

# THE THEOSOPHICAL REVIEW

(AMERICAN EDITION)

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SATYAN NÂSTI  
PARO DHARMAH



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- To encourage the study of comparative religion, philosophy and science.
- To investigate unexplained laws of nature and the powers latent in man.

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THE THEOSOPHICAL REVIEW

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THE  
THEOSOPHICAL  
REVIEW

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ON THE WATCH-TOWER

It may, perhaps, be expected by some of our readers that the January number of this REVIEW should contain some editorial

“End and Beginning are Dreams”

remarks on that most obscure and puzzling of subjects—the “end of the cycle” and the dawn of the new century; the editor-in-charge, however, must beg to be excused from venturing on so dangerous an undertaking, as he has neither the knowledge nor the nature to fit him for such a task. So far portents and prophecy form no part of his very limited acquaintance with the cosmos, and he is, above all things, profoundly convinced of the truth of the old saying that it is rash to prophesy unless you know. Moreover, as far as one can judge from a critical study of prognostications in the past, the record of the art is anything but reputable, and it may safely be asserted that no particular good can come to any man by the attempt to pry into futurity.

This, however, is not the opinion of the majority of mankind, and to nothing is the human mind more given than curiosity as to the future. Many and portentous are the prophecies in circulation at the present time. We have before us two columns of *The Indian Mirror* of November 12th, evidently



penned by a member of our Society, and crammed with the most alarming forebodings; we are asked to believe that a veritable *inferno* is being brewed for us by the "Heavenly Watchers," and we may think ourselves lucky if we retain any vehicle of consciousness out of the general wreck wherein to paddle about in space. However, fortunately, the "end is not yet," and the remnants are to have a good time, and, among other things, "dominate the air"—presumably because there will be no particular quantity of earth to dominate.

\* \* \*

THIS is but one sample out of hundreds, in fact all our prophets and prophetesses, high and low, are very sure that the future is to be a time of great acceleration of the general pace. We sincerely hope this acceleration will be inward and not outward, for at present it is just this outer pace that is killing the western world. Feverish activity is almost always the sign of an unquiet mind, and this is true in every department of endeavour. We sincerely trust, therefore, that in the Society the period of activity of this kind has passed with the "old cycle," and that with the new our activity will be more within, deeper and quieter, keeping better time with the steady eternal swing of which all cycles are the humble servitors.

Whatever betide, it is very certain that anxiety will not improve matters, and that an equal mind is the best armour wherewith to face the future.

\* \* \*

WHATEVER astrologers, diviners and prognosticators may believe about the present crisis in the health of the Great Patient, the actual state of affairs in our beloved Society can give no cause for alarm. We have now every opportunity of making a harbour of refuge for those storm-tossed souls who may seek asylum with us, and we shall certainly fail grievously in our duty if we do not now more than ever strive to be something better than we have been. Especially have the members in London a good opportunity, for the new headquarters of the European Section offer many advantages.

Our Good  
Opportunity



SITUATED at No. 28, Albemarle Street, just opposite the Royal Institution, they are in the most central and accessible position that could possibly be chosen. There is sufficient space for all purposes: offices, reception rooms, library, reading and (*pace* one of our most esteemed contributors) smoking rooms. The lecture room has about the same seating capacity as the old hall at No. 19, Avenue Road, and will be devoted entirely to lectures, receptions and classes, of which a goodly number is already on the programme. We have thus every outer convenience for a new period of steady work, and above all things increased opportunity for that study and practice which alone can increase our usefulness.

\* \* \*

IT may perhaps be a surprise to some of our readers who are strongly opposed to vivisection to find one of their blackest of *bêtes noires* most industriously fighting the battle against alcohol. Man is indeed a strange mixture, and the criterion of his judgment must escape the keenest sight even of the wisest. *The Times* for December 9th reports the substance of an address given by Mr. Victor Horsley on "The Physiological Aspect of the Temperance Question," at a meeting of the Royal Courts of Justice Temperance Society:

Worse than Vivisection

Mr. Victor Horsley, in the course of his lecture, said that though he was a rabid teetotaler he had often heard statements on temperance platforms as to effects of alcohol which he could not endorse. But quite recently it had been definitely ascertained that even in small doses the effect of alcohol was physiologically maleficent. Alcohol injuriously affected the nervous system, diminished the oxidation which was necessary to the protoplasm of the brain, and produced a certain amount of degeneration of the tissues even in healthy persons. As to the use of alcohol in disease, about fifty years ago every patient undergoing an operation or suffering from pneumonia or typhoid fever was largely treated with alcohol. But nowadays the practice of any general hospital was very different. The expenditure on alcohol had been largely replaced by expenditure on milk. In surgery this reform was largely due to the antiseptic system introduced by Lord Lister. The dosing of a patient with alcohol before an operation and during the recovery from it was now no longer necessary; and in this connection the



enormous amount of pain as well as of life which had been saved by Lord Lister's system should be remembered. As to the remedy for intemperance, he thought it most important to establish the principle that the moral responsibility for drunkenness rested primarily on the man who sold rather than on the man who bought the drink. In answer to a question Mr. Horsley said that, in cases of faintness, alcohol was often the worst treatment that could be administered.

\* \* \*

*The Manchester Guardian* of December 1st contains the report of a most extraordinary address on "Christianity and Buddhism," delivered by Bishop Moorhouse in Manchester Cathedral. After an hour of the most unsympathetic criticism of Buddhism, and every endeavour to make the worst of it—the result being, of course, a perfect travesty of what the Buddha really taught—the reverend Prelate ended up with the following peroration :

Blind Leaders of the Blind

And now, my brethren, let me ask you which of these two systems of belief satisfies best the deep cravings and certain intuitions of the human soul ; which promises to us in this life the most assured victory over selfishness, the loftiest joys and hopes, the most perfect purity and holiness, the surest satisfaction of our best desires ? Which, again, provides us with the largest satisfaction of our ordinary life, with its sorrows, toil, and disappointments ; which, above all, can best purify and elevate man as man, and give to every member of the human race a hope full of immortality ? The gospel of Christ is for every man in every age, in every state of life ; the teaching of Buddha is only for the monk toiling to lose every human thought, emotion, and purpose in mental emptiness. The one teaches us to find eternal life in the knowledge of God, the other in the knowledge of nothing. The one teaches us to rejoice in a love which unites us with our Maker and our neighbour ; the other denounces all love as the source of sorrow. The one bids us to look forward to eternal communion with a Heavenly Father ; the other holds out to us as the best hope of the future an existence, if we have any existence, destitute not only of love and joy but even of consciousness. Can any man, then, hesitate in his choice between these two ? Can any man believe in the Buddha who has once known the Christ ? If not, then let us, like honest and reasonable men, take our faith as the spring and inspiration of our efforts, and never rest satisfied until by the faithful and world-wide preaching of the Gospel we have delivered the innumerable millions of our race who are imprisoned in the bondage of a crippling if most noble error into the glorious liberty of the sons of God.

To contrast thus unsympathetically religions with one an-



other is to do violence to our common humanity ; and we say this not because we would champion Buddhism against Christism and so take a leaf out of Dr. Moorhouse's book, but because we love equally the Good Law of the Illumined and the Glad Tidings of the Anointed One. How blind is fanaticism ! Now supposing, *supposing*, we say, there were some grain of truth in the following paragraph, taken from the article in *The Indian Mirror*, to which we have already referred :

When Gautama, the Buddha, attained Nirvāṇa, he designated his favourite disciple Maitreya, to continue the Buddhahood. Nineteen hundred years ago, Maitreya incarnated as the Christ in Judæa ; and as he incarnates again as Avatâr in the twentieth century, Christians are not so far wrong in expecting the second advent.

*Supposing*, we say again, there were some grain of truth in this linking of the real "Golden Chain," will "He who comes" when next He is made known, say unto such offenders against our common Fatherhood as the preacher in Manchester Cathedral : "Well done, thou good and faithful servant" ?

\* \* \*

A SCIENTIFIC reader sends us the following :

Some time ago there appeared in this REVIEW the description of a clairvoyant investigation of atoms and molecules of some of the chemical elements. It was pointed out that astral faculties enable the clairvoyant, not only to see the ether elements of which the ultimate atom is composed, but also to handle such an atom and to "steady" its spinning motion. Some idea of how far such seeings and doings are beyond the power of the faculties of beings in ordinary physical life may be obtained by trying to realise the size of these atoms and molecules. How small they are was put in a new and striking way by Prof. Hele-Shaw, F.R.S., in a recent lecture, before the Royal Institution, on the motion of a perfect fluid. I take a tumbler containing half a pint of water. Suppose that by means of a fine hole I allow one and a half billion particles to flow out per second, that is to say an exodus equal in number to about a thousand times the population of the world in each second, the time required to empty the glass would be between seven and forty-seven million years.



This is not a new determination of the size of molecules, but merely a new way of putting Lord Kelvin's and the late Prof. Clerk Maxwell's conclusions. Lord Kelvin a long time ago calculated that if a drop of water, the size of a football, were magnified to the size of the earth, it would appear more coarse-grained than a heap of shot, but probably less coarse-grained than a heap of footballs. Prof. Clerk Maxwell has shown that about two millions of molecules of hydrogen in a row would occupy a millimetre (about three times the thickness or breadth of one of the heavy down strokes of a printed letter in this review). These results are of course familiar to the scientific reader, but they may be given here for the sake of those who, while interested in theosophical investigation, give little attention to ordinary physical science.

\* \* \*

THERE is an exceedingly interesting paper on "The Mysticism of Madame Guyon" by Professor James Rendel Harris in the October number of *The London Quarterly Review*.

In Praise of  
Mysticism

It is written, not only sympathetically, but in places one may almost say enthusiastically.

At the same time, there is a healthy tone of criticism in some passages, though ever a kindly one, for Professor Rendel Harris frankly admits in his opening words :

I have placed myself in the unenviable position of criticising the teacher from whom I have received more help and guidance in the things of God than from any other person.

The whole paper is deserving of study, and the concluding passages are a pleasant quotation and run as follows :

The walls of the Castle of Vincennes, into which the blessed woman was cast for the crime of loving God too much, ceased to be prison walls and became palace walls, which shone in the prisoner's eyes like rubies. She was content to pass her life there, if such was the will of God.

"I used to compose hymns, which the maid who served me learned by heart as fast as I composed them; and we used to sing your praise, O my God. I regarded myself as a little bird you were keeping in a cage for your pleasure, and who ought to sing to fulfil her conditions of life. The stones of my tower seemed to me rubies; that is to say, I esteemed them more than all worldly magnificence."

Is it possible that such renunciation set to such sweet music,



can be the mark of decadence in religion? Must we not on this say that we find ourselves on an ascending stair, like Lancelot in the quest for the Holy Grail, when, having driven across the deep for many days and landed on the lonely castle-crowned rock, where was no sign of life, he heard above him on the painful ascent a constant song from some unseen singer :

“Clear as a lark, high o'er me as a lark,”

and caught the refrain of the anthem of that invisible choir with whom caged birds conspire,

“Glory and joy and honour to our Lord  
And to the holy vessel of the Grail.”

\* \* \*

ANOTHER of our scientific friends sends us the following :

Ever since the establishment of the “cell-theory” of Weismann, by which the cells composing an organism are regarded as constituting individual *units* each with a distinct life and function of its own, the facts of modern science have been gradually moving more and more into line with the broad teachings of occultism.

We are once more reminded of the fascinating subject of cell-life by certain references in Prof. Max Verworn's new book, *General Physiology: an Outline of the Science of Life*, to the *selective* power of cells. He cites the fact that among the innumerable swarms of spermatozoa cast *into* the sea, every species finds its proper ovum. Again, a cell bathed by a nutrient fluid such as, *e.g.*, an epithelial cell absorbing material from the lumen of an intestine is likened to a crystal growing in its mother liquor. Like its analogue, it withdraws only special substances from the common nutrient fluid, “as is evident from the fact that gland, muscle and cartilage-cells produce wholly different and characteristic substances.”

Each cell of the great colony of cells composing the organism of every animal and plant has thus its own special work to perform, the work consisting in the extraction from its immediate environment of those materials necessary for its *own* growth and nutrition. But this work is entirely subservient to, and, indeed, is solely performed for, the ultimate nutrition and building up of the *whole organism* of which each individual cell forms a very small but yet necessary unit. So that an animal or plant has already for long been regarded as representing a colony or re-



public of cells. But the very important discovery made within the last few years, that all the living cells of every even vegetable organism are intimately united by means of very minute threads of protoplasm (the vehicle of life) passing through the cell-walls, has afforded to this idea (*viz.*, that every organism is a community of closely connected cells), a very much broader basis of reality. The cells of a plant no longer *discrete*, and separated by a dead, unorganised cell-wall, but united by the basic substance of life!

How typical is all this of that larger organism of humanity, each man thereof a separate unit gleaning from the environment of his earthly experience just that material which is suited to his own life and growth. But for what purpose? In order that he may therefrom contribute to the wider life, the vaster organism of humanity at large. Human beings, the world over, have always been *vaguely* regarded as constituting one human family, a kind of brotherhood, but this simply on the ground of their being so distinct from the lower creation. It was not until comparatively quite recently that this idea for many in the western world was placed upon a much broader basis of reality by the introduction of the great Theosophical teaching that "the finest thread" of spiritual life-substance united men the world over into one great brotherhood. The buddhic nature inherent in each one of us destroys individual separateness, and, invisible and unrecognisable though it be for the majority, like the subtle protoplasmic substance passing from cell to cell, is, like the latter, the binding life and soul of the whole human family.



## THE "FRIENDS OF GOD"\*

MEANWHILE the Friend of God had been carrying on his work in other directions, exercising a paramount influence over all those with whom he came into contact, an influence gained in many cases by the proofs he gave of so-called supernatural powers. About 1364 we find him working with Rulman Merswin, with the object of founding a house of refuge for those seeking the higher life. Following a twice-repeated command given in a dream to both Merswin and the Friend of God simultaneously under exactly similar circumstances, although at a great distance one from the other, Merswin bought in 1366 an island in the river Ill near Strassburg, with the intention of restoring the ruined monastery built in 1150, which later had passed into the hands of the Benedictines of Altdorf.† In 1367, the repairs having been completed, the building was consecrated and opened as a "house of refuge to which all honest and pious laymen or priests, knights, esquires or citizens desirous of giving up the world might retire and dedicate themselves to the service of God, without the obligation of joining a monastic Order." The name given to the house was that of the "Grüne-Wörth." The first letter‡ written to those gathered beneath its shelter was addressed to Merswin, Nicolaus v. Laufen, four secular priests and a few notables of Strassburg. In it he advises them to choose out a leader amongst themselves and hints at the powers and fitness of Merswin to be so chosen, telling them that had they that sense belonging to the human understanding which could be compared to the scent of a hound, they would recognise in their midst that, of which the times were not ripe enough to

\* See the articles "The 'Friend of God of the Oberland'" and "The 'Friend of God' and the 'Master of the Scriptures'" in the June and December issues of this REVIEW.

† *Op. cit.*, Letter 8, p. 303; Letter 16, p. 325.

‡ *Ibid.*, Letter 2, p. 283.



speak. He gives them, too, a few practical directions as to their life in common, lays stress on mutual tolerance and bids them be patient in their desire for growth and for the manifestation of the supernatural gifts of God, which when experienced are to be received in the spirit of deep humility.

In 1369 Merswin decided to replace the secular priests by friars. Those of St. Augustine, St. Bernard, and St. Dominic, were taken one after the other into consideration. But it was revealed to both Merswin and the Friend of God that the Brothers of the Order of St. John had been chosen by the Holy Spirit to take over the charge of the house, in order that laymen on entering the "Grüne-Wörth" should not be confronted with a too rigid rule of life. On January 6th, 1371, the gift of the "Grüne-Wörth" was formally accepted by the Order of St. John on the conditions stipulated by Merswin and ratified by the Grand Master of the Order at Rhodes, Raymond Béranger. The house, church, and grounds were given into the hands of the Order with a yearly revenue of £50—"to the end that divine service might be celebrated in perpetuity by the priests of the Order." Rulman Merswin and a nobleman, Heinrich von Wetzell, with their successors, were recognised by the Order as administrators, without whose consent the Order could elect no brothers, nor sell any property. Financial accounts were to be rendered yearly under penalty of deposition should the management prove faulty. The Order undertook to provide the number of priests judged necessary by the administrator, never to raise the taxes, to receive into the "house everyone, be he priest, layman, knight, esquire, or citizen," who should have been "inspired by God with the desire to amend his life and to seek a refuge in the 'Grüne-Wörth.'"\* Definite admission as a member was granted only after a time of probation on the receipt of a written promise of irreproachable conduct and readiness to render account of acts to the commander of the house. Each member was to provide for his own maintenance and could be expelled only in the event of his becoming intolerable to the commander and the majority of the Brothers. The first commander of the house was Heinrich von Wolfach.

\* *Beiträge zu den theologischen Wissenschaften*, vol. iv. Jena; 1852. "Stiftung des Strass. Johanniterhauses."



Although Rulman Merswin was regarded by outsiders as the founder and administrator of the "Grüne-Wörth," its real Head was the mysterious Friend of God of the Oberland. No step of any importance was taken save under his direction. We know in what relationship he stood to Merswin, and from his correspondence with Heinrich von Wolfach, Nicolaus von Laufen, and the Brothers of the Order, we see how he was consulted in every way in spiritual matters as well as about the smallest details pertaining to the organisation of the "Grüne-Wörth."

About the same time as the house of the "Grüne-Wörth" was being founded, the Friend of God was much occupied with the building of a new home for his own small community. A command had been given in a dream that he and his followers should quit the town in which they had been living. Taking their little black dog as guide, they followed it over field and hedge, through water, over ditches, until it halted on a mountain side, far from any town, in the land of Austria.\* As soon as permission had been granted by the owner of the land they began to build, though the original plans were never carried out for want of funds. We have a glimpse into the life led in their small community in the *Book of the Five Men*, written by the Friend of God of the Oberland, and sent to the Brothers of the "Grüne-Wörth" in the hope that they might be helped by it to realise the spirit which should reign amongst those working together with the same end in view, however different the idiosyncrasies of each might be. A short account of each Brother is given.

