harmony of expression, it would be difficult to find the equal.

CONCENTRATION:

A PRACTICAL COURSE

(*Second Impression*)

By Ernest Wood

7½″×5″. Wrapper. Pages 98
Price: As. 6 or 6d or 12c.
Postage India ½ Anna, Foreign 1d. or 2c.

This reprint of Mr. Wood's little book is very welcome. It contains valuable and practical hints for attaining the habit of concentration, yet there is nothing that can in any way injure one in the process towards such attainment. The book has won for itself in a short time great popularity. It is clearly written, and seems to be found a very useful guide.

THE YOUNG CITIZEN

Vol. II (NOVEMBER) No. 11

Edited by Annie Besant

9½″×6½″. Wrapper. Pages 32.
Price: Single Copy: India As. 3; Foreign 4d. *Post free.*
Yearly: India Rs. 1-4; Foreign 2s. 6d. or 65c. *Post free.*

Contents: 'From the Front,' by Annie Besant; 'The Comte de S. Germain,' by J. I. Wedgwood; 'The Cartago Earthquake of 1910,' by One Present; 'The Three Little Casks,' by Marie Bermond; 'The Fly and the Mosquito,' by A. J. W.; 'The Legend of Saint Valentine,' by Elizabeth Harrison; 'Some Lessons to be learnt To-day,' by M. Florence Tiddeman; 'The Theosophical Educational Trust.'

THE ADYAR BULLETIN

A Theosophical Journal for East and West

Vol. VII (NOVEMBER) No. 11

Edited by Annie Besant

9½″×6½″. Wrapper. Pages 32.
Price: As. 4 or 4d. or 8c. *Post free.*
Annual Subscription: Rs. 2 or 3s. or 75c. *Post free.*

CONTENTS: 'From the Editor'; 'The Value of Theosophy,' A Lecture by Annie Besant; 'Theosophical Terminology,' by Fritz Kunz; 'The Soul's Desire' (Poem), by Eva M. Martin; 'From Twilight to Dawn,' by J. I Wedgwood; 'Trade-Unionism and Theosophy' (Correspondence).

THE COMMONWEAL

A WEEKLY JOURNAL OF NATIONAL REFORM

Edited by ANNIE BESANT

Single Copy, India: As. 2. *Postage extra*; Foreign, 3d. or 6c. *Post free.*

India: Yearly, Rs. 6; Half-yearly, Rs. 3-8; Quarterly, Rs. 2; Foreign: Yearly, 10s. 6d. *Post free.*

PRINCIPAL CONTENTS:—

No. 43.—The Russians; The Danger of Submarines; The Congress, by Annie Besant; Economics and Religion, by Prof. V. G. Kale, M.A.; The "White Australia" Policy, by Justin C. MacCartie; The Course of the War, by H. N. Brailsford.

No. 44.—Spying as a Fine Art; The Crying Need for India, by M. U. Moore, M.A., Principal, Zamorins' College, Calicut; Deaf Mutes in India, by M. S. K.; Towards Mecca: The Hajj, by S. A. B.; The Duration of the War, by H. N. Brailsford.

No. 45.—Portugal; The Cauvery Arbitration, by Dr. Sir S. Subramania Iyer, K.C.I.E.; The New Russia, by A. L. Pogosky; The Hope for Russia, by H. N. Brailsford; Schoolboys and Character, by A Retired Head Master.

No. 46.—Railways in India; Education by the Rev. E. B. Hill; The Caucasus; A Case of Perversion, by Hope Rea; Indian Nationalism, by Ernest Wood; The Fate of Belgium, by H. N. Brailsford.

No. 47.—The National Congress, by Annie Besant; State Aid and Co-operation in India; The Use of Gunpowder in Ancient India, by V. Rangachari, M.A.; The Making of Europe, by H. N. Brailsford; The Future of Europe, by Jasper Smith.

BUDḌHISM

By DR. F. OTTO SCHRĀDER

No. 47 of *The Adyar Pamphlets* Series

7½″×5″. Strong Wrapper. Pages 29.
Price: As. 2 or 2d. or 4c.
Postage: India ½ Anna; Foreign ½d. or 1c.
Annual Subscription: Rs. 1-8 or 2s. or 50c. *Post free.*

In this pamphlet is contained a brief sketch of the life of the Buddha and the religion which He founded, having especial reference to the doctrine of the *anatta* (anātman) or Not-Self, so often misunderstood. Coming from the pen of such an eminent Orientalist as Dr. Schrāder, the information given may be accepted as the outcome of the latest research.