The first Brother had been in their circle for eighteen years, exercising himself on the sufferings of the Lord with such severity that oft-times they had feared for his life. During all those years, though he had never consciously experienced any supernatural consolation, he had not lost courage; in his humility he had ever felt himself unworthy that such should come to him. But of late he had been visited with unspeakable joy; his soul had been over-flooded by the glorious gifts of God. So great had been the strain that he had been obliged to exercise himself

\* Nicolaus v. Basel, *Leben, etc.*, "Notizen des N. v. Laufen," p. 58.



less on the sufferings of the Lord, a great privation, which he had borne in thankfulness as coming from God, willing to suffer either joy or sadness, having surrendered himself to His Will for Time and Eternity. Even temptations arising from his lower nature were being welcomed in the same spirit.

The second had been known to the Friend of God from his youth upwards. Kind-hearted, rich, beloved by the poor, all had gone well, until awaking to the wickedness of the world around him, he had been seized with a longing to consecrate his life to God. His wife had ever been of one mind with him, but from this moment many were the torments he had to endure at her hands in her desire to drive the Devil out of him. After six years of home misery, borne with the utmost patience, his wife fell ill, confessed her wrongs against him, was pardoned, and died. His children, too, were taken from him, and he was free to follow his bent. All through the years of trial he had been helped and cheered by the counsels of the Friend of God, who now permitted him to enter his small circle. He spent some time in study, then was ordained priest. During the celebration of his fifth mass, he, too, was caught up in the spirit and received gifts of grace undreamt of by him before. For seven years he had enjoyed visions of glory; then God had closed his sight and allowed the promptings of his lower nature to assert themselves. But in unhappiness as in happiness he was submissive to the will of God. In all things he remained humble, patient and joyful, the light of the grace of God shining from out his eyes.

The third Brother had been a Canon of the Church and very learned in the Law. His temper was proud and hasty, and the world with its temptations had held sway over him. At the age of forty he became ill, but recovered after having made a vow to the Virgin to forsake the world and join a Society in which the remainder of his life could be devoted to God. His thoughts turned towards several different Orders; finally, he decided to ask permission to join the circle under the direction of the Friend of God of the Oberland. He was received first as a guest, then accepted as a member. He was ordained a priest, but no sooner had he taken his vows than great and manifold temptations as-



sailed him, "such unclean, devilish desires that it were hurtful to speak of them." So bitter was the struggle, that the other Brothers met together to pray that he should be set free; they were, however, given to understand that he must bear his burden alone. For eight years he was tempted unceasingly, until he too was illumined and found himself surrounded by a wondrous supernatural glory not to be pictured by words. That which he saw was above all understanding. In spite of all his learning never had he read aught which gave any idea of the joy experienced. All ever-imagined glory was to it as a drop of water compared to the sea.

The fourth Brother, a Jew by birth, was gentle, learned, most charitable. A fervent follower of his faith, for many years he had sought to fathom God's reason for forsaking His chosen people. In answer to his prayer for enlightenment, he is told in a dream to seek out a certain shoemaker living in the town who will show him the way to a church in which he will be able to witness the celebration of the mass without being seen. He obeys, and during mass has a vision of Jesus. In a second dream he is told that a man from a distant foreign country will visit him and explain the vision he had seen. In obedience to a command, the Friend of God seeks him out, and is able to convince him of the truth taught in the Christian religion. Shortly after he joined the Society, and from the moment of his consecration was gifted with the sight of things above all earthly ken. Trials and temptations fell also to his lot, but were being borne with patience and humility, and an abiding peace was upon him.

The fifth Brother was the cook, Kuonradde by name. He had been five years in the Community, was most ardent in his devotion and gifted with visions. The Friend of God describes with a touch of humour how one morning in Advent, whilst the other Brothers were in chapel, the cook being engaged in preparing the dinner, he suddenly entered into a state of ecstasy. He sat so still that the little boy who was helping him got frightened and running into chapel called out: "Come quickly, my master the cook is sitting in the kitchen and is dead." They return with the little boy, find him sitting



on a barrel close to the fire with the cooking spoon still in his hand. They move him gently away and leave him until he once more becomes conscious of his earthly surroundings. The Friend of God concludes: "Dear Brothers, you have now the story of our beloved cook, whose repasts we eat of more willingly than those of another. When he is unable to cook for us, we cook for ourselves."

The last, though not least important personage in the household is Ruoprecht, the servant and caretaker of all the worldly concerns pertaining to this small community. "With him we sometimes talk and ask: 'Beloved Ruoprecht, how comes it that thou art not so holy as our Brother the cook?' to which he replies: 'And were I, who would then provide for all and do the work?' And if we say further: 'Supposing that God should tell thee that the cook had chosen the better part,' he answers quickly, 'God is able to do that which He pleases, but had Martha followed the example of Mary, our blessed Lord had had but scanty food, unless he had provided some by supernatural means, even as on the occasion of the five loaves.'"

Having spoken of the different Brothers, the Friend of God proceeds to give a short sketch of his own life, and says that should Merswin out-live him, he has the permission to write the full history of his life, and to give his name and those of the Brothers living with him; for Merswin has the knowledge as to where it is to be found written. *The Book of the Five Men* closes with advice to the Brothers of the "Grüne-Wörth"; they are to keep themselves apart from the world, and live in strict obedience to those in authority over them. In ordinary life they are to follow the rule of the house; should one of them be visited by supernatural gifts, he doubts not but that the Commander will be shown of the Spirit in what manner such a one is to be treated. They are to feel deep thankfulness to God for having led them to desire the higher life and prepared a place of refuge for them. Should one or other of them wish to visit their small Community of Friends of God, they would receive the warmest of welcomes. The Friend of God of the Oberland does not doubt but that they would profit much thereby. For they are worthy to be taken as example. They are all of one mind, each has surrendered him-



self without reserve to God, and is " grounded " in God for Time and for Eternity. They have so willed to be will-less in Him, and have become so closely united with Him that it were possible to say that though they were *in* Time, they were *without* Time, for whatsoever is sent by God, be it bitter, be it sweet, be it for weal or for woe, be the burden heavy or light, all is accepted as from Him with praise and thankfulness.

In the year 1377, we read that the Friend of God of the Oberland was constrained to go to Rome with the aim of inducing the Pope, Gregory XI., to undertake the necessary reforms in the Church. He was able to gain but little hearing until he had proved himself a messenger from God by means of his abnormal powers. Even then he was unable to achieve any lasting result, but he was granted certain privileges and given letters which helped him later in his relations with the bishop and clergy in his own country.\*

Year after year the gloom overhanging the Church deepened and a time of ceaseless activity set in for those who were aware of the dangers threatening Christendom. Frequent meetings took place between the Friends of God, scattered about in different countries, meetings held in out-of-the-way places away from the reach of discovery and persecution. One of these meetings is described in a letter to the Commander of the " Grüne-Wörth " by the Friend of God of the Oberland.† Seven Friends of God of great importance had been called together on St. Gertrude's day, far away on a high and desolate mountain, to deliberate between themselves as to the best means of helping the Church. One day, sitting, as was their wont, out in the woods after their mid-day meal, a storm-wind suddenly arose and they were surrounded by thick darkness for the space of an hour. As the darkness rolled away a brightness far exceeding the light of the sun enveloped them, and from within the light a Voice was heard which seemed to pour fresh life and strength into the listeners. It spoke of Itself as being a messenger from the Holy Trinity and bade them cease their prayers on behalf of Christendom. The Father willed that the issue

\* *Nicolaus v. Basel, Leben, etc.*, Letter 12, p. 313.

† *Ibid.*, Letter 17, p. 325.



should be in His own hands. The pending time of tribulation would but bring help; out of her great distress and fear, the Church would arise and be constrained to mend her ways. With these words stillness reigned; the sun shone as before.

A time of waiting and suspense ensued, until the will of God was revealed once more by means of dreams. Thirteen great Friends of God belonging to different countries, some from Hungary, others from Italy, are bidden to repair to the same secluded spot. They are told to meet together on Holy Thursday and to await God's showing. The night is passed in prayer and meditation—the following day mass is celebrated and all communicate. Being gathered together in an open space in the woods they see a company of beautiful women advancing towards them, each with a lighted taper. Bowing in reverence before the Friends of God, they claim to be His messengers. Their words, however, not carrying conviction with them, one of the priests amongst the number calls on the Holy Trinity; and behold, the company is swept away by a mighty rushing wind. A dazzling light breaks forth and a Voice of exceeding sweetness is again heard, bidding them take courage, for, thanks to the intercession of the Queen of Heaven, help and counsel had been sent to them. He had brought with him a letter in which was written that which was required at their hands. Should they, one and all, be willing to carry out the instructions it contained, a respite of three years would still be granted before the cloud, laden with retribution, should break over Christendom. Then a letter fell down in the midst of them. Three days for deliberation are granted; they are commanded to assemble once more on Easter Day and to bring the letter with them, as it has to be returned thence from whence it had been brought.

They read the letter, each man in his own language, in German, in Italian, in Latin, in Hebrew. In it they are told that for three years they are to look upon themselves as "prisoners of the Lord," that they are to live in the strictest seclusion there, where they shall be led by the Spirit, that they are to observe strict silence, breaking it only at stated times. All that would be likely to hold them back from God is to be discarded, and in entire subjection they are to await His will.



On Easter Day, they meet once more and declare themselves ready to obey. They are ordered to kindle a fire into which the letter is to be thrown. As the letter falls upon the flame, it rises from the burning material, bearing unconsumed the missive upwards. They see the heavens open and a flash of light shoot downwards. The ascending flame is absorbed in dazzling light and seen no more.

From this time forward nothing is known of the movements of the Friend of God of the Oberland. In his farewell letter to Merswin he gives him permission to follow the command given to the thirteen great Friends of God, and advises him, as far as possible, to avoid intercourse with the world, and to this end he is told to resign his post of administrator. No further communication is to be held between themselves, all that is not directly in the service of God is to be relinquished. Every effort to discover the place of retreat of the Friend of God of the Oberland made by the Brothers of the "Grüne-Wörth" and others proved fruitless. In the same mysterious manner in which he had entered the lives of many of his disciples, he passed away again, and the secret of his name remained with Merswin, who died soon after.

The mission he had been given had been fulfilled. Many were the souls who, turning to him for guidance, had been led along the Path, the goal of which was conscious union with That which was to them without form or likeness—the Being in Whom all things are rooted. He taught that peace and the fulness of life were found only when the separated will had been surrendered. As a means to this end he advised entire submission to the leading of those who were in advance upon the Path—trusty guides whose knowledge was the fruit of experience. And although he taught strict obedience to the behests of the Church and held its ordinances in the highest veneration, recognising the authority of the priests in matters pertaining to the same, he nevertheless showed that the power to guide the spiritual life did not necessarily lie in their hands. It was possible that they might be worthy to serve the Church as dispensers of her sacraments, and yet not have been touched by the grace of God. He alone had the right to lead, in whom faith had been lost in knowledge.

MARGARET CARR.



## AN INTERESTING LETTER FROM AN INDIAN YOGIN TO HIS PUPIL

(TRANSLATED FROM THE BENGALÍ WITH A FEW EXPLANATORY NOTES

BY J. C. C.\*)

LET me say a few words before I leave. Keep yourself devoted to the cultivation of the Science of the Self (Adhyátma-Vidyá). You should join the Theosophical Society, which seeks to cultivate the Secret Wisdom of Shiva, the Supreme (Shâmbhaví-Vidyá, Gupta-Vidyá). Masters of "divine attainments" (daivísampat) wish that body well. Whatever sacrifice you may make for it will be considered, you may be sure, as so much service done to those great ones and to myself. What "divine attainments" are you will find in the *Bhagavad Gítá*.†

Try to understand by yourself the meaning of the dream you had the other day about Śhaṭ-chakra (the six mystic centres in the human system). Try to comprehend the relationship between these centres and the six "sheaths" of the Self. This will enable you to comprehend fully the mystery of the chakras.

What the six sheaths of the Self are you will find in the works of Madame Blavatsky and Annie Besant. But the Sanskrit names used there do not all correspond to those found in our philosophical books. Too much attention need not be paid to mere names. Comprehend the real import of their statements and reflect thereon. He alone is a *man* who has learnt to reflect. Be ever mindful of gaining what will make you a man.

Books on the Vedânta Philosophy speak of five koṣhas (sheaths); Annamaya (food-built, *i.e.*, physical); Prâṇamaya

\* See the *Panñhá*, vol. ii., no. 10 (published by members of the Bengal Branch of the Theosophical Society).

† Chap. xvi. 1-3.



(emotion-built, *i.e.*, astral);\* Manomaya (mind-built, *i.e.*, lower mental); Vigñānamaya (understanding-built, *i.e.*, causal); and Ânandamaya (bliss-built, *i.e.*, spiritual). Heretofore I have spoken of these sheaths as five, and you also have read of them in Vedântic works. But now I speak of six. Let me, therefore, show you how these two statements are reconciled.

This body of ours, born of the parents, is called Sthûla-sharîra, the physical body (lit., gross body). This is the Annamaya-koṣha. But in reality it is composed of two bodies, one father-born and the other mother-born. The mother-born is made up of gross materials, such as flesh, blood, bones and so on. But the father-born is composed of materials more subtle than these. These two bodies interpenetrate each other. Mrs. Besant calls the "father-born" the etheric body, but its Sanskrit name is Piṇḍa-deha (lit., mass-body), while the "mother-born" receives the name Bhāṇḍa-deha (lit., vessel-body).

Devas who are charged with the carrying out of the kârmic administration, build the Piṇḍa-body by massing together materials drawn from subtle nature (*i.e.*, pañcha sūkṣhma bhûtas) according to the karma of the man. This plasm of subtle elements is transformed into the paternal seed and enters the womb of the mother, where it makes its way into the ovum and gathers the gross materials around. Thus it grows. The mother-born serves as an encasement (âdhâra) of the father-born; hence its name, Bhāṇḍa-deha.

In this body of ours there is a centre, the Mûlâdhâra-padma (lit., root-basis lotus), or the Mûlâdhâra-chakra, which acts as a "centre of absorption" (laya-sthâna) for this "encasing body" (sci., the mother-born). Perhaps you do not understand the meaning of the phrase "centre of absorption." It is a centre, on which the mind being fixed, all consciousness of the "encasing-body" is gone.

As man (Jîva) enters the gross encasement by means of the Piṇḍa-deha, the latter is called Svâdhiṣṭhâna (that on which he stands, or by which he supports himself), and its "centre of absorption," is thus named the Svâdhiṣṭhâna-chakra.

\* "Emotion" is the exact equivalent of Prâṇa (pra + ana = e + motion). Prâṇa is the great motive or moving power which leads to all activity. The Prâṇas are derived from the totality of the energies (rajas) of the subtle elements.



Passing beyond these two centres, man arrives in the subtle world (Sūkṣhma-jagat), and manifests himself in the "subtle body," otherwise called the "typical body" (Liṅga-sharīra).

Liṅga (*i.e.*, type) is threefold: Viśheṣha (specific); Avīśheṣha (general); and Liṅga-mâtra (type in itself).

As man gradually passes beyond these three Liṅgas, one after the other, he becomes absorbed in the Type-less Essence (Aliṅga-tattva, *i.e.*, the universal substance) which is full of Bliss. The "Type-less" (Aliṅga) is another name of Prakṛiti. This being absorbed in it is called Samâdhi of the nature of Bliss (Sânanda Samâdhi), also Disembodied Absorption (Videha Laya). The Unmanifested Puruṣha (Logos or Self) lies beyond Prakṛiti, transcending her.

The technical names, Viśheṣha, Avīśheṣha, Liṅga-mâtra and Aliṅga belong to the System of Patañjali.

According to the Vedânta also, the Liṅga-sharīra (the type-body, maintaining the special *characteristics* of an individual as different from those of another) consists of three Koṣhas: the Prâṇamaya, Manomaya and Vigñânamaya. These are none other than the Viśheṣha-liṅga, Avīśheṣha-liṅga and Liṅga-mâtra of the Pâtañjala, in their respective order; while the Aliṅga of Patañjali's School is the same as the Ânandamaya of the Vedântic System.

If you read the names of the six Koṣhas, which Mrs. Besant gives in her *Ancient Wisdom* (p. 231), you will find that she also mentions three Koṣhas intervening between the Physical Body and the Body of Bliss. They are: Astral Body, Mental Body and Causal Body. These are really the Prâṇamaya, Manomaya and Vigñânamaya Koṣhas of the Vedânta respectively.

As you read the *Ancient Wisdom* and compare it with the Vedânta, you may make use of the following table, showing how the five Koṣhas of the one correspond to the six of the other.

<i>The Vedânta</i>	<i>The Ancient Wisdom</i>
Âtman	= Âtman
nandamaya-koṣha	= Bliss Body
Vigñânamaya-koṣha	= Causal Body
Manomaya-koṣha	= Mental Body
Prâṇamaya-koṣha	= Astral Body
Sthûla- (Piṇḍa-deha	= Etheric Body) Physical
sharīra (Bhāṇḍa-deha	= Dense Body } Body



To comprehend the mystery of karma, you must learn the mystery of the triple Power, manifested as :

Gñâna-shakti	=	Wisdom-power
Ichchhâ-shakti	=	Will-power
Kriyâ-shakti	=	Work-power or creative power

Know this threefold Power and you will know the subtle body (Sûkshma-sharîra) in its three divisions. The Vigñâna-maya, Manomaya and Prânamaya Koṣhas are the respective seats of the powers of Wisdom, Will, and Work. These again are the triple powers, Rudrâṇi, Vaiṣṇavî and Brâhmî\* of the Gâyatrî, the object of the worship of Brâhmaṇas. Gâyatrî, the blissful Goddess in the form of Brahma-Tejas, the Divine Glory, in her turn, is only the triple powers in balance. And the Body of Bliss, in its real nature, is but the Glory Divine, the all-desirable. It is she who, dividing herself into three, appears as the triple powers of Wisdom, Will and Work. The power that is Wisdom shows itself again as the brightness of the sun, while those of Will and Work are the essence of the lunar and fiery rays.† And while it is the Sun who is the God that presides over the Koṣha built of Vigñâna, it is the Moon and Fire who are the Deities that dominate the Koṣhas of Manas and Prâṇa.

Keep your mind fixed constantly on Om, the sacred word. By its means alone, even if you possess no other means, you will be enabled to know the sixfold Koṣhas and Puruṣha, the Supreme Self. Yoga is only the practice of Om-kâra. It is the essence of the worship of God, the Lord. All scriptures seek, as their one aim, to qualify and prepare men for the practice of the Om. It is the science of Om-kâra which is the Science Supreme (Parâ-Vidyâ)—the Science of Shambhu, Shiva (Shâmbhavî-Vidyâ).

Listen, and I will explain how, by means of Om, one comes to know the sixfold Koṣhas and Puruṣha, the Self.

There is a power hidden in the seed of the Bilva-tree (the "wood-apple" or bel fruit tree) which divides into three every

\* Rudrâṇi=belonging to Rudra, *i.e.*, Shiva, the First Logos; Vaiṣṇavî=pertaining to Vishṇu, the Second Logos; Brâhmî=pertaining to Brahmâ, the Third Logos.

† That is to say, when considered from the adhidaivata or cosmic point of view.



leaf which grows on it. Similarly everything that comes out of the Om is divided into a triple form by a power hid in this mantra-seed. And this power of the Om consists in the unity of the three (forms of manifestation). It is the power they name Parâ-Vâch, which manifesting in the forms of Pashyantî, Madhyamâ and Vaikharî carry on the creation, preservation and destruction of the universe.\* As you practise Om-kâra by means of its triple power and know by the self-same means the One that is unmanifest, you will achieve the highest end of man (parama-puruṣhârtha).

The gross (*i.e.*, physical) world is the play-ground of Vaikharî; the subtle world is the field where Madhyamâ sports, while it is the "realm of causes" which serves as field for Pashyantî's play.

The threefold Om—Vaikhara, Madhyama and Pashyan—has made the human tree a plant of seven leaves. Hence it is that everything man knows of the sport of nature is a play of seven.

Would you comprehend this mystery of the Seven? Then, by Vaikhara's means, rid yourself of all that makes you one with the gross body and incline yourself to the body built of subtle matter. The physical is the only body you have—this is your present notion. But before you were born into the gross world here even then you did exist. It is on the (subtle) body you then had as a basis that your (etheric and dense) bodies born of the parents are built and form the gross frame you now wear.

Learn to regard this gross body as divided into three by means of Om. Then will you know how Vaikhara Om, has made your former frame† the linking means between the newer two, and has thus kept you chained to the gross body. Know thus the power which keeps you bound to the bodies your father and your mother gave you, know this, and the sport she (the power) has with you is over. Then will this be clear to you

\* The technical terms, Parâ, Pashyantî, Madhyamâ and Vaikharî, as applied to Vâch, the Voice or the Word, are untranslatable—at least they are so for me. So far as the microcosmic "Voice," however, is concerned, it is called Parâ, as it rises from the mystic centre, Mûlâdhâra; Pashyantî when it reaches the heart; Madhyamâ, as it is going to be spoken out (buddhim gatâ vivakṣhâm prâptâ yâ Vâk sâ Madhyamâ); and Vaikharî, when it is spoken out by means of the vocal organ.

† Evidently the frame or body man had in the super-physical world before birth.



that neither the Piṇḍa, your father gave, nor the Bhāṇḍa your mother conceived, is your body. Deep devotion to the givers of birth, to father and mother, a firm resolve that naught can shake to offer the body they gave to their service—these are means to end the clinging men have to the physical frame.

The physical body and all clinging to it transcended, the man (Jīva) finds himself in another vehicle. This again is to be known as divided into three by means of Madhyama Om.

Here also you will know yourself as linking a two-fold form, the twin sheaths of Prāṇa and Manas. These offered to the Gods, who are their sources, man frees himself from attachment to them.

These twin sheaths passed, man finds himself at one with yet another form. This again is known as parted into three by Pashyan Om, and man's self is seen as the linking means joining the twin sheaths of Wisdom and Bliss (Vigñāna and Ânanda). As by cultivating Wisdom debts to the Sages are paid, so attachments even to these forms or sheaths are severed. And the body which man then knows as his own, is none other than Nature's own sublime self (Parâ-Prakṛiti). And so he winneth Wisdom with the cry: "I am He."

May the Almighty Lord shower blessings on you.

.....  
CHIDÂNANDA BÂBÂ.



## THE HIDDEN CHURCH ON RUSSIAN SOIL

(OCCULT SECTS OF RUSSIA)\*

### III.

#### MOLOKANS AND DOUKHOBORTZI IN TAURIS AND ASTRAKHAN†

IN the midst of the generally dark and dreary existence of the Russian peasantry, the daily life of the Molokans, sister-sect to the Doukhobortzi, stands out like a ray of light. Regarded as one sect both by Government and popular report, and even so designated in some encyclopædias, the Doukhobortzi and Molokans are often both classed together under the latter name, and in the Caucasus the writer of this article has always heard them spoken of in this manner.

The obligations of the two sects are practically the same with regard to the spiritual life, but they differ somewhat in external form. The Molokans recognise the Scriptures and study them in their own way, and it may be that some such study is included in the secret rites of the Doukhobortzi. The much less active part taken in politics by the former may have arisen from some personal characteristics of their leaders.

The Molokans—and in speaking of them we refer also to the Doukhobortzi, for in every province the two sects settled together—began to be known in the eighteenth century, and were traced in Tambof and in the Ukraine, and indeed wherever the Doukhobortzi were found. A vague tradition supposes their founder to have been a Prussian (!) officer, who came to Kharkof into voluntary exile, and went from house to house reading the Bible to the inmates. The fact that no religious movement, even when started by a foreigner, has spread in Russia except by Russian agency, militates against this tradition.

\* For the first paper on the Bogomile and Kalikas, see the September, and for the second paper on the Doukhobortzi, November issue of this REVIEW (vol. xxv., pp. 33 *sqq.* and 201 *sqq.*).

† See Livanof, "Molokans and Doukhobortzi," *Viestnik Yevropi*; 1868.



The Molokans are not very numerous. They call themselves "True Christians" and "Spiritual Christians," the popular appellation of Molokan being supposed to be derived from *moloko*, milk; either with reference to their diet, which is chiefly composed of milk, or to the colour of their clothes. They recognise the Bible, and are often, especially the women, well versed in it. They deny, however, the sacraments, believing that the true sacrament is of the spirit, and that the latter is not affected by any outward action; they do not worship images.

Their religious service consists of simple, harmonious chants, and of prayers uttered while lying prostrate on the ground; also of reading from the Bible in the sacred Slav tongue,\* the reading being always carried out by an old man venerated in the community. The customs of these sects are totally different to those of the people living around them, and their marriage, baptism and burial ceremonies have nothing in common with those of the Greek Church. No wine is ever taken under any pretext, and on great festivals only a beverage made from honey is used.

A curious feature of their marriage ceremony is the phrase uttered by the bride's father as he leads his daughter by the hand to her husband: "I give thee my daughter to wife according to Moses' law," and the congregation, kneeling, prays: "O, God of Israel . . . crown them with the crowns of the holy stone" (*chestni*—pure, holy, honest). The family life of the Molokans is known to be singularly pure, united and loyal, and divorce is of most rare occurrence. Sunday is with them a day entirely consecrated to God. Prayer begins at 8 in the morning and lasts until 1 or 2 p.m.; the afternoon is given to the study of the Scriptures and to singing religious chants, resembling those of ancient Greece. One of their most beautiful hymns begins with the words:

O ye elect, come,  
Lift up your hearts to the Heavenly Office.

They have verses peculiar to their worship, but their only

\* The ancient Slav, a language now dead as regards general use, but easily understood by all Slavonic nations. It is the sacerdotal language of the Greek Church in Russia; its alphabet partly resembles the old Greek, and partly hieroglyphics in its *tilli* or abbreviations.



books are the *mystical* ones of the end of the eighteenth century, which have been preserved till the present day with the utmost care and respect. This fact alone is sufficient to link them to the "golden chain" tradition. These books are the mystical series published by the noble, Novikof, perhaps the most illustrious Rosicrucian that Russia has known. It is a striking "coincidence" that when Madame de Krüdener, pupil of Stilling (the mystic who wrote on "The Lodge in the East") came again into Russian society to end her career as a teacher, among her chief visitors were, on the one hand, all the pupils of Novikof who had escaped the persecution of Catherine II., and on the other, the members of the "Spiritual Christian" sects, these self-same Molokans and Doukhobortzi.\*

The various sections of the two sects, widely scattered over Russia's vast territory, differ in some cases in the exposition of their creed. Without going into a detailed account of each of such variations, we will notice as many of them as will serve to enlighten us on this obscure and purposely veiled subject.

The generally avowed creed of the Molokans is as follows : † They acknowledge the Bible as God's Word, also the unity of God in three Persons, a triune God, uncreated, self-existent, the Cause of all things, eternal, immutable, indivisible Spirit. God dwells in a pure world, sees all, knows all, governs all; all is filled by Him. He created all things. In the beginning all was created good and perfect. Adam's soul, and not his body, was created after God's image. Evil was unknown to Adam, who possessed a holy freedom, tending towards God. They admit the dogma of the fall of Adam, the birth, death, and resurrection of Christ.

They expound the Ten Commandments thus : The first and second commandments forbid idolatry and image worship; the third renders it sinful to take an oath; the fourth is to be obeyed in spending Sundays and feast-days in prayer, singing praises to God and reading the Bible; the fifth enjoins honour to parents and obedience to all authority; the sixth lays down that no murder is to be committed nor bodily violence, except in defence

\* See Pipin, *The Russian Bible Society*.

† See Krasinski, *Sketch of the Religious History of the Slavonic Nations*, p. 282.



of Tsar or country—nor spiritual murder by seducing from the truth by words of deceit, or enticing to sin by bad example, which leads to everlasting perdition. It is also murder to persecute, to hate, and to injure one's neighbour, for "whoso hateth his brother is a murderer" (John).

The seventh teaches that it is spiritual adultery to be too fond of this world and its transient pleasures, also that drunkenness, gluttony, unchastity and bad company are to be avoided. The eighth prohibits every kind of violence, deceit, and theft; the ninth prohibits mockery, insult, flattery, and lying; all these come under the heading of bearing false-witness. The tenth enjoins mortification of lust and of all passions.

"We believe," declare the Molokans, "that whoever fulfils the commandments will be saved. But we believe that since Adam's fall no man can do this by his own strength. We must believe in Jesus Christ, the only begotten Son of God. This true faith we can find only in the Word of God. The Word of God creates *in us* that faith which makes us capable of baptism.

"Although we know that John baptised the Christ in Jordan and that the apostles baptised others, yet we understand by the 'water' used in baptism not ordinary water for the body but spiritual water—faith in the Triune God and absolute submission to His Holy Word—the death of the former man in us with all his works, in order that we may be newly clad with pure and holy life. Spirit gives life but flesh is powerless, therefore the receiving of earthly bread and wine is unnecessary. The word of the Gospel is the spiritual Bread of Life."

As followers of Jung Stilling, they believe in the millennium, and have migrated to a spot in the Caucasus in full view of Mount Ararat (called locally Mazis) to await it there side by side with a Lutheran community that has come from Würtemberg with the same hope.

During the present century the Government has changed its manner of dealing with the Doukhobortzi and Molokans, considering that it would be an easier task to watch them and stop their propaganda, if, instead of being knouted and sent off in chains to the mines of Ekaterinoburg and Siberia, as was formerly the case, the people of these sects were confined to one



locality. On this account most of them were transferred to the bank of the Molochna, Tauris province, in the extreme south of Russia, and here the two sister-sects dwelt together. The profession of faith given by them after this forcible removal was almost the same as that preached in their former strongholds.

The late Prof. Vihonranof, in an article on the Doukhobortzi,\* gives the following account of their faith :

The Tauris Doukhobortzi lay the greatest stress on serving God in spirit and in truth. They consider all outward show unnecessary for salvation. They have no symbol of faith. They recognise as true the credo of the Eastern (Greek) Church, but use it simply as one of their psalms.

God is One, unknowable, in Three Persons. God the Father is Light and Height; the Son is Life and Breadth; the Holy Ghost is Peace (*Onpokoi*) and Depth. As in nature, so in mind, none can know the depth of the Son. As regards Christ, they believe that all He is described as undergoing, must take place in us. The Christ must be born, grow, learn, suffer, die, be resuscitated and rise to Heaven in us; in this lies the new birth of man. Jesus, they say, was the living, eternal evangel. He Himself was *the Word* which is written only in the heart.

Salvation is possible only in God and in Christ; but unless God is appealed to with a pure heart, even He cannot save a man. Living, acting faith in Christ is the heart's true acceptance of the Gospel. The *new birth* and spiritual baptism are one and the same thing. Living faith and prayer are the means of rising to it, and the acts of the newly born man are the signs of his new birth.

This baptism has seven degrees: the first degree is the renunciation of sin; the second, unction, that is, the true recognition of the World of God and of the Path to it. The third is the power to speak God's Word; the fourth, the making prayer divine, consecration of the gift; the fifth, confession in spirit; the sixth, communion in spirit; the seventh, is blood-torture

\* *Chronicles of Russian Literature and Art*, vol. iv., pp. 4-16: 1862. As the official reports in most provinces have frequently confused the two sects, calling one by the name of the other, the following information must be taken as referring equally to both sects.



and resignation. "Blood" means with them "the veiling of the Word of God." This seventh degree is also union with God.

One who has risen to that seventh path of spiritual baptism or the new birth, unity with God, lives with God, and with His spiritual light can see the angels. Outward baptism they hold as useless, water being only necessary for the purity of the body.

They hold that each true Christian must have two names, one for the body given at birth by terrestrial parents, the other a spiritual name, which is given by the Heavenly Father at the spiritual rebirth. The latter is to remain unknown on earth and will be known in eternity.

They confess their sins to God in heaven. If any person has sinned against his brethren, he confesses it before all and asks for forgiveness. To deny his sin is a heavy fault with a Doukhoboretz. If a person does not repent of this sin, after having his attention called to it three times, he is expelled from the community. They condemn severely, however, the boasting of one's repentance without a real endeavour to become better. When man falls, he has to rise and ask God's forgiveness from the depths of his crushed heart—and to try with all his might not to yield again to the same sin.

As to communion the Doukhobortzi are in unbroken communion with the holy, life-giving, eternal and terrible mysteries of Christ, receiving in spirit the Word, the Christ. Such communion they say penetrates the human mind to the very marrow of the bones, and real fasting consists of purity, continence and humility, and not in renouncing meat.

Saints they hold in veneration, but pay no worship to them. "They served God for themselves," they add, "and we have only to imitate them to profit by their action."

Marriage needs no other consecration than the mutual consent of the young couple. Having no distinctions of rank or riches, parents interfere little with the choice of their children. Divorce is considered nearly as bad as adultery; if one of the consorts dies the other is free to marry again, but this permission is never taken advantage of. It sometimes happens that by a mutual wish to live together in purity the tie remains a fraternal one, and this is considered lawful with them.



The commemoration of the dead is effected through good works. No other service is needed. They do not say "our brother is dead," but "our brother has changed." Death they deny.

Of man's body they teach that the flesh comes from the earth, the bones from the stones, the blood from water, thought from wind, and grace from "the cloud." Man is a little universe.

The human soul is power—power in God and God in man. The souls of the righteous are in God's hand, and no torture can touch them; hell is evil, darkness.

After death there is no repentance and each man goes to his own place, the latter being determined by his actions. The Doukhobortzi refused to answer any question regarding the resurrection of the body and the last judgment . . . "giving it to God alone." They say that the time has not yet come to speak of such things publicly, but that soon they will be known to all. Also that judging by the present state of the world, Christ ought to re-appear in the very near future. They do not think that it is necessary to belong to their sect in order to be saved. Action leads to salvation. "Find the way," they say, "and accomplish it."

Theatres are not approved of, but there is no objection to the adornment of the person. Very clean and orderly in their habits, they permit the beautifying of the home, as long as the mind is not thereby diverted from spiritual things.

To each day of the week is given a symbolical name, thus: Monday—knowledge of God's acts. Tuesday—second birth of man. Wednesday—God's calling men to salvation. Thursday—honour God in the Saint of Saints. Friday—praise God in song. Saturday—fear God's justice. Sunday—arise from the acts of Death and come unto the Kingdom of the Heavens.

Seven heavens also are recognised. The first is humility; the second, understanding; the third, continency; the fourth, brotherly love; the fifth, charity; the sixth, counsel; the seventh, love, for there dwells God.

The twelve virtues, both with the Doukhobortzi and Molokans, are called "the twelve friends." They are: 1, Truth, which saves man from death. 2, Purity, which brings man to



God. 3, Love. 4, (disregarded). 5, Obedience, the quickest way to salvation. 6, Tolerance. 7, Reason. 8, Charity, the truly charitable, compassionate man makes Satan himself tremble. 9, Submission. 10, Prayer and fasting, which unite man to God. 11, Repentance. 12, Gratitude, which rejoices God and His angels.

A curious distinction has been maintained by the Doukhobortzi between the different sections of their own believers, meeting in 1801, in their new place of exile, and between themselves and the Molokans living near them. In both sects the women are admitted to the same knowledge as the men, and are permitted to speak in the assemblies of the community. On meeting for public prayer, the men greet the men, and the women the women by holding the right hand—a sign of love and symbolical of the divinity within each person, and kissing thrice—a sign of purity and humility and symbolical of the Trinity. They have no priests, submitting themselves to one Priest only, their Heavenly Father.

Brotherly love to all is their chief virtue, and the stranger who comes into their villages is gladly fed and sheltered. The Doukhobortzi are almost without exception compassionate and helpful, kind even to animals, and severe in the observance of duty towards elders; parents do not consider themselves higher than their children, but regard the latter as their spiritual equals. The only punishment is exclusion from the community and freedom to leave it; yet even the exile and deserter are permitted to return if they show real repentance. Before exiling one of their members, the custom is that the offender should be reminded of his duty first privately, then in the presence of two or three other members, and finally before the whole community. It is only when all these means have failed that a sentence of exclusion is passed.

The chief occupation is agriculture, though some merchants are to be found among them. No official body exists, the community ruling its own life, and no disorder or disunion is allowed. The family is ruled most strictly by the father, and in the event of his death by the eldest son, or, failing him, by the worthiest member of the household.