THE THEOSOPHIST

VOL. XXXVI (DECEMBER) No. 3

Edited by ANNIE BESANT

$9\frac{1}{2}'' \times 6\frac{1}{2}''$. Handsome Wrapper in Blue and Silver. Pages 96.
Price: As. 12 or 1s. 3d. or 25c. *Post free.*
Yearly: Rs. 8 or 12s. or $3. *Post free.*

CONTENTS: 'On the Watch-Tower'; 'The Religion of Richard Wagner,' by Clement Antrobus Harris; 'The Spirit of Theosophy,' by L. W. Rogers; 'An Outline of Essenism,' by Dr. Raimond van Marle; Good Friday Ceremonial,' by Rev. F. S. Montagu Powell, M.A,; 'The Occultist and The Mystic,' by E. A. Wodehouse, M.A.; 'Freedom in Bondage' (Poem), by Eva M. Martin; 'Politics and Theosophy,' by T. H. Martyn; 'War and The Great Peace,' by James L. McBeth Bain; Correspondence; Reviews; Supplement.

OUR FORTHCOMING PUBLICATIONS

MEMORY TRAINING: A PRACTICAL COURSE

By ERNEST WOOD.

THE BHAGAVAḌ-GITA

TEXT IN DEVANAGARI

THE VASANTA PRESS, ADYAR, MADRAS.

SUPPLEMENT TO

THE THEOSOPHIST

THE CONVENTION OF 1914

The Convention, as our readers know takes place this year at Adyar. The Convention lecturer will be Mr. C. Jinarajadasa, unless he is called out of India. The Committee in charge of all business arrangements will hold its first meeting on 11th October 1914. An outline of these arrangements will be in our next issue. I may remind all who are thinking of coming that their comfort depends on their giving proper notice beforehand and that both for accommodation and for the provision of food long notice is necessary.

It has to be remembered that because the Indian National Congress meets at Madras simultaneously with the Convention there will be a good number of our members coming for both the meetings from all parts of India. It therefore becomes doubly necessary that long notice both for lodging and food should be given.

ANNIE BESANT, P. T. S.

OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th August 1914 to 10th September 1914 are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mhow Lodge, T.S.	6	0	0
Lotus Circle, Brisbane, through Mr. M. Reid ...	34	8	0
Rs.	40	8	0

A. SCHWARZ,
Hon. Secretary and Treasurer, O. P. F. S.

ADYAR, 10*th September* 1914.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Uddingston, Scotland ...	Uddingston Lodge, T.S. ...	9-5-14
Berlin, Germany ...	Franz Hartman Lodge, T.S.	1-6-14
„ „ ...	Du Prel Lodge, T.S. ...	1-6-14
„ „ ...	Paulus „ „ ...	1-6-14
Salisbury, Rhodesia, S. Africa	Salisbury „ „ ...	14-6-14
Banes, Cuba	Umdad „ „ ...	24-6-14
Lagos, Nigeria, W. Africa.	Hope „ „ ...	9-7-14
Bari, Italy	Iside „ „ ...	18-7-14
Ellichpur, India ...	Ellichpur „ „ ...	1-8-14

ADYAR,
1*st September* 1914.

J. R. ARIA,
Recording Secretary, T.S.

Printer: Annie Besant: Vasanṭā Press, Adyar, Madras.
Publishers: Theosophical Publishing House, Adyar, Madras, India.

The Theosophist

Founded by H. P. BLAVATSKY & H. S. OLCOTT
with which is incorporated LUCIFER, founded by H. P. BLAVATSKY
Edited by ANNIE BESANT, P. T. S.
Price: India 12 Rns. ; Foreign 1s. 3d. or 30c. ; Post Free

THE THEOSOPHICAL SOCIETY

The Theosophical Society was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good will, whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

THE THEOSOPHIST

The half-yearly Volumes begin with the April and October numbers. All Subscriptions are payable in advance. Money Orders or Cheques for all publications should be made payable only to the Business Manager, The Theosophical Publishing House, and all business communications should be addressed to him at Adyar, Madras, India. *It is particularly requested that no remittances shall be made to individuals by name.*

Subscribers should immediately notify the Business Manager of any change of address so that the Magazine may reach them safely. The THEOSOPHIST Office cannot undertake to furnish copies gratis to replace those that go astray through carelessness on the part of subscribers who neglect to notify their change of address. Great care is taken in mailing, and copies lost in transit will not be replaced.

Editorial communications should be addressed to the Editor, Adyar, Madras, India. Rejected MSS. are not returned. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein stated. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

ANNUAL SUBSCRIPTION: Rs. 8 — 12s. — $3. Post free.
SINGLE COPY: As. 12 — 1s. 3d. — 30c. do.

The Theosophical Publishing House, Adyar, Madras, India.
Theosophical Publishing Society, 161 New Bond Street, London W.