The first instruction of the child, at the dawn of life, is given in prayer and the Scriptures; and as soon as he knows some psalms and prayers the child takes his place in the prayer-house. It is the duty of every member of the community to teach each child what is right and to correct him when necessary. Popular report acknowledges that it is as easy to distinguish a child of the Doukhobortzi from ordinary children, as to know wheat from grass.

In the last quarter of the last century, Ouklain, a chief and teacher of the Molokans, during his wanderings reached the river Akhtoubâ in the Province of Astrakhan—a spot where the richness of forest, steppe and river combines with the vast space and boundless horizon to form the typical beauty of Russian nature. To this spot fled the persecuted Molokans, and before long the propaganda of their purer creed spread among the isolated tribes of the Mordva and Chouvashi, the aborigines of the soil. Twenty years later, the whole region enclosed by the rivers Volga, Akhtoubâ and Altata, a fertile and secluded delta as large as that of the Amazon, was covered with Molokan villages.

Quietly and calmly worked the people on their vast islands, travelling along the silent green water-ways between lake and river, past the *vataga's*, the fisher-stations on the Volga delta, around which the tropical flora mixes with that of the north, and where in the undisturbed lagunas blooms the lotus, revered by the nomad Buddhists of Astrakhan. Many fishermen and workmen forsook the Greek Church and joined the new-comers.

With scripture in hand and the "Word of God" in their hearts, the Molokans gained more and more ground and became truly "fishers of men" in that land of fishermen, under a sky as pure and brilliant as that of Nazareth.

In their own country the Doukhobortzi had for a long time as their chief a remarkable man named Gabriel Sorokin, a rich merchant of Alexandrof, who at last openly declared himself a Doukhoboretz; he was at once exiled to the Molochna, but continued his teaching there undaunted.

The Molokans of Astrakhan—and especially in this locality the governments and public reports apply this name equally to the Doukhobortzi—gave to the Minister of the Interior in 1805



the following account of their faith, which, if not the fullest, contains some of the chief dogmas held by those members of the sects living in this part of Russia.

1. We look up only to Jesus, the Chief of the Faith, who is perfect. He, sitting at the right hand of God, is our only priest and bishop.

2. We cross ourselves with the promise of the Holy Ghost, in the name of the Father, the Son, and the Holy Ghost. Amen.

3. We have spiritual baptism, as written in the Holy Scriptures, "He shall baptise you with the Holy Ghost" (Mark i. 8).

4. We pray as Christ ordered his disciples to pray in Luke xi. 2, and as the apostle directed the Ephesians in his Epistle to them, chap. vi. 18.

5. Our temple is a temple not made by hands, as described in 1. Corinth. iii. 16, and many other places in Scripture.

6. Christ is our only saintly image.

After giving many quotations from Scripture in justification of their beliefs, the Molokans humbly requested that the Greek priests should not be allowed to enter their houses, or impose on them the celebration of mass and other services. They stated that they recognised only the Son of God as priest, and could bow to none other; that their baptism consisted of renunciation of sin, and their confessions were made to old and wise men in the presence of all their brethren, the Son of God being their Intercessor. Their communion consisted of right action and the keeping of God's decrees, and they considered as their church every place where they pray to God on bended knee and repeat the Lord's prayer. They held a pure man to be God's image. Marriage with them was a vow of pure wedded life, and to fast meant total abstinence often for a week or two. Milk was their chief food. Even the Government report adds: "The Molokans live and have lived quietly and obediently, giving no grounds for accusations of sedition."\*

This testimony from the local Government, as well as the generous letter of the Emperor Alexander I. (Blagosloryénni,

\* *Report of the Governor of Astrakhan, 1805. No. 18, Archive Acts of 1811.*



“the Blessed,” as he was called), would seem to the impartial observer to prove that the only offence committed by these sister-sects—the purest and gentlest within the Russian nation, whose chief characteristics are patience and a forgiving disposition—lay in their having chosen, however imperfectly, the Inner Way to Christ. For two centuries, armed only with the weapons of resignation and faith, they have held out against the attacks of a Church, which strangely enough persecutes them against its better nature; for neither the Russian clergy as a whole nor the nation professing Eastern Catholicism are zealous propagandists or stern fanatics. We have seen also that, in two cases at least, the Tzar’s word has brought them relief and not condemnation.

The real secret of the persecution lies in the fact that in Russia the Church and State are one—but how different now to the days of the Initiate Kings!—and that in consequence the highest interests of human life and faith are constantly subordinated to political interests, and thus in time become stifled and devoid of vitality. No country in our own historical period has had such a heavy karma as Russia; and still her sons repeat the saying, “God loves those whom He tries.”

A RUSSIAN.



## TEHUT THE MASTER OF WISDOM

IN the previous papers\* we have endeavoured to give some account of the Trismegistic literature in circulation among the Greeks, and to indicate its probable date and source. Let us now turn to the Egypt of the Egyptians and attempt to give some few indications of the nature of the mystery-tradition of that ancient land, in order to prove still further that Hermes Trismegistus was no invention of the later Greeks. Not that we have any intention to treat the subject in any but a superficial manner, for unfortunately our ignorance does not permit us to interrogate the records at first hand. We are therefore compelled to quote at second hand from those who can read the hieroglyphics.

First of all let us see what the German scholar Pietschmann† has to tell us from the texts which he quotes in a setting of "orthodox" criticism which endeavours to trace the original of the Thrice-greatest to the concept of an "ibis-headed moon-god"!

The first part of Pietschmann's treatise, to which we have several times already referred, is devoted to a consideration of what he calls the God  $\text{Te}\chi\text{-Tehuti}$  among the Egyptians. Why Pietschmann should have chosen this double form in the title of the first subdivision of his work is not quite clear; nor is it quite evident why he prefers the form  $\text{Tehuti}$  of the four variants  $\text{Teh}$ ,  $\text{Tehu}$ ,  $\text{Tehut}$  and  $\text{Tehuti}$ . In this paper the form  $\text{Tehut}$  will be used, as it seems most probable that the Greek attempts at transliterating this Egyptian name were based upon this form.‡

\* See my previous articles on the Hermetic Treatises, the Trismegistic Literature, and Hermes the Thrice-greatest, running from December, 1898, onwards in this REVIEW.

† *Hermes Trismegistos, nach ägyptischen, griechischen und orientalischen Überlieferungen* (Leipzig; 1875).

‡ There were no less than eighteen variants among the Greeks, such as *Thoth*, *Taaut*, etc.



Hor-Apollo tells us that the ibis was the symbol of Thoth as the "master of the heart and reason in all men,"\* and we have given previously some hint of the reason why certain animals were sacred to Ṭeḥut.

And as Ṭeḥut, the Logos, was in the hearts of all, so was he the heart of the world whose life permeated all things.†

Thus the temple, as the dwelling of the God, was regarded as a model of the world, and its building as a copy of the world-building. And just as Ṭeḥut had ordained measure, number and order in the universe, so was he the master-architect of the temple-building and of all the mystic monuments. Thus, as the ordering world-soul, a text addresses Ṭeḥut as follows:

"Thou art the great, the only God, the Soul of the Becoming."‡

To aid him in the world-ordering Ṭeḥut has a spouse Nehe-māut. She is, among the Gnostics, the Sophia-aspect of the Logos, and seems to be connected with the Mōt of the cosmogony of Sanchuniathon. She is presumably the Nature of our Trismegistic treatises. Together Ṭeḥut and Nehe-māut are the initiators of all order, rule, and law in the universe.

Thus Ṭeḥut is especially the representative of the Spirit, the Inner Reason of all things; he is the Protector of all earthly laws, and every regulation of human society.§ Says a text:

"His law is firmly established, like that of Ṭeḥut."||

As representative of the Reason immanent in the world, Ṭeḥut is the mediator through whom the world is brought into manifestation. He is the Tongue of Rā, the Herald of the Will of Rā,¶ and the Lord of the Sacred Speech.\*\*

"What emanates from the opening of his mouth, that

\* *πάσης καρδίας καὶ λογισμοῦ δεσπότης*, p. 40, ed. Leemans.

† Der Gott, "der in pantheistischer Anschauungsweise die ganze Welt belehrend durchdrang," writes Pietschmann, p. 14.

‡ Pleyte, *Zeitschrift für ägyptische Sprache und Alterthumskunde*, 1867, 10. The text is taken from a papyrus in the Leyden Museum.

§ See Pietschmann, p. 15.

|| From an ostrakon in the Louvre, De Hórrack, *Zeitschrift für ä. S. u. A.*, 1868, 2. And again at Denderah, the King is said to "establish the laws like Thoth the twice-great one." See Dümichen, *ibid.*, 1867, 74.

¶ Lepsius, *Erster Götterkreis*, Taf. 1, 2. Text S. 181.

\*\* Brugsch, *Wörterbuch*, 803, and many other references.



cometh to pass; he speaks, and it is his command; he the Source of Speech, the Vehicle of Knowledge, the Revealer of the Hidden."\*

Teḥut is thus the God of writing and all the arts and sciences. On a monument of Seti I. he is called "Scribe of the nine Gods. He writes the truth of the nine Gods," and is called "Scribe of the King of Gods and men."

Hence he is naturally inventor of the hieroglyphics and patron and protector of all temple archives and libraries, and of all scribes. At the entrance of one of the halls of the Memnonium at Thebes, the famous "Library of Osymandias," called "The Great House of Life," we find the ibis-headed Teḥut as "Lord in the Hall of Books."†

In the Ebers papyrus we read: "His guide is Teḥut, who bestows on him the gift of his speech, who makes the books, and illumines those who are learned therein, and the physicians who follow him, that they may work cures."

We have already seen that one of the classes of priests was devoted to the healing of the body, just as another was devoted to the healing of the soul.

These books are also called "The Great Gnosés of Teḥut."‡ Teḥut was thus God of medicine, but not so much by drugs as by means of mesmeric methods and certain "magic formulæ." Thus he is addressed as: "Teḥut, Lord of Heaven, who givest all life, all health."§

Moreover Teḥut was also Lord of Rebirth;|| "Thou hast given life in the Land of the Living; Thou hast made them live in the Region of Flames; Thou hast given respect of thy counsels in the breasts and in the hearts of men—mortals, intelligences, creatures of light."

\* For a long list of references see Pietschmann *in loco*. I have so far copied some of these references, to show the reader that the statements of Pietschmann are based upon very ample authority, but in what follows I shall omit them.

† *Op. cit.*, p. 16.

‡ Compare this title "die grossen Erkenntnisse des Teḥuti," with the Coptic Codex Bruceianus. "Voici le livre des gnoses de l'Invisible divin." Amélineau, *Notice sur le Papyrus Gnostique Bruce*, p. 83 (Paris; 1891). See also Carl Schmidt, *Gnostische Schriften in koptischer Sprache aus dem Codex Bruceianus* (Leipzig; 1892).

§ *Ibid.*, p. 20.

|| "Herr der Metempsychose," says Pietschmann, p. 23.



The Land of the Living was the invisible world, a glorious land of light and life for the seers of ancient Egypt. Mortals, Intelligences, Creatures of Light, were, says Pietschmann, the "three grades of the Egyptian mysteries."\* These grades were, one may assume from our treatises: (1) Mortals—probationary pupils who were instructed in the doctrine, but who had not yet realised the inner vision; (2) Intelligences—those who had done so and had become "men," that is to say who had received the "Mind," or in other words had reached the buddhic consciousness; (3) Beings (or Sons) of Light—those who had become one with the Light, that is to say those who had reached the nirvāṇic consciousness.

How many books in ancient Egypt treating of these holy things have disappeared is evident from the titles still preserved. Among them the most precious, perhaps, was the "Book of the Breath of Ṭeḥut," or the "Book of the Life-giving of Ṭeḥut," in which was a description of the invisible world, the halting places on the long journey of the soul. It treated of subjects similar to those in the so-called "Book of the Dead," and may have been one of its sources, for it was called *par excellence* the "Book of Ṭeḥut," and told of that Light-Land "where the Silence lives."†

And so much for what Pietschmann has to tell us of Ṭeḥut as Wisdom-god among the Egyptians. Doubtless in the future other scholars will have far more to say on the subject, but so far Pietschmann's is the best account from the pen of an orthodox scholar. We will now turn to one whose views are considered heterodox by conservative critics,‡ but who has, so far, come nearer to the truth of the occult tradition than any other student of the old Egyptian religion.

The recent work of W. Marsham Adams§ deserves the

\* *Ibid.*, p. 24 n.

† *Ibid.*, p. 24.

‡ See the reviews of the below-mentioned work in *The Athenæum*, of Dec. 31st, 1898, and *The Academy*, of Dec. 31st, 1898, and Jan. 7th, 1899.

§ *The Book of the Master, or The Egyptian Doctrine of the Light born of the Virgin Mother* (London; 1898), a sequel to his study entitled *The House of the Hidden Places, a Clue to the Creed of Early Egypt from Egyptian Sources* (London; 1895).



closest attention of every theosophical student. Not, however, that we think the author's views with regard to a number of points of detail, and especially with regard to the make-up of the great pyramid, are to be accepted in any but the most provisional manner, for as yet we do not know what the real contents of the pyramid are; only a portion of its structure is known to us. The chief merit of the book before us is the really intuitional grasp of its author on the nature of the mystery cultus, apart from details, as derived from the texts, and especially those of the Ritual or the so-called *Book of the Dead*, as Lepsius named it, setting a bad fashion which is not yet out of date. The Egyptian priests themselves, according to our author, called it *The Book of the Master of the Secret House*, the Secret House being, according to Mr. Adam, the great pyramid, otherwise called the "Light."

In his Preface our author gives us clearly to understand that he regards the Wisdom of Egypt as forming the main background of some of the principal teachings of early Christianity, and all that we have written in these papers tends to show that Egypt was a most important source of the origins. But before we proceed to quote from the recent work of the former Fellow of New College, Oxford, whose recent death is regretted by all lovers of Egypt's Wisdom, we must enter a protest.

Mr. Adams has severely handicapped his work; indeed he has destroyed nine-tenths of its value by neglecting to append the necessary references to the texts which he cites. Such an omission is suicidal and indeed it would be impossible for us to quote Mr. Adams, were it not at the end of a series of papers in which we have undesignedly (for we had written all but this last paper prior to the appearance of the volume in question), led up to Mr. Adams' position. Not by any means that our author has traversed the same ground; he has not even mentioned the name of the Thrice-greatest one, and seems to be ignorant of his treatises. Mr. Adams claims to have arrived at his conclusions solely from the Egyptian texts themselves and to have been confirmed in his ideas by personal inspection of the monuments. In fact, he considers it a waste of time to pay



attention to anything written in Greek about Egyptian ideas, and speaks of "the distortion and misrepresentation wherein those ideas were involved, when filtered through the highly imaginative, but singularly unobservant intellect of Greece."\* Thus we have a writer attacking the same problem from a totally different standpoint and yet reaching very similar conclusions—yet another proof of how things do seem to fit in a marvellous manner in all theosophical investigations.

The Holy Land of those who had gone out from the body, watered by the Celestial Nile, the River of Heaven, of which the earthly river was but a symbol, as we have already seen, was divided into three regions, or states: (1) Rusta, the territory of Initiation; (2) Aahlu, the territory of Illumination; and (3) Amenti, the place of union with the unseen Father.† This agrees with what we have already written about these grades of the mysteries; initiation into the mânasic, buddhic and âtmic consciousness.

"In the religion of Egypt, the deepest and most fascinating mystery of antiquity, the visible creation, was conceived as the counterpart of the unseen world.‡ And the substance consisted not of a mere vague belief in the life beyond the grave, but in tracing out the Path whereby the Just, when the portal of the tomb is lifted up,§ passes through the successive stages of Initiation, of Illumination, and of Perfection, necessary to fit him for an endless union with Light, the Great Creator."||

Thus we are told that at a certain point in Aahlu, the territory of illumination, the Osirified, the purified soul, has achieved the "Passage of the Sun"—that is to say, has passed beyond the mind-plane—he opens the Gates of the Celestial Nile and receives the Atf-crown of Illumination, "fashioned after the form of the Zodiacal light, the glory of the supreme heaven." This is presumably the crown of lives referred to in our treatises,

\* *Op. cit.*, pref. v.

† *Ibid.*, p. 13.

‡ The image-doctrine of our treatises.

§ This is an error, *initiation* consisted in just the fact that the after-death consciousness was realised in the body, while a man still lived.

|| *Ibid.*, p. 24.



which he receives in the sphere called "eighth," and with which he goes to the Father.

The guide and conductor through all these grades was Thoth the Eternal Wisdom;\* and we are told that:

"Thoth, the Divine Wisdom, clothes the spirit of the justified a million times in a garment of true linen, of that substance, that is to say, which by its purity and its brilliancy reminds us of the mantles, woven out of rays of light, wherewith the sun enwraps the earth afresh each day as she rotates before him: just as the soul of man is invested with new radiance each time that he turns to the presence of his Creator." Again, "in the harmonious proportion of the universe," the Egyptians saw "the Eternal Wisdom, Thoth, 'the Mind and Will of God.'"†

We have seen that Pietschmann considers the original of Tehut, the God of Wisdom, to be nothing more than the ibis-headed moon god, thus intentionally deriving the origin of the Great Initiator from what he considers to be the crude beginnings of primitive ideas. But Thoth was the Great Reckoner, the recorder of the Balance of Justice, the Teller of the Kârmic Scales. Now the time-recorder for the Egyptians was the moon, "for if we consider the motion of the moon relatively to the sun, we shall find that the time that it takes in covering a space equal to its own disc is just an hour. . . . Now, that measure of the 'Hour' was peculiarly sacred in Egypt: each of the twenty-four which elapse during a single rotation of the earth being consecrated to its own particular deity, twelve of light and twelve of darkness. 'Explain the God in the Hour,' is the demand made of the adept in the Ritual when standing in the Hall of Truth. And that God in the Hour, we learn, was Thoth, the 'Lord of the Moon and the Reckoner of the Universe.'"‡

Again, with regard to the moon phases, the first day of the lunar month was called "the conception of the moon," the second its "birth," and so on step by step till it was full. Now the time of all lower initiations was the full moon. Thus "in the lunar representations on the walls of the temple of Denderah

\* *Ibid.*, pp. 14, 15.

† *Ibid.*, p. 23.

‡ *Ibid.*, p. 30.



we have fourteen steps leading up to the fifteenth or highest, whereon was enthroned Thoth, the Lord of the Moon.”\*

For some such reasons was Tēhut called Lord of the Moon, not that the moon gave birth to the idea of Tēhut. We must not seek for the origin of the Wisdom tradition in its lowest symbols. For in the inscription on the coffin of Ankhnes-Ra-Neferab—that is of her “whose life was the Sacred Heart of Ra”—we read, “Thy name is the Moon, the Heart of Silence, the Lord of the Unseen World”†—of the space “as far as the moon,” or the “sublunary region,” as the old books say, the first after-death state, where souls are purified from earthly stains.

The end set before the neophyte was illumination, and the whole cult and discipline and doctrines insisted on this one way to wisdom. The religion of Egypt was essentially the Religion of the Light.

But “most characteristic of all was the omnipotent and all-dominating sense of the fatherhood of God, producing the familiar and in some respects even joyous aspect which the Egyptian imparted to the idea of death.” And “to the sense which the priests at least possessed, both of the divine personality and of their own ultimate union with the personal deity [the Logos], far more probably than to any artificial pretension to a supposed exclusiveness, may be ascribed the mystery enshrouding their religion.”‡

And as Light was the Father of the Religion of Illumination so was Life, his consort or syzygy, the Mother of the Religion of Joy. “Life was the centre, the circumference, the totality of Good. Life was the sceptre in the hand of Amen; life was the richest ‘gift of Osiris.’ ‘Be not ungrateful to thy Creator,’ says the sage Ptah-Hotep, in what is perhaps the oldest document in existence, ‘for he has given thee life.’ ‘I am the Fount of Light,’ says the Creator in the Ritual. ‘I pierce the darkness. I make clear the path for all; the Lord of Joy.’”§ Or again, as the postulant prays to the setting sun: “O height of Love, thou openest the double gate of the Horizon.”||

\* *Ibid.*, p. 194      † *Ibid.*, p. 161.      ‡ *Ibid.*, pp. 18, 20.

§ *Ibid.*, p. 36.

|| *Ibid.*, p. 153.



Here we have the full doctrine of the Light and Life which is the keynote of our treatises. Again, the doctrine of the endless turning of the spheres, which "end where they begin," in the words of *The Shepherd*, is shown in the great fourth year festival of Hep-Tep or "Completion-Beginning," when "the revolution and the rotation of our planet were simultaneously completed and begun afresh."\*

That the ancient temples of initiation in Egypt were models of the "Heavenly Jerusalem," to use a Jewish Gnostic term, or, in other words, of the type of the world-building, we have already seen. Thus it is with interest that we read the remarks of Mr. Adams on the temple of Denderah (or Annu), rebuilt several times according to the ancient plans, and an important centre of the mystery-cultus. The temple was dedicated to Hat-Hor, whose ancient title was the Virgin-Mother.

"In the centre of the temple is the Hall of the Altar, with entrances opening east and west; and beyond it lies the great hall of the temple entitled the 'Hall of the Child in his Cradle,' from whence access is obtained to the secret and sealed shrine entered once a year by the high priest, on the night of midsummer."†

There were also various other halls and chambers each bearing a distinctive name, "bearing reference, for the most part, to the Mysteries of the Light and of a divine Birth." We have such names as: Hall of the Golden Rays, Chamber of Gold, Chamber of Birth, Dwelling of the Golden One, Chamber of Flames.

Now as the famous planisphere of Denderah—a wall-painting transferred bodily from the temple to Paris, early in the present century—"contains the northern and southern points, we are enabled to correlate the parts of that picture with the various parts of the temple, and thereby to discover a striking correspondence between the different parts of the inscription and the titles of the chambers and halls occupying relative positions."‡

Thus we have in the planisphere corresponding to the halls and chambers such names as: Horus, the Entrance of the Golden Heavens, the Golden Heaven of Isis, Horizon of Light, Palace

\* *Ibid.*, p. 37.

† *Ibid.*, p. 71.

‡ *Ibid.*, p. 75.



Chamber of Supreme Light, Heavenly Flame of Burning Gold. "And as the chief hall of the temple was the Hall of the Child in his Cradle, so the chief representation on the planisphere is the holy Mother with the divine Child in her arms."

Now the great mystery of Egypt was the second birth, the "Birth of Horus." In the *Virgin of the World*, a long fragment of the lost Trismegistic treatise, *The Sacred Book*, preserved by Stobæus, Isis says to Horus: I will not tell of this birth; I must not, mighty Horus, reveal the origin of thy race, lest men should know in the future the generation of the Gods.\* Of the nature of this rebirth we are already familiar from our four treatises. But in spite of such clear indications the mystery of the Golden Horus has not been revealed.

In another passage from the same book† Isis declares that the sovereignty or kingship of philosophy is in the hands of Arnebeschenis. This transliterated Egyptian name is given by Pietschmann‡ as originally either Hor neb en xennu (Horus the Lord of xennu), or as Hor nub en xennu (the Golden Horus of xennu). His hieroglyph was the golden hawk, who flies nearest the sun, and gazes upon it with unwinking eyes, a fit symbol for the new-born, the "man" illuminate.

Indeed, says Mr. Adams, "throughout the sacred writings of Egypt, there is no doctrine of which more frequent mention is made than that of a divine birth."§

In what circle of ideas to place the Birth of Horus the Theosophical student may perhaps glean from the following interesting passage of our author:

"In the Teaching of Egypt, around the radiant being, which in its regenerate life could assimilate itself to the glory of the Godhead, was formed the 'Khaibit,' or luminous atmosphere, consisting of a series of ethereal envelopes, at once shading and diffusing its flaming lustre, as the earth's atmosphere shades and diffuses the solar rays. And at each successive transformation (Ritual lxxvii.-lxxxvii.) it descended nearer to the moral

\* See Ménard, *op. cit.*, p. 199.

† See Stobæus, *Physica*, i., 485 (ed. Gaisford; Oxford, 1850).

‡ *Op. cit.*, p. 44.

§ *Ibid.*, p. 89.



[? normal] conditions of humanity. From the form of the golden hawk, the semblance of the absolute divine substance of the one eternal self-existent being, it passes to the 'Lord of Time,' the image of the Creator, since with the creation time began. Presently it assumes the form of a lily [lotus], the vignette in the Ritual representing the head of Osiris enshrined in that flower; the Godhead manifested in the flesh coming forth from immaculate purity. 'I am the pure lily,' we read, 'coming forth from the lily of light. I am the source of illumination and the channel of the breath of immortal beauty. I bring the messages; Horus accomplishes them.' Later the soul passes into the form of the uræus, 'the soul of the earth.' . . . And finally it assumes the semblance of a crocodile; becoming subject, that is, to the passions of humanity. For the human passions, being part of the nature wherein man was originally created, are not intrinsically evil, but only become evil when insubordinate to the soul."\*

And not only was the deity worshipped as the source of Light and Life, but also as the fount of Love. "I am the fount of Joy," says the Creator in the Ritual, and when the Atfcrown of illumination is set upon the head of the triumphant candidate after accomplishing the "Passage of the Sun," as referred to above, the hymn proclaims that "north and south of that crown is Love."† Into this Love the catechumen was initiated from the Secret Scroll, whose name is thus given in one of the copies: "This Book is the Greatest of Mysteries. Do not let the eye of anyone look upon it—that were an abomination. *The Book of the Master of the Secret House* is its name."‡

The whole conception of the doctrine exposed in its chapters is instruction in Light and Life.

But are we to suppose that the majority were really instructed in this wisdom, for we find it customary to wrap up some chapters of this Secret Scroll with almost every mummy?

\* *Ibid.*, pp. 163, 164. The doctrine of the passions here set forth is identical with the view we enunciated in commenting on *The Shepherd*.

† *Ibid.*, p. 95.

‡ *Ibid.*, p. 96. The title seems to be found only in the latest recension of the twenty-sixth Saite dynasty—the time of our King Ammon—but certainly no better one can be suggested.



By no means. It seems to me that there are at least three phases in the use of this scripture and in the process of degeneration from knowledge to superstition which can be so clearly traced in the history of Egypt. First there was the real instruction, followed by initiation while living; secondly, there was the recitation of the instruction over the uninitiated dead to aid the soul of the departed in the middle passage; and thirdly, there was the burying a chapter or series of chapters of the *Book of the Master* as a talisman to protect the defunct, when in far later times the true meaning of the words written in the sacred characters had been lost, and they were superstitiously regarded as magical "words of power."

The recitation of some of the chapters over the dead body of the uninitiated, however, is not to be set down as a useless superstition, but was a very efficacious form of "prayers for the dead." After a man's decease he was in conscious contact with the unseen world, even though he may have been sceptical of its existence, or at any rate unfit to be taught its real nature, prior to his decease. But after the soul was freed from the prison of the body, even the uninitiated was in a condition to be instructed on the nature of the path he then perforce must travel. But as he could not even then read the hieroglyphics of the sacred tongue, the initiated priest recited the passages.

"For the doctrine contained in those mystic writings was nothing else than an account of the Path pursued by the Just when, the bonds of the flesh being loosed, he passed through stage after stage of spiritual growth—the Entrance on Light, the Instruction in Wisdom, the Second Birth of the Soul, the Instruction in the Well of Life, the Ordeal of Fire, and the Justification in Judgment; until, illumined in the secret Truth and adorned with the jewels of Immortality, he became indissolubly united with Him whose name, says the Egyptian Ritual, is Light, Great Creator."\*

It should, however, be remembered that this must not be taken in its absolute sense even for the initiate, much less for the uninitiated. For even in the mystic schools themselves, as we have seen from our treatises, there were three modes in which

\* *Ibid.*, pp. 103, 104.



knowledge could be communicated—"By simple instruction, by distant vision, or by personal participation."\* For indeed there were many phases of being, many steps of the great ladder, each in ever greater fulness embracing the stages mentioned, each a reflection or copy of a higher phase.

Thus, for example, "the solemn address, described in the *Sai-an-Sinsin*, of the 'Gods in the House of Osiris,' followed by the response of the 'Gods in the House of Glory'—the joyous song of the holy departed who stand victorious before the judgment-seat, echoed triumphantly by the inner chorus of their beloved who have gone before them into the fulness of life"†—must be taken as indicative of several stages. Such, for instance, as the normal union of the man's consciousness with that of his higher ego, after exhausting his spiritual aspirations in the intermediate heaven-world—this is the joining the "those-that-are" of *The Shepherd* treatise, in other words, the harvest of those past lives of his that are worthy of immortality; or again the still higher union of the initiated with the Mind, the buddhic plane; or again the still sublimer union of the Master with the nirvânic consciousness; and so on to still greater glories.

Thus we are told that the new twice-born, on his initiation, "clothed in power and crowned with light, traverses the abodes or scenes of his former weakness, there to discern, by his own enlightened perception, how it is 'Osiris who satisfies the balance of him who rules the heavens'; to exert in its supernal freedom his creative will, now the lord, not the slave of the senses; and to rejoice in the just suffering which wrought his Illumination and Mastery."‡

But higher and still higher he has yet to soar beyond earth and planets and even beyond the sun, "across the awful chasms of the unfathomable depths to far-off Sothis, the land of eternal dawn, to the ante-chamber of the infinite morning."§

Many other passages of great beauty and deep interest could we quote from the pages of Mr. Marsham Adams' illuminative study, but enough has been said for our purpose. The Wisdom of Egypt was the main source of our treatises without a doubt. Even if only one-hundredth part of what our author writes were

\* *Ibid.*, p. 148. † *Ibid.*, p. 120. ‡ *Ibid.*, p. 185. § *Ibid.*, p. 186.



the truth, our case would be established ; and if Egypt did not teach this Wisdom, then we must perforce bow down before Mr. Adams as the inventor of one of the most stupendous religions of the universe. But the student of occultism knows that it is not an invention, and though, if he be a scholar at the same time, he cannot but regret that Mr. Adams has omitted his references, he must leave the critics to one or other of the horns of the dilemma : they must either declare that our author has invented it all and pay homage to what in that case would be his sublime genius, or admit that the ancient texts themselves have inspired Mr. Adams with these ideas. And if this be a foretaste of what Egypt has preserved for us, what may not the future reveal to continued study and sympathetic interpretation !

G. R. S. MEAD.

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#### PARADISE REFUSED

WHAT can we conceive of the first Eden which we might not yet win back if we chose? It was a place full of flowers, we say. Well, the flowers are always striving to grow wherever we suffer them; and the fairer the closer. There may, indeed, have been a fall of flowers, as a fall of man; but assuredly creatures such as we are can now fancy nothing lovelier than roses and lilies, which would grow for us side by side, leaf overlapping leaf, till the earth was white and red with them, if we cared to have it so. And Paradise was full of pleasant shades and fruitful avenues. Well what hinders us from covering as much of the world as we like with pleasant shade, and pure blossom, and goodly fruit? Who forbids its valleys to be covered over with corn till they laugh and sing? Who prevents its dark forests, ghostly and uninhabitable, from being changed into infinite orchards, wreathing the hills with frail-floralled snow, far away to the half-lighted horizon of April, and flushing the face of all the autumnal earth with glow of clustered food? But Paradise was a place of peace, we say, and all the animals were gentle servants to us. Well, the world would yet be a place of peace if we were all peacemakers, and gentle service should we have of its creatures if we gave them gentle mastery. But so long as we make sport of slaying bird and beast, so long as we choose to contend rather with our fellows than with our faults, and make battlefields of our meadows instead of pastures—so long, truly, the flaming sword will still turn every way, and the gates of Eden remain barred close enough till we have sheathed the sharper flame of our own passions, and broken down the closer gates of our own hearts.—JOHN RUSKIN.



## CHRYSOSTOMOS: A PLATONIC DIALOGUE

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### PERSONS OF THE DIALOGUE

AGATHON, who is the narrator of the dialogue to DELIOS.

CHRYSOSTOMOS. GORGIAS. BASILIOS.

SCENE: The House of Chrysostomos in an Avenue by the Public Garden to the north-west of Athens.

PLACE OF THE NARRATION: The Gymnasium in the south of Athens.

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DELIOS. Do you remember, Agathon, that when I saw you last we were speaking of a method of so employing the period of sleep that it might not be fruitless? I asked you, if you should meet with Chrysostomos, to request from him what he might be willing to tell of this matter. Have you yet seen the philosopher?

AGATHON. I have both seen the philosopher, Delios, and have received instruction.

DELIOS. While, then, we are resting between the exercises, I wish that you would impart to me, as exactly as you can, what you heard. For the words of the wise ought by no means to be concealed, but ought rather to be spread abroad.

AGATHON. I will begin at the beginning and endeavour to repeat the entire conversation.

DELIOS. But first inform me, O Agathon, where you met the philosopher and how you opened the affair to him.

AGATHON. I had occasion to repair to the house of Chrysostomos on a matter connected with my office, which, as you know, concerns certain books; and having transacted my business I went into an inner room, for they told me that Chrysostomos would shortly come in. Presently, indeed, he entered,



and having been told by someone that I desired to speak with him, when we had saluted each other he himself enquired of me what I wished to ask. Upon this I said: "It has been told me, Chrysostomos, that among the mysteries which you do not refuse to impart to those who are seeking after wisdom, there is a teaching which explains what happens to the soul when the body is wrapped in sleep. Now I do not believe that the Gods will that so great a part of a man's life should be useless, and his soul so long steeped in oblivion. If, therefore, there be a method of employing those hours of slumber, and if it be not unlawful to ask it, I pray you to instruct me therein. And certain of my friends also desire to know this."

"There is a method," said Chrysostomos, "and it is not so great a mystery. But tell me why you desire to know it. Is it from curiosity, or for what other reason?"

"There are some, Chrysostomos," I replied, "whom I heartily desire to help, and since I can but scantily serve them while I wake, I would fain find means to help them at some other time."

"You are right," he said, "nor could you have a better reason. But as for those who pry into these things merely from an inquisitive fancy, or because they would have their will on their enemies, it is not well to aid them to injure both themselves and others. You have heard," he continued, "that besides this outer garment of the soul, which you see and touch, it has several other inner vestures?"

"I have heard," I replied, "that many bodies surround the soul, as the coats of an onion cover its heart, so that the soul itself is concealed beneath a succession of wrappings."

"Say rather the soul surrounds many bodies; but I love not these unsavoury similes," said Chrysostomos, smiling. "Moreover, your illustration is not exact, since these 'coats' of the soul are not in layers, the one over the other, but interpenetrate, the more subtle through the more dense. Now, where a man's consciousness is most active there is he awake, but in regard to other things and conditions he may be said to be asleep. Do you agree to this?"

"I agree."



“ Know then, Agathon, that this falling asleep is nothing but the consciousness of the man forsaking his most dense vehicle and becoming active in a more subtle. But since men of the ordinary sort do not fully know how to employ even the vehicle next in density to this outer one, or how to inhabit even the next sphere to this (as for the most part they sink themselves in follies and trivial pursuits), so they are not actively conscious in their more subtle vehicle, but remain heedless of the world about them; as it were in a dream. Yet not so much as that they may not go whither they desire, and in a manner do what they desire, if but they heartily desire it. For they can awake to what they desire.”

“ Is desire then so powerful ? ”

“ When it is transformed into will; for will is the secret of all power. Those only cannot attain who do not know how to will. He who knows how to will, and also how not to will, has become a God.”

“ Then, since I so much desire it, can I go forth at night to help ? ”

“ You can if you use your will.”

“ But I think that I do not know how to use my will, if indeed I have any will to use.”

“ Perchance you have more than you think. But as to using it, how then do you accomplish anything ? ”

“ By Apollo, Chrysostomos, I hardly know.”

“ Let us take an example. If it occurs to you to do a certain thing, such as to go to any place, how do you proceed ? By thinking about it, or by not thinking about it ? ”

“ By thinking about it, of course.”

“ And in what manner ? ”

“ First, I suppose, I think that I can do it, and then I firmly intend it in my mind. And having considered the end of my journey, and determining upon it, I set out.”

“ Do you suppose that will is always of the same nature, or can it alter its nature ? ”

“ It must be always of the same nature.”

“ Its use, then, will be always the same ? ”

“ How not ? ”

“ It seems to follow, then, that if you wish to go forth dur-



ing your sleep you have only to think that you can do it, to consider it stedfastly in your mind, and, determining upon it, you will set out."

"This seems, indeed, to be the inference."