THE THEOSOPHICAL SOCIETY

President: Annie Besant. Vice-President: A. P. Sinnett, Esq. Recording Secretary: J. R. Aria, Esq. Treasurer: A. Schwarz, Esq

Monthly Organ of the President: *The Theosophist*. Royal 8vo. pp. 160. Rs. 8—12s.—$3 post free.
Journal of the Non-Organised Countries: *The Adyar Bulletin*. do. pp. 44. Rs. 2—3s.—75c. do.

	SECTION	GENERAL SECRETARY	SECTIONAL ORGAN
1.	America ...	A. P. Warrington, Esq.—Krotona, Hollywood, Los Angeles, Calif., U.S.A.	The Messenger.
2.	England & Wales	Dr. L. Haden Guest—19, Tavistock Square, London, W. C. ...	The Vâhan.
3.	India ...	Rai Iqbal Narain Gurtu—Benares City, U. P.	Theosophy in India.
4.	Australia ...	W. G. John, Esq.—132, Phillip Street, Sydney, N. S. W.	Theosophy in Australasia.
5.	Scandinavia ...	Arvid Knös—Engelbrektsgatan, 7, Stockholm, Sweden.	Teosofisk Tidskrift.
6.	New Zealand ...	Dr. C. W. Sanders—351, Queen Street, Auckland	Theosophy in New Zealand.
7.	Netherlands ...	J. W. P. Schuurman, Esq.—Amsteldijk, 76, Amsterdam	De Theosofische Beweging.
8.	France ...	Monsieur Charles Blech—59, Avenue de la Bourdonnais, Paris. ...	Bulletin Théosophique.
9.	Italy ...	Professor O. Penzig—1, Corso Dogali, Genoa	Bollettino della Società Teosofica
10.	Germany ...	Herr Sixtus von Kapff, M.D., Kaiserallee, 2047, Berlin W. 15. ...	Theosophisches Streben [Italiana.
11.	Cuba ...	Señor Don Rafael de Albear—Apartado, 365, Havana	Revista Teosofica.
12.	Hungary ...	Professor Robert Nadler—Magyar Teozofia Tarsasag, Ferenczieк [Tere, 4. III. 10, Budapest, IV. ...	Teozofia.
13.	Finland ...	Pekka Ervast, Esq.—Aggelby	Tietaja.
14.	Russia ...	Mme. A. Kamensky—Ivanovskaya, 22, Petersburg	Viestnik Teosofi.
15.	Bohemia ...	Herr Jan Bedrnícek—Dolni Sarka, 275, Prague-Podbaba	Theosofická Revue 'Lotus'.
16.	South Africa ...	C. E. Nelson, Esq.—P. O. Box 1012, Johannesburg, Transvaal ...	The Seeker.
17.	Scotland ...	D. Graham Pole, Esq.—28, Great King Street, Edinburgh ...	Theosophy in Scotland.
18.	Switzerland ...	Mlle. H. Stephani—Cour S. Pierre, 7, Geneva.	
19.	Belgium ...	Gaston Polak Esq.—112, Avenue de la Toison d'Or, Brussels. ...	La Revue Theosophique Belge.
20.	Dutch East Indies	D. van Hinloopen Labberton, Esq.—Weltevreden Tjikini 72, Java ...	Theosofie in Ned. Indie.
21.	Burma ...	A. Verhage Esq.—Maitreya Lodge, Thingangyun, Rangoon ...	The Message of Theosophy
22.	Austria ...	John Cordes, Esq.—Theresianumgasse, 10, Vienna IV. ...	
23.	Norway ...	Miss Eva Blytt—Hansteensgt 9[1], Kristiania, Norway.	

Presidential Agents in Non-Sectionalised Countries:

South America—Señor Adrian A. Madril—1767, Rioja, Rosario de Santa Fé, Argentina... La Verdad.
Spain—Señor Don José Xifré—Refugio "Felicitos" Campfer (Grisons) Haute Engadine Suisse.
Ireland—P. Leslie Pielou, Esq.—Annandale, Sandford Road, Dublin, Ireland.

Enquiries may be addressed to the Recording Secretary, Theosophical Society, Adyar, Madras, India, or to any one of the above General Secretaries or Presidential Agents.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal by whomsoever expressed, unless contained in an official document.

THE

BHAGAVAD-GITA

OR

THE LORD'S SONG

NEW EDITION

TEXT IN DEVANAGARI

AND

ENGLISH TRANSLATION

BY

ANNIE BESANT

As. 2 or 2d. or 5c.

Postage Extra Foreign 1d. or 2c.

" Indian ½ Anna

Theosophical Publishing House

ADYAR, MADRAS, INDIA