"And this, my dear friend, is the truth. You see that the way is neither difficult nor mysterious; for the necessary thing is only strongly to intend your mind upon your purpose immediately before you wish to go."

"Will you explain to me exactly in what manner I should think of it?"

"Is there anything further to explain? When you go to rest, having offered a libation and made an invocation to Hermes, the conductor of souls upon this road, or to whichever God you prefer, first of all endue a cloak to protect you during your journey. Employ then all your powers in thinking of the one whom you desire to reach and in determining to help him. Maintain this thought in your mind until you fall asleep; whereupon very swiftly you will arrive at your destination."

"And is this a feat which I myself could accomplish to-night, or is it a thing which one must essay every night, counting himself fortunate if he achieve it after several years?"

"You may achieve it to-night, in the space of a few moments."

Thus spoke Chrysostomos to me, positively asserting this.

DELIOS. This seems to me a marvellous thing, Agathon, but it is no less delightful than marvellous, and I shall certainly attempt it. But what should the philosopher mean by his direction about a cloak? For how could a woollen garment enwrap an immaterial body?

AGATHON. He did not, as I imagine, mean a cloak of earthly texture, any more than by the libation he could have intended the pouring out of wine. But doubtless he referred to a method which is adopted by the wise in these matters to protect themselves from evil daimons. And instead of a libation he spoke of an offering more difficult and more dear to the Gods.

DELIOS. I understand what you mean. But go on, I pray you, to tell me what else you heard.

AGATHON. After this I asked Chrysostomos whether the



resolve to go forth and help, to be effective, must be thought upon just before falling asleep.

"It must be," he replied.

"Then if a man were to omit that, how much soever he might at other times determine to help his friend, his will would be fruitless?"

"It would not be fruitless," said he, "inasmuch as a determination to help another is never fruitless. But if you did not use your will, as I have explained to you, just before you slept, you would not reach your friend. You would remain in your subtle vehicle near your dense body, thinking about helping him at some future time."

"Apollo deliver me," I cried, "from such a waste of time! And that I may no further waste yours, Chrysostomos, let me now depart, heartily thanking you for what you have told me."

"But is there nothing more," said he, "that you wish to ask?"

"Many things," I replied, "but I would not willingly be troublesome."

"My friend, it will not be troublesome," said Chrysostomos. "Ask on, and let me answer what I can."

"Tell me, then," I said, "whether it is necessary for a man, before going, to determine upon some particular manner of helping, or upon some special thing to do for his friend?"

"Not at all necessary," he replied.

"Then when I reach my friend shall I know what it is best to do for him?"

"My dear Agathon," said Chrysostomos, "do you not imagine that in the subtle vehicle of your soul you are able to see with far greater clearness, and understand much better what it is best to do, than hampered by this dense one? You will immediately discover what is desirable and proceed to do it."

"And what manner of service could one render?"

"If the mind of your friend be troubled or his heart distressed you will bring him consolation and peace. If you should find him sick or weary you will give him strength and healing. If evil creatures approach him you will cause them to depart. Many are the things that you may do."



Now we had heard voices and footsteps in the court, and here we were interrupted by a slave, who came to announce that they had prepared supper.

“Come,” said Chrysostomos to me, “if you disdain not so frugal a meal, come and partake of it, and if you wish to speak more of these things we can continue the conversation.”

Accordingly we went into the dining-room, and there we found Gorgias and Basilios, who had returned from the Palaistra while we were talking. Both of them you know, Delios, do you not?

DELIOS. Is it not that Gorgias who is so learned in the wisdom of the ancients, and who has written many admirable treatises upon the great philosophers?

AGATHON. The same, and an old companion of Chrysostomos.

DELIOS. And Basilios is a disciple of Chrysostomos, is he not?

AGATHON. Yes. He is but a youth; nevertheless, wiser in strange knowledge than many of his elders.

DELIOS. As who ought not to be, having such an instructor?

AGATHON. You say right, Delios. When, therefore, I had saluted these two, we reclined and began to eat.

DELIOS. Was it philosophers' fare?

AGATHON. Such as Pythagoras had approved, But I for my part could pay little heed to the repast, for my mouth was less hungry than my ears; and as I was reclining next to Chrysostomos I continued to question him.

DELIOS. What more, O Agathon, did you ask?

AGATHON. I asked him if there were not to be found men who were fully conscious in their subtle body and by no means dreaming in it.

“Most certainly,” he replied.

“What is the difference,” I said, “between being thus fully awake and being able to reach and help a man as you have been explaining to me?”

“The difference is this: as you now are you can reach your friend, and while you are helping him you will be wide awake. But having done for him all that you can do you will relapse



into dreams, and so remain until the next opportunity of helping him. Whereas if you were fully awakened, after having attended to your friend you would go to some other person, and thus continually find something to do."

"And to become fully awakened, what more is needed?" I asked.

"Did you not gain a prize for running, Agathon, at the Pythian games?" said Chrysostomos.

"Yes," I answered. "I gained the first prize two years ago."

"And next year you intend, as I have heard, to become a competitor in the Pentathlon?"

"Yes, Chrysostomos."

"Then you can tell me the difference between the preparation required for the race and that necessary for the Pentathlon?"

"For the Pentathlon, naturally, a much longer training, and a more complete one, is necessary, since different qualities are demanded for the additional exercises."

"So is it with the matter about which you are asking. He who would be completely conscious in his subtle vehicle must develop in himself certain necessary qualities, and to do this a stricter training is required."

"But at once and without more training I could go to my friend and help him?"

"As I have said."

"And those to whom we go in this manner, can they know it?"

"They may know it."

"Yes," said Gorgias; "I knew a certain man who thus went to visit his friend that was sick. He was seen and recognised not only by his friend but by others who were with the sick man."

I asked how this could be.

"Either," said Chrysostomos, "those who saw him used not the eyes of their dense body, but a subtler and more piercing sight, or the man himself when he was there assumed a dense body which ordinary sight could see."



"How," said Basilios, "if the dense body were to awake while the man was away, would the man suddenly vanish from the sight of his friend?"

"Yes," replied Chrysostomos, "he must at once disappear."

"And without doubt," said Gorgias, "his friend would conclude the whole to be nothing but a dream."

"Chrysostomos," I asked, "would there be many ill things to be met? Are there not swarms of evil daimons infesting the air, which a man must encounter and subdue? Though craven indeed were he who would not withstand the Eumenides themselves for the sake of helping his friend."

"Doubtless," said he, "there are many such daimons, yet there is nothing that can resist a determined will. But a man not yet fully awakened in his subtle body would pass through the midst of them as though they were not there, and reach his destination without even having seen them."

By this time supper was ended and we rose from the couches. I thanked Chrysostomos with due reverence for his instruction; and having saluted the company departed to my home.

DELIOS. And as the exercises are over, we must go. But do you, Agathon, since our road is the same, walk with me, that we may speak more of this.

AGATHON. Most willingly. Let us go.

AGATHA LEIGH.



## NATURAL LAW IN THE SPIRITUAL WORLD

IF we look broadly at the history of religion in the western world, that is to say the history and development of the Christian Church and Christian theology, we find it marked by one fundamental all-controlling principle—the principle of *supernaturalism*. It is not merely that Christianity claims to be a supernaturally *revealed* religion, that it claims for its founder an altogether unique position as a divine incarnation, isolated and differentiated from all possible human experience in the past or in the future, or that it arrogates to itself an entire monopoly of *miraculous* evidence; but the fundamental principle which has dominated the whole of its conceptions and its dogma, which has been at one and the same time the source both of its strength and of its weakness, has been the conception of the so-called *spiritual* world as a region of experience and action utterly unconnected with the facts of the so-called *natural* world; a region separate, apart, unknown save by special revelation, and unreachable save through the portals of the grave.

Thus the Christian Church has made itself the great exception in human experience and human knowledge; and by that fact it has even been compelled in very self-defence to combat the natural, and in the end irresistible, evolution of the intellectual and rational faculty in man. The history of Christianity is the history of one long conflict between supernaturalism and rationalism; and whatever we may think of the position to-day, however much we may welcome the signs of rationalism within the Protestant Church itself, the fact remains, that, for all practical purposes, for all that the Christian Church exists as an organisation, or for all that it can put forward as *spiritual* truth, it is to-day, and must be—if it would maintain itself on the basis of those traditions to which alone it owes its existence—a super-



natural cult, a miraculously and divinely revealed scheme for the salvation of humanity.

I speak both of the Roman and of the Protestant Church. To the Roman Church we owe the inception and imposition of that unlovely theology and those monstrous claims which for so many centuries have choked the intellectual growth of the western nations, and sent the most glorious representatives of reason and liberty to exile or the stake. To the claim of supernatural origin the Roman Church has added the claim of her own supernatural infallibility from century to century. This is the great element of her strength, it is also the one factor which will assuredly leave her a stranded wreck, far in the rear of the great onward march of human evolution, for it fixes her immovably to the *past*. It has been her strength because the principle of authority is readily exercised over a certain class of egos at a certain stage of evolution. The supernatural authority claimed by the Church of Rome, combined with the temporal power which she was able to wield, and the ever-potent forces of human ambition and greed, enabled her to dominate the whole religious and political western world for centuries. But that is past history; and so surely as the Church of Rome would seek to maintain the doctrines and principles which were once her strength, so surely will they prove to be merely the weakness and senility of her old age.

And what shall we say of the Protestant Church? The Protestant Reformation was a *protest* against the claims of the Roman Church to supernatural authority. But did it introduce any more rational element into the fundamental conceptions of the nature of the spiritual world? It did not. It simply fell back upon the *Bible* as the test and criterion of truth. It was, and is to-day, rooted in supernaturalism, and has fought, and is fighting to-day, for its very life against the rational element in Biblical criticism. It has had to give up many of its once cherished doctrines in face of the irresistible weight of scientific discovery; but in spite of the teachings of a few, a very few, of its leading men, whose wider knowledge and natural genius enables them to see how the progress of human reason must ultimately affect the whole range of Christian doctrine, Protes-



tant Christianity to-day, equally with Roman Catholicism, owes its *raison d'être* to a radical and fundamental supernaturalism, which places the *spiritual* world outside and apart from the *natural* world, unrelated in natural law to the conditions which pertain to human evolution and human experience.

In speaking thus of Christianity I make no reference to the teachings of Jesus of Nazareth. One of the positions which Christian apologists seem inclined to fall back upon in their efforts to claim at least some amount of originality for their teachings, is that of the pure morality and ethics of the supposed founder of their religion. Dropping the miraculous element from his life, they fall back upon the purity of his teachings as regards human conduct. But a wider knowledge of the religions of the East cuts this position from under their feet. There is absolutely nothing unique in so-called Christian ethics. There is not one maxim of conduct to be found in the *New Testament* which was not known and taught by sages and philosophers ages before the beginning of the Christian era. Ethics and morality are the same for all time, and to differentiate Christian ethics is on a par with the folly which would make Christian doctrine the great exception to universal experience; for if Christian ethics are different from those great moral truths which the wise in all ages have recognised and taught, then just to the extent that they are exceptional, they are doomed to sink into disrepute and oblivion. But they are not different; and how the monstrous fabric of Christian dogma, and the iniquitous claims and practices of the Christian Church, could have arisen from the pure teachings of Jesus of Nazareth, is one of the problems which the historian has yet to face. Looking at the evident incongruity, we may well question whether the traditional origins of Christianity are not totally at fault. We know that the early Church authorities destroyed nearly every scrap of evidence as to the derivation of their doctrines. It has been their policy from the commencement to stifle all enquiry and research. Why, if they had only *truth* to proclaim? Possibly after such a lapse of time the truth will only be discovered when Christian doctrine has no longer become of any importance to the world. For let us not lose sight of the fact, that since Christian doctrine has existed for



1900 years, and does exist to-day, it has been and is a necessary factor in the evolution of those egos who come under its influence. Christianity takes its place as a cycle within a cycle. A few, comparatively very few, human egos, in their great cycle of evolution, in their series of reincarnations, have been drawn within its sphere of action. For them it was a necessary stage in their development. For them, whether it brought them a blessing or a curse, it was kârmic.

Let us not lose sight also of the fact that if it were possible to-day to put forward such evidence against the claims of Christianity that its most bigoted defenders would be forced to acknowledge their overwhelming conclusiveness, the result would be to throw thousands of people into such a mental state as to fill our lunatic asylums.

But the great bulk of human egos have never entered the sphere of Christian action. Millions and millions of souls, born ages before the Christian era, millions and millions born during the Christian era, have never even heard the name of Christ. Christian teachers are mightily perplexed how to bring these within the sphere and operation of the "plan of salvation." The original dogmas simply sent them all to hell. But that has become a little too crude for modern thought. If the Church would only accept the doctrine of re-incarnation, she would get out of the difficulty, for then of course all these souls could, in the course of ages to come, attain to the knowledge of Christian doctrine necessary for their ultimate salvation. But we do not as yet see any signs of this position being taken up; rather, we are told that it is one of those questions into which it is useless to enquire, but that doubtless God in His providence will provide a way.

But if supernaturalism has hitherto dominated the history of religion in the West, and if for some time yet to come it must continue to influence a certain class of egos, and the kârmic effects of that which the Church has sown must perchance still leave much to be worked out on the physical plane, yet it is not difficult to see what are the elements and principles of the religion which will lay hold of the minds and imaginations of men in the coming century. Man's religious instinct cannot be de-



stroyed. The forms of religion are destroyed, like everything else that enters into the world of form ; but religion itself lies at the very root of evolution. All evolution is religion. It is the upward trend of that great cycle in which the human soul is evolved and perfected ; in which its divine origin and nature becomes a matter of conscious realisation. And the religion of the future must be one which definitely connects the great facts of physical evolution, the great facts of natural law, with that higher nature and those higher interests which are commonly understood and included in the term *spiritual*.

No religion which places itself outside the facts of human experiences and human reason, which does not definitely connect the known laws of nature with the instincts and aspirations of the soul, can have any chance of general acceptance at the hands of those who will guide the religious thought and mould the religious forms of the coming century.

Outside of the Christian Church are a few sects and a few teachers who have recognised this, and who are manfully striving to evolve, out of the incomplete and fragmentary knowledge as to man's origin and destiny which science can supply, combined with some metaphysics and much of the fundamental principles of ethics, a creed or form of religion which they hope may find in the near future a more universal acceptance, and which in the present does undoubtedly answer to the requirements of many.

But we may well doubt whether religious teachers, falling back upon mere human knowledge and experience such as is commonly available, can evolve therefrom any positive teaching which will satisfy the requirements of the coming age, or even of the present generation of earnest searchers after truth. Something more is required by the ardent souls and eager intellects who are ever pressing forward in the van of the great march of human evolution.

What is that wider and deeper knowledge which many are striving after, with only a dim recognition perchance of its possibility, an instinct, an intuition, that somehow, somewhere, the path is to be found which leads across the apparently impassable gulf between the natural and the spiritual worlds ?

To this question Theosophy gives a clear, definite and formal



answer. There is no actual gulf; the knowledge *is* obtainable; the teachers *are* available. "When the pupil is ready, the master will be found." All knowledge, aye, to the very divinest that it is in our power to conceive, lies open to us. If it is not ours to-day, that is because we are not ready for it. There is no such thing as *revealed* truth in the theosophical sense of the term. Truth, knowledge, power, come to us by the growth of faculty. You may as well speak of revealing the laws of the ocean tides to a jelly fish, as of revealing the laws of the spiritual world to the merely animal man. Evolution is the growth of faculty, the expansion of consciousness, to embrace a wider and wider range of environment. And in this great principle of *evolution*, now so firmly established as a scientific axiom, we have the connecting link, the key which opens to us by a natural process, by *natural law*, the portals of that invisible world, which for so many centuries has been shut off from the religious conceptions of the western nations by the thick darkness of Christian theology and supernaturalism.

We say the western nations, because in the East it has never been so; and although the forms of religion there have suffered much decadence, and much of the ancient wisdom has been lost, yet the supernatural has never been railed off from the natural; and the method of evolution from the natural to the spiritual has always been recognised and taught.

And it is to the East that we must look to-day for the light which shall finally dispel the miasmatic mists of western supernaturalism. The West has no great traditions of ancient wisdom. If we fall back on the Greek philosophers, we are dealing with what, in comparison with the traditions of the East, is but modern history. But the Greek philosophers themselves derived their knowledge through Egypt and Persia from the great stores of early Aryan teaching, as embodied in the sacred books of the East, and taught in all ages by living Masters of the divine science of the soul.

In the light of that divine science, the possibilities of which some of us have learnt to recognise, how grotesque, puerile, and degrading appears that supernaturalism which for so long has dominated the West. We stand in amazement at the sight of



apparently rational men and women accepting without question such monstrous absurdities. Such, however, has been its choking and benumbing influence, that those whose karma has placed them within the vortex, dare not even lift their heads to question, for that very act, they are taught, would be a deadly sin.

But for those who have not been drawn into the vortex or who have happily freed themselves from its paralyzing power, there is now set before them an open door, a straight and well-defined Path, that leads right up to the divinest heights of human evolution. It is the old, old path, trodden by the feet of many who have gone before; and at every stage, though difficulties must be overcome, and evil conquered, yet there is always a helper to be found, and the eager soul is never deserted.

We say that the truths which Theosophy proclaims are the old, old truths of the Ancient Wisdom Religion. It has sometimes been cast as a reproach against Theosophy, that what is new in it is not true, and what is true is not new. But it is the very essence and strength of its teachings that they are not new. Doubtless they are new to many in the present generation. Doubtless also some of the detailed teaching is new in the sense that it has never before been given out plainly to the world, but has been reserved for the inner schools of initiation. But in its broad and fundamental principles, Theosophy is a re-statement of old, old truths, forgotten in the western world, but taught by philosophers, sages and saints in all ages; now in one form, now in another, but always and fundamentally the same truth. What better criterion of truth can there be than this, that it has stood the assaults of time, and perpetually renewed its youth by reincarnating age after age in forms adapted to each successive cycle of man's evolution?

The fundamental principles of Theosophy we say are old, old truths, well recognised and taught by the noblest and best of the race in all ages. How is it then that Theosophy to-day has not received the recognition at the hands of advanced thinkers which such a claim would entitle it to?

Doubtless the answer is to be found in the mode of its presentation, and in the individual idiosyncrasies of a large number of professing Theosophists. The fundamental principles have



been obscured under a mass of details which have often been not merely unessential, but utterly irrelevant. And meanwhile we find the essential principles quietly appropriated by many writers to-day—without acknowledgment—because those principles, once stated, are bound to find acceptance, and are indeed being discovered quite apart from the direct teachings of professing Theosophists.

It is perhaps inevitable that many should be attracted to Theosophy who are quite unable to distinguish the fundamental and essential principles. The possibility of obtaining "occult powers" was bound to lay hold of the imaginations of many who were quite unfitted by training or temperament to possess such powers, or to understand their legitimate place in the natural evolution of the individual and the race. The possession of such powers by certain individuals has too often been associated with a false conception of authority, and a total misconception as to what any one particular incident did really prove. That Theosophy should meet with bitter opposition from dogmatic religion, and equally dogmatic science, is a matter of course; but that it should be discredited in quarters where it might legitimately expect most recognition, is certainly due to mistakes and vagaries, in the karma of which the whole body must share. We shall live down our mistakes, and the future is before us to remedy them.

But to those who can put aside personal prejudices, and distinguish between essentials and non-essentials, Theosophy presents an irresistible claim on the reason, and a noble and inspiring faith in the divine possibilities of our nature. It sets forth fully and completely the *natural law* of our spiritual evolution, an evolution which is the natural sequence of our physical life; an invisible *spiritual* world which is the natural extension of the visible material world, and which is only invisible because we have not yet developed the *faculties* to cognise it. The natural laws of the physical world are but so much of the natural laws of the spiritual world as we have yet been able to comprehend. So much as this indeed others have guessed and taught, apart from Theosophy. But what has been lost sight of is the great fact that there is no break in the line of evolution from the lowest to



the highest. Behind us we see an endless vista of evolutionary forms ever rising through mineral, vegetable, animal and human, to the point we ourselves now occupy. But there is no break in the series at the place where we stand. Such a break would constitute a great exception in the order of nature. We have, however, not merely the strongest grounds for concluding from what we do see of the workings of natural law, that no such break occurs at the position which the most highly evolved man commonly known to the world now occupies, but we have direct evidence of the existence of those elder brothers of the race who have reached a development which the great mass of humanity shall only reach after long ages of evolution yet to come. And to these masters of wisdom we owe it that the great truths of natural law which govern the course and method of human evolution are preserved from age to age; and by them the Path is kept open, so that he who is bold enough may even now step out in advance of his fellows, and by the natural development of latent faculty, may come into conscious relation with that unseen region of the universe, conventionally known as the *spiritual* world.

The principle of natural law in the spiritual world, eminently rational as it is, and pre-eminently the basis of all theosophical teachings, is still too much the antithesis of that supernaturalism which has so long dominated, and still dominates, the great mass of people in the western world, for us to expect in the present generation any widespread acceptance of that principle, or of the direct and positive teachings of Theosophy based thereon. But looking back at the enormous changes in religious thought during the past twenty-five years, and at the forces which are at work to-day in the breaking up of old forms and the growth of new ones, we cannot have the slightest doubt as to the ultimate result.

Those who have really studied Theosophy, who have been able to grasp its fundamental principles, and its real genius and origin, and have kept these steadily in view, so that they have not been shaken by external events in the history of the Theosophical Society, can look forward to the future with the utmost confidence; for as knowledge grows from more to more, the



light from the East grows brighter and brighter ; till at last even the sluggard who has slept long into the day shall be compelled to arise and worship in the temple of truth.

W. KINGSLAND.

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## ANCIENT PERU

(CONCLUDED FROM p. 364)

THE art of painting appears to have been practised to a very considerable extent, and any child who showed special aptitude for it was encouraged to cultivate his talent to the utmost. The methods adopted were, however, quite different from our own, and their peculiar nature enormously increased the difficulty of the work. Neither canvas, paper nor panel was used as a surface, but instead thin sheets of a sort of silicious material were employed. The exact composition of this is difficult to trace, but it had a delicate, creamy surface, closely resembling in appearance that of very fine unglazed porcelain. It was not brittle, but could be bent much as a sheet of tin might be, and its thickness varied according to its size, from that of stout notepaper to that of heavy millboard.

Upon this surface colours of great brilliancy and purity were laid with a brush supplied by Nature herself. It was simply a length cut from the triangular stem of a very common fibrous plant. An inch or so at the end of this was beaten out until nothing was left but the fibre, fine as hair but almost as tough as wire ; and so the brush was used, the unbeaten portion serving as a handle. Such a brush could, of course, be renewed again and again when worn out, by a process analogous to cutting a lead-pencil ; the artist simply cut off the exposed fibre and beat out another inch of the handle. The sharply-defined triangular shape of this instrument enabled the skilful painter to use it either to draw a very fine line or to put on a broad dash of colour, employing in the first case the corner, and in the second the side, of his triangle.



The colours were usually in powder, and were mixed as required, neither with water nor oil, but with some vehicle which dried instantaneously, so that a touch once laid on could not be altered. No outline of any sort was drawn, but the artist had to train himself to dash in his effects with sure but rapid strokes, getting the exact tone of colour as well as the form in the one comprehensive effort, much as it is done in fresco painting, or in some of the Japanese work. The colours were exceedingly effective and luminous, and some of them surpassed in purity and delicacy any that are now employed. There was a wonderful blue, clearer than the finest ultramarine, and also a violet and a rose colour unlike any modern pigment, by means of which the indescribable glories of a sunset sky could be reproduced far more closely than seems to be possible at the present day. Ornaments of gold, silver and bronze, and of a metal of deep crimson colour which is not now known to science, were represented in a picture by the use of the dust of the metals themselves, much as in mediæval illuminations; and bizarre as such a method seems to our modern eyes, it cannot be denied that it produced an effect of barbaric richness which is exceedingly striking in its own way.

The perspective was good, and the drawing accurate, and quite free from the clumsy crudity which characterized a later period of Central and South American art. Though their landscape art was distinctly good of its kind at the time when we were studying them, they do not seem to have made it an end in itself, but employed it only as a background for figures. Religious processions were frequently chosen as subjects, or sometimes scenes in which the king or some local governor took a prominent part.

When the picture was completed (and they were finished with remarkable rapidity by practised artists) it was brushed over with some varnish which also possessed the property of drying almost instantaneously. The picture so treated seems to have been practically indelible, and could be exposed to rain or sun for a long time without any appreciable effect being produced upon it.

Closely associated with the art of the country was its litera-



ture, for the books were written, or rather illuminated, on the same material and with the same kind of colours as the pictures. A book consisted of a number of very thin sheets, usually measuring about eighteen inches by six, which were occasionally strung together by wire, but far more frequently simply kept in a box from three to five inches in depth. These boxes were of various materials and more or less richly ornamented, but the commonest were made of a metal resembling platinum, and adorned with carved horn, which was somehow fastened to the metal surface by some process of softening which made it adhere firmly without the use of either rivets or cement.

So far as we could see, nothing of the nature of printing was known; the nearest approach to it was the use of a kind of stencil-plate to produce numerous copies of some sort of official notice for rapid distribution to the governors all over the empire. No instance has been observed, however, of any attempt to reproduce a book in this way, and indeed it seems fairly evident that such an experiment would have been considered a desecration, for the nation as a whole had a deep respect for its books, and handled them as lovingly as any mediæval monk. To make a copy of a book was regarded as decidedly a work of merit, and many of them were very beautifully and artistically written.

The range of their literature appears to have been somewhat limited. There were a few treatises which might have been classed as definitely religious, or at any rate ethical, and they ran mostly on lines not dissimilar from that of the old priest's sermon, a summary of which I gave a month or two ago. Two or three were even of distinctly mystical tendency, but these were less read and circulated than those which were considered more directly practical. The most interesting of these mystical books is one which so closely resembles the Chinese *Classic of Purity* that there can be little doubt that it is a version of it with slight variations.

The bulk of the literature might be roughly divided into two parts—scientific information and stories with a purpose. Treatises or manuals seem to have existed on every trade or handicraft or art that was practised in the country, and these



were rather as it were official handbooks—not usually the work of any one man, but rather a record of the knowledge existing on their subject at the time that they were written. Appendices were constantly issued to these books as further discoveries were made, or old ideas modified, and every person who possessed a copy kept it religiously altered and annotated up to date. As the governors charged themselves with the dissemination of such information, they were able practically to ensure its reaching everyone who was interested in it, so that the Peruvian monograph on any subject was a veritable compendium of useful knowledge about it, and gave the student in a condensed form the result of all the experience of his predecessors in that particular line.

The stories were almost all of one general type, and were distinctly, as I have said, stories with a purpose. All but invariably the hero was a king, a governor, or a subordinate official, and the narrative told how he dealt successfully or otherwise with the various emergencies which presented themselves in the course of his work. Many of these stories were, as it were, classics—household words to the people, as well known among them as biblical stories are among ourselves, constantly referred to and quoted as examples of what ought or ought not to be done. So in almost any conceivable predicament the man who had to face it had in his mind some sort of precedent to guide his action. Whether all these tales were historical—whether they were all accounts of what had actually happened, or whether some of them were simply fiction—is not certain; but there is no doubt that they were generally accepted as true.

When the scene of such a tale lay in a border province, plenty of wild adventure not infrequently came into it; but happily for our friends the Peruvians that wearisome bugbear of the modern novel-reader, the love-story, had not yet made its appearance among them. Many of the situations which arose in the tales were not without humour, and the nation was joyous and laughter-loving; yet the professedly comic story seems to have no place in its literature. Another and more regrettable gap is caused by the complete absence of poetry, as such. Certain maxims and expressions, couched in swinging, sonorous



speech, were widely known and constantly quoted, much as some verses of poetry are with us ; but, however poetical some of the conceptions may have been, there was nothing definitely rhythmical about their form. "Alliteration's artful aid" was invoked in the case of various short sentences which were given to children to memorize, and in the religious services certain phrases were chanted to music ; but even these latter were fitted in to the chanting in the same way as we adapt the words of a psalm to the Gregorian tone to which it is sung, not written to suit a definite sort of music, as our hymns are.

This brings us to the consideration of the music of these ancient Peruvians. They had several varieties of musical instruments, among which were noticed a pipe and a kind of harp from which a wild, sweet, inconclusive, æolian sort of melody was extracted. But their principal and most popular instrument was somewhat of the nature of a harmonium. The sound was produced by the vibration of a tongue of metal, but the wind was forced into the instrument not by the action of the feet, but by an ingenious mechanical arrangement. Instead of keys such as ours appeared the tops of a cluster of small metal pillars, upon which the fingers of the player pressed, so that a performance upon it irresistibly reminds one of the action of a modern typewriter.

Considerable power and great beauty of expression were attainable with this machine, but the old Peruvian scale in music was the same as that of Atlantis, and it differed so radically from our own that it is almost impossible for us rightly to appreciate the effects produced by its means. So far as we can realize, no such thing as a *piece* of music, which could be written down and reproduced by anyone at will, was known to these people ; each performer improvised for himself, and musical skill among them was not the ability to interpret the work of a master, but simply fertility and resource in improvisation.

Sculpture also was an art fairly well developed among them, though one would perhaps characterize their style rather as bold, dashing and effective than as excelling in grace. Nearly all statues seem to have been of colossal size, and some of them were undoubtedly stupendous pieces of work ; but to eyes accus-



tomed to the contemplation of Grecian art there is a certain air of ruggedness in the massive strength of the old Peruvian sculpture. Very fine work was, however, done in bas-relief; this was almost always covered with metal, and the genius of this people seems to have turned especially in the direction of metal-work—a line in which the most exquisite decorations were constantly produced.

In connection with the daily life of the nation, and its manners and customs, there are some points which at once attract our attention as unusual and interesting. Their marriage customs, for example, were decidedly peculiar, for marriages took place on only one day in each year. Public opinion appears to have expected everyone to marry unless he had good reason to the contrary, but there was nothing that could be thought of as compulsion in the matter. The marriage of minors was prohibited, but as soon as young people came of age they were as free to choose their own partners as they are among ourselves. The wedding, however, could not take place until the proper day arrived, when the governor of the district or town made a formal visitation, and all young people who had attained the marriageable age during the previous year were called up before him and officially notified that they were now free to enter upon the state of matrimony. Some proportion of these would usually have already made up their minds to take immediate advantage of the opportunity; they would therefore step forward before the governor and prefer their request, and he, after asking a few questions, would go through a very simple form and pronounce them man and wife. He would also make an order rectifying the assignment of land to suit the new circumstances, for the newly-married man and woman now no longer counted as members of their respective fathers' families, but were full-fledged householders on their own account. The married man had therefore twice as much land of his own as the single man, but even so he rarely seems to have found the work connected with it at all excessive.

Another peculiarity that seemed of interest was observed in connection with the principal food of the nation. They took, of course, various kinds of food, just as men do now. I do not



know whether animal flesh was prohibited, but it certainly does not seem to have been eaten at the period which we are examining. The potato and yam were cultivated, and maize, rice and milk in various combinations entered largely into their diet. They had, however, one curious and highly artificial kind of food which might have been called their staff of life—which took with them something the place that bread takes with us, as the principal foundation of most of their meals. The basis of this was maize flour, but various chemical constituents seem to have been mixed with it, and the resultant subjected to enormous pressure, so that it came out at the end of the operation as a very hard and highly concentrated cake. Its components were evidently very carefully arranged in order that it might contain within itself everything that was necessary for perfect nutrition in the smallest possible compass, and the experiment was so far successful that a tiny slice of it made sufficient provision for a whole day, and a man could carry with him a supply of food for a long journey without the slightest inconvenience.

The simplest method of taking it was to suck it slowly like a lozenge, but if time permitted it could be boiled or cooked in various ways, all of which largely increased its bulk. Of itself it had scarcely any taste, but it was the custom to flavour it in various ways in the process of manufacture, and these varieties of flavour were indicated by different colours. A pink cake, for example, would be flavoured with pomegranate, a blue one with vanilla, a yellow one with orange, a pink and white striped one with guava, and so on, so that every one's taste might be suited.

This curiously compressed sweetmeat was the staple food of the country, and very large numbers of people took practically nothing else, even though there were plenty of other dishes from which to select. It was manufactured in such enormous quantities that it was exceedingly cheap, and easily within everybody's reach, and for busy people it had many and obvious advantages. Many fruits were cultivated, and people who liked them took them along with their lozenge, but all these additions were matters of taste and not of necessity.

The race as a whole was very fond of pet animals of various kinds, and in the course of ages they had specialized and devel-



oped these creatures to a very extraordinary degree. Small monkeys and cats seem to have been the most general favourites, and there were many fancy varieties of each, bred almost as much out of all relation to the original creature as are the deformities called pugs and dachshunds at the present day. In regard to the cats they appear to have made a great speciality of unusual colours, and they had even succeeded in breeding some of that colour which is so conspicuously absent among quadrupeds—a fairly decided and brilliant blue!

Many people were very fond of birds also, as might be expected in a continent where so many magnificently coloured specimens are to be found; indeed, it is by no means impossible that we owe to their care in breeding some of the splendid varieties of bird-life that now inhabit the forests of the Amazon. Some of the richer ladies had huge aviaries with golden wires in the courtyards of their houses, and devoted all their spare time to the endeavour to cultivate the intelligence and affection of their pets.

The national dress was simple and scanty—just a sort of loose flowing garment not at all unlike some of those that are worn in the East in the present day, except that the old Peruvian wore less white and was more addicted to colour than is the average Hindu of the present day. A Peruvian crowd on a festal occasion was an exceedingly brilliant sight, perhaps only to be paralleled now among the Burmese. The ladies as a rule exhibited a partiality for blue robes, and a dress closely resembling that often assigned by mediæval painters to the Virgin Mary was one of the commonest at the time of which I am writing. The material was usually cotton, though the fine soft wool of the llama and vicuna was also sometimes used. A sort of cloth of great strength was also made from the threads of the maguey, which were chemically treated in some way to make them fit for such use.

The nation had all the facility in the use of purely mechanical methods of rapid calculation which is so characteristic of the Atlantean race. They employed an abacus or calculating-frame closely resembling that used to-day with such dexterity by the Japanese, and they also made a cheaper substitute for such



a frame out of a kind of fringe of knotted cord, which may perhaps be the original of the *quipus*, which the Spaniards found in use in the same country thousands of years later.

In studying an ancient civilization like this so many points of interest crop up—points of resemblance or of contrast with the life of our own time—that the difficulty is rather to decide what to omit in trying to give an account of it than what to include. I do not know how far it is possible to convey to our readers the sense of vivid reality which it all bears to those of us who have seen it, but I trust that for some few at least I may have been not entirely unsuccessful in making this long-dead past live again for a few brief moments. And if that be so the effort will not have been useless, for there is surely much to be learnt by thus examining the earlier history of the human race. We ourselves—many of us who are now living and working in the Theosophical Society—were born at the very time which I have attempted to describe among the inhabitants of old Peru; many dear friends whom we know and love now were friends or relatives in that far-off time also; and very curious and interesting it is to look back into those long-forgotten lives and see what we have gained and what we have failed to gain since then.

At first sight it looks very much as though in many important ways there had been rather retrogression than advance. The physical life, with all its surroundings, was undoubtedly better managed then than, so far as we know, it has ever been since. The opportunities for unselfish work and devotion to duty which were offered to the governing class have perhaps never been surpassed; still it must be admitted that nothing in the way of mental struggle or effort was necessary for the less intelligent classes, though when it did show itself it was richly rewarded.

Undoubtedly the condition of public opinion is not so high, nor is the sense of duty so strong, now as it was then. But the comparison is in truth hardly a fair one. We are as yet a comparatively young race, whereas that which we have been examining was one of the most glorious offshoots of a race that had long passed its prime. We are passing now through a period of trial, storm, and stress, but out of it all we too shall in time emerge



into a season of rest and success, and when that time comes to us, it ought by the law of evolution to reach an even higher level than theirs.

We must remember that, beautiful as was their religion, they had, so far as we know, nothing that could really be called occultism; they had no such grasp of the great scheme of the universe as we have who are privileged to study Theosophy. When our Fifth Root Race reaches the same stage of its life, we may assuredly hope to combine physical surroundings as good as theirs with true philosophical teaching, and with a higher intellectual and spiritual development than was possible for us when we formed part of that splendid old relic of Atlantean civilization fourteen thousand years ago.

C. W. LEADBEATER.

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## INDIVIDUAL AND COLLECTIVE KARMA

WE are all of us familiar with the broad statement that in the animal kingdom there is no such a thing as an individual consciousness; or (what is the same thing in more popular language) that the animals "have no *souls*." The general conception has been given us that at the death of an animal the results of its experience, instead of reincarnating in another individual, become the common property of the species, the family, or the group to which the defunct creature belonged in life; re-appearing as modifications in the instincts by which the newly-born members of the group are provided with guidance for their future existence. We are farther taught that the working of evolution upon these families or groups results in a law not (as is often said) of self-preservation, but of segregation—fresh cleavages being continually developed in what was previously a homogeneous group, until at last no two members are sufficiently alike to share in each other's experience, and the separate individual creature is ready for the descent of the Spirit which shall make it a separate individual human being.

If we ask how this comes about, we have, not precisely an



*explanation*, but, at all events, an intelligible *suggestion*, in the doctrine of vibrations. Let us, for a moment, admit the assumption that matter which has already vibrated in a certain way, and at a certain speed, becomes, so to speak, habituated to this, and is more easily responsive to a perfectly similar vibration than to one which is ever so little out of tune with it. It is evident that we have here the germ of what may in time come to be actual division in what was originally a mass of homogeneous protoplasm; the varying surroundings originating and continually strengthening the different vibrations, until, from the adjoining portions being only somewhat out of tune, they come to jar one with the other to such an extent as to be mutually exclusive, and a sharp boundary or cell wall forms between them.

The original animal groups having, by a continuation of this process, been completely broken up, we learn that there descends upon them the out-pouring (whose nature we need not here enter into) which implants in these creatures the germ of mind, and raises them from the animal to the human kingdom; henceforth to progress as individuals until the time shall arrive when all shall be re-absorbed into the Logos, repeating on the higher scale the pouring of all separate experience into the whole, which had been the rule so far below.

Now there can, for us, be no question that the account of the life-process which I have thus briefly summarised is (to use a very well-known phrase) a "sound and trustworthy statement of the scheme of nature as understood by the initiates of occult science, which may have to be a good deal developed in the future, but will never have to be remodelled or apologised for." But I think no one can have followed the recent discussions on karma, in the *Váhan* and elsewhere, without feeling that for clearing up the questions which have arisen, some amount of the development suggested is actually needed. And for obtaining this the inexorable law is that we must first do our best with the materials we have. It is only tentatively, as a contribution to this work, that I venture to speak at all. For no one knows better than I that the chief danger of going wrong lies in this very attempt to draw out the logical consequences of what we



may call "revelation"; and though I take courage to state how things look to me, and to point out how my views work in, here and there, with other accepted facts, it is not without the fullest consciousness that I may quite possibly, after all, be judged by "those who know" as only "darkening counsel by words without knowledge."

Perhaps a likeness from the world of Art may make clear how it is in my mind to deal with the subject here. When an artist has an extensive landscape to sketch—only five minutes to do it in, and only pen and ink to work with, he will give you the leading masses of light and shade—the lights pure white paper, the darks a mere dash of wet ink; and if he is a real artist the thing will live before your eyes, from these few scratches. But ask him to take it home and make a picture of it. Ah—then come in the *half tints*; over the white paper will be drawn a mass of detail gradating it down to the darkness; out of the black will come one delicate light after another, modelling one detail after another seen in the shade; until for the raw black and white of the sketch you have your finished picture, with hardly so much as the size of a pin's head of actual black or white left in it at all. Something of the same kind has to be done in working out such a brief generalisation as I have referred to; and I have used this simile because in the case of the picture the legitimacy of the process is obvious beyond all question, whilst in metaphysic the case is not so clear. No one will object to the artist, "But in your sketch from nature (which is your only *authority*), the black is jet black up to the boundary—the white unmixed up to the black edge"; whilst this is precisely what I anticipate *will* be said to me as I attempt to show that there is more individuality in the animal, and less in the average humanity, than the first rough outline allows. If I am asked why I thus risk disturbing the tender consciences of the weaker brethren I can only answer that in this direction lie all our chances of reducing the questions of animal karma, of national, race and family karma into anything like intelligible order, and that these questions are actually pressing on us for solution.

To begin, then, from below. In *The Blossom and the Fruit*,



M. C. describes her primitive man as having not yet attained such development as would enable him to distinguish one woman from another. It is evident that such a stage of animal life must have existed, and long continued. That a male and female shall "mate," as it is called—shall distinguish one the other from all their companions and remain faithful to each other their whole lives long—seems to involve a really high approximation to true individualisation; and we should expect that it would be found only amongst the higher animals, and that in these it would be universal—a necessary step to becoming men, and one of the very latest. This, however, is very far from being the actual state of the case. On the one hand we find it occurring as low down as certain fishes; on the other hand, there are races in which it never occurs at all—of which the large and highly developed dog tribe seems an example. Nay, more curious still, we have certain tribes of birds and mammals in which a trifling difference of appearance—not sufficient to ground a distinction of species upon—is accompanied by this difference of habit; so that one kind lives in complete promiscuity whilst in another, which is only to be distinguished from it by the trained eye of a professed naturalist, the male mates with one female only, and is not unfrequently faithful to her even to death. The ordinary method of nature amongst the lower animals seems to be that known to us in the seal tribe, and still better amongst wild horses and deer; the male gets together a herd of females, and has to fight for them whenever a younger male thinks himself strong enough to dispute the headship with him. This practice forms the most indisputable exemplification of the so-called law of the Survival of the Fittest; there being as yet no particular difference between one and another except of physical strength, the continuance and improvement of the breed is provided for by the death or exclusion of the weaker males; and there being as yet no individualisation, no injustice can be done. I am not sure whether one may not venture to attribute some, at least, of the responsibility of the failing of this stage to develop the true mating which *should* follow from it and lead up to the higher life, to human interference. The lion and tiger, as a rule, mate; whilst the domesti-



cated cats show no trace of such a disposition ; nor, so far as I am aware, do *any* domesticated animals. This, however, is but a guess.

I have spoken this by way of example of the great fact which I desire to emphasise, that neither in outward form nor in interior development is there that regular and mechanical order of succession which scientific writers have expended so much labour to establish in the physical world, and which our own authors have a tendency to assume in the higher evolution. By this time it is fairly clear to the scientific mind that the orderly succession which Hæckel, following Darwin, spent so much research and displayed so brilliant an imagination in establishing, is a chimæra of the imagination only ; and we, in our turn, must guard ourselves, in speculating on the order of development, from supposing that the laws of karma and reincarnation can alone, however well understood, furnish the complete explanation of the world as we see it around us. There are other laws we do not understand which break in upon their order. Indeed we cannot too often remind ourselves that everything—even what seems to us the simplest—is very much more complicated than we have any idea of. It would sound like an unbecoming levity to hint that these two laws must, by all the analogy of nature, be only two out of seven, or perhaps ten, Great Laws of Nature, all to come one after another into the sphere of our consciousness as we rise higher and higher, had this not been already suggested, on much better authority than any guess of mine could be.

It must be out of this irregular development that the curious combinations of circumstances arise which give scope to whatever of actual karma may be found working beneath the human level. In treating of this subject in one of the *Transactions* of the London Lodge, Mrs. Sinnett has already said nearly all which can be said, upon a matter of which we know so little. After speaking of the highly developed animal as possessing something which, having been before this time “only a superior form of instinct, now assumes many of the qualities or attributes of reason, only requiring a human organism to bring out the flower of self-consciousness and ego-hood”—she continues,



“I mean that just as humanity is working slowly, and, perhaps, almost unconsciously in the mass, towards godhead or divinity, through the evolution of the soul by reincarnation, so the animal kingdom still more unconsciously, but just as surely, is progressing also through incarnations not yet differentiated towards individuality and ego-hood.” I need only, in order to make this last phrase express completely my own meaning, insert the one word “*fully* differentiated”; for it is evident that even in the lower stage of development from a lower to a higher form of instinct, and far more certainly as this passes into something which (in Mrs. Sinnett’s words), “assumes many of the qualities or attributes of reason,” we have something which cannot be entirely shared with all the other members of the group—something which will find some more responsive to it than others, and which will inevitably, sooner or later, form a cleavage, a new species arising out of the old. And every such cleavage is a fact, an action which must have its results like all other actions; although there is no trace of *moral* responsibility, nevertheless karma is generated. We take, for example, a pet dog, and by the constant play upon it of our human mind we quicken within it the germs of mentality which otherwise would have slept on undisturbed. But in doing so we kindle also the germs of our own human vices; and, for my own part, I have but little doubt that in the majority of such cases it will take the rudimentary human being thus evolved many more or less human lives to outgrow this “original sin” implanted in him altogether without his fault. For ages to come the creature will be a worse man for the evil habits of thought and feeling encouraged in him by the foolish owner of the dog; and this is karma.

I shall, probably, be answered that the out-pouring which the animal receives in order to individualise him as a man *is*, in actual fact, the distinct and sharp division the drawing of which I deprecate. If this *be* so, all that I can say against it goes for nothing. But *is* the out-pouring really of this sudden nature?

To answer this question we must, in the first place, recall the fact that it only hastens a process which, without it, would yet have taken place sooner or later. All these efforts and



approximations towards differentiation of which I have been speaking are truly progress towards mind. That slow evolution of mind from the lowest level of animality which our modern metaphysicians have expended so much labour in working out is a true possibility. It *might* actually have been so with us, had we not been helped from outside. Now, in what manner is this help pictured to us? We are informed that (at least for the majority of us, the O. P.'s whose development we are now discussing) our superiors "projected a spark"—and we are further told that in many cases this spark "burned low." It seems to me that we are fairly justified in concluding from this language that the assistance given was analogous to what we are told of our own action upon our pet animals—a quickening of germs which already existed, rather than an implanting of something hitherto foreign to our nature. There is, however, a statement which seems at first sight to contradict this view in the description given us of the formation of the "causal body," which is another way of looking at the same process.

Mrs. Besant, in *Man and his Bodies* (p. 76), says: "Those who are able to see in those lofty regions say that this form-aspect of the true man is like a delicate film of subtlest matter, just visible, marking where the individual begins his separate life; that delicate colourless film of subtle matter is the body that lasts through the whole of the human evolution."

I hardly dare to venture the suggestion, but I *do* think that to speak of this subtle film as *being* the causal body is a somewhat hasty conclusion from what is seen; and that it is, in truth, rather the cell wall, marking off a certain portion of what has been hitherto the common property and thus, in the most obvious sense of the word, "individualising" it. The recent transformation of the scientific conception of the "cell" will give precisely the idea I wish to convey. When I was a student the "cell" was everything, its contents were a minor point. It was presumed that all its powers were derived from its organisation as something contained within walls—that the cell as a whole "selected" various constituents of the surrounding matter for nourishment or "rejected" waste products no longer required. I cannot here go into the details which by degrees



convinced scientists that the life lay not in the cell wall but in the protoplasm which it enclosed, and that the elaborate details of the cellular organism which were the sole object of study to the histologist of forty years ago really explained nothing at all. I only need it as an illustration of the view which commends itself to me, that the lovely "film" which is seen by our observers is essentially the cell wall of which I have spoken; that its increase in beauty and energy of life is not in any sense due to a development of its *contents*—the separated spark of the One Life which it segregates and encloses from the rest—but to the more and more perfect differentiation whereby that spark is enabled, at this stage of life, to fulfil the purposes of its descent into matter. A curious statement made recently by Mr. Leadbeater is an exact illustration of this view. He says that on ascending to a certain lofty plane of consciousness the causal body simply disappears; not left behind like the astral or mental "corpse" but vanished utterly from existence. It is impossible not to remember in this connection the way in which one cell wall after another vanishes as the atoms are raised from one degree of the etheric plane to a higher one in Mrs. Besant's well-known "Occult Chemistry." One would certainly be inclined to say that that which thus suddenly vanishes can be nothing but a limit, not a separately existing entity.

If this be anything like the fact, there is nothing which need prevent us from regarding the assistance given us from without as a mere help to get over several steps at one stride, instead of being something entirely changing the law of our development. This conclusion works both ways. We no longer need to minimise the tendency towards differentiation in animals; but (and this is a still more important matter) we are also relieved from the theological necessity of regarding everything which wears human form as an entirely detached entity, solely responsible for its own actions. As a matter of fact the stride is nothing like so long as we are accustomed to think; and for many lives after first assuming human shape, the general life of the tribe, and even of the family, is of far greater consequence than the special modifications caused by the action of any individual member. It is this which lies at the foundation of the



failure of Christian missions. Christianity assumes an independent, sharply distinguished individual—a “soul to be saved” (according to its peculiar and eccentric phraseology), which does not, in simple matter of fact, at all exist amongst the savage tribes. The common sense, the common conscience, which is voiced by the elders of the tribe, is far too strong to be overcome by any arguments addressed to any individual member; and with that common soul you have no means of dealing. The full animal community of soul is already destroyed—the whole no longer gains the experience of its severed parts as they pass one by one out of existence; and the worn-out form of society, no longer answering its purpose, needs to be broken up.

ARTHUR A. WELLS.

(TO BE CONCLUDED)

## THEOSOPHICAL ACTIVITIES

WE are glad to learn from the latest Indian mail that Mrs. Besant is well again. A sharp attack of fever prostrated her for a time, but she has thrown it off and is hard at work as usual. We only wish that Mrs. Besant would and could give her body some of the rest it so much needs after so many years of hard work. Every Sunday afternoon at the Benares Lodge meeting our colleague has given a series of especially interesting talks on the “Emotions,” and in November she was to go on a short tour—probably ten days or so—to Lucknow and Cawnpore, partly lecturing for the College, partly visiting the various Lodges. The work of building the new headquarters seems to be progressing rapidly, and they will look quite substantial when complete.

The College is now busy preparing for the University examinations. It is progressing generally. The old part of the College building which has been renovated looks very handsome, and preparations are being made to begin the new class-rooms and boarding-house.

Two new Branches of the Society have sprung into life during



December, one at Antwerp and the other in Florence, where Mrs. Lloyd, who is well-known to many of our members, is working with the new group.

The next Northern Federation meeting is to be at Harrogate on Saturday, January 20th, under the presidency of Mr. Leadbeater. All members of the Society are cordially invited to attend.

The tour among the northern Lodges arranged for Countess Wachtmeister has resulted in considerably increasing the public interest in the work of the Society, besides adding several additional names to the membership roll. From the 10th November till the middle of December the Countess lectured almost daily—often twice on the same day—besides holding receptions for enquirers and meeting members. The tour included Harrogate, Baildon, Bradford, Leeds, Middlesbrough, Ilkley, Ripon, York, Liverpool, Manchester, Sheffield, and Birmingham. The teachings of Theosophy have by means of the energetic work of the Countess been carried into very many homes where they had scarcely been heard of previously, whilst in the minds of people who were only imperfectly acquainted with its objects her eloquent discourses produced a very deep impression. The northern Lodges have cause to be deeply grateful to Countess Wachtmeister for her good work amongst them, and by her kindness and self-sacrificing zeal she has made for herself a warm corner in many hearts. One result of the visit will be to stir up the members to renewed effort both in the way of spreading the teachings and also of working them into their daily lives.

The Blavatsky Lodge closed its list of lectures for the year with a remarkable one by Mr. Leadbeater, on "Death," in which he pointed out how small a time the earth-life of each incarnation occupied when compared with the whole extent of the cycle of the ego's outgoing from, and returning to, its causal body. Thus far too much importance was attached to birth and death, both of which were really only the points where the life came into and retreated from our ordinary physical consciousness.

The Lodge reassembles early in January, and it is hoped that the new rooms of the Section will then be available for its meetings.

Mrs. Lucien Scott's classes on the elements of Theosophy supplied a much-felt want and were highly appreciated. Mrs. Scott hopes to continue them when she returns from Nice in the spring.

On November 22nd Mr. Leadbeater lectured in Bath on "The



States after Death." The room was crowded and the people were enthusiastic. The next evening at Exeter, where Miss Wheaton had worked ably to arrange a meeting, Mr. Leadbeater lectured upon the "Evolution of the Soul"; more people were present than is usual at Exeter. In the afternoon conversation in the Lodge room was utilised to clear up misconceptions by questions and answers. A very well-attended lecture on Friday, November 24th, at Plymouth on "The Astral Body," closed Mr. Leadbeater's western visit. On December 17th Mr. Leadbeater left for Paris, where he remained until after Christmas. Lectures or other meetings were planned for him to the extent of two a day. Countess Wachtmeister has also gone to Paris to work there for a short time.

Mr. J. C. Chatterji has delivered a course of lectures on the Vedic philosophy during November and the first half of December at the Pioneer Club. Our Brâhman colleague's lectures were well attended and much appreciated.

Mrs. Windust writes to us from Holland :

"Going south a few weeks ago in search of sunshine and a much-needed rest, Madame Meuleman and I spent a day in Brussels on our way, and were cordially welcomed by our fellow members. We were glad of the opportunity of being present at one of the Lodge meetings and thus making the personal acquaintance of several members. They made us feel at home, and that we were with fellow-students and fellow-workers and not, as so often is the case with a young Lodge, merely among people interested in Theosophy as a sort of intellectual pastime, a something quite apart from everyday life.

"In Paris lack of time prevented our attending any group meetings, but it was a great pleasure to meet there Dr. Pascal, who is the life and soul of the French Section. At his request we called on some of the Lyons members, and spent a pleasant time with them. But the Lyons Lodge is very young and the members have hardly begun to study regularly as yet, with the exception of the President, who has been a member for some years.

"The Nice Lodge, though smaller in numbers than at the close of last winter, owing principally to the shifting population of the place, holds its meetings regularly twice a week, thanks to the energy of Mrs. Terrell, on whose shoulders the burden of the work falls. The Sunday meeting is conducted in French, the Wednesday meeting, open to visitors, is in English for the sake of the large number of English and Americans who make Nice their winter resort."



Madame Meuleman and Mrs. Windust also visited Rome and speak enthusiastically of their reception there: "We were fortunate in that the lecturer for the Monday evening we were in Rome was Mrs. Cooper-Oakley, who delivered her lecture in French. The prettily arranged and cheerful Lodge room was quite full, and one was struck with the feeling of cordial good-will and comradeship which prevailed among the members as they chatted together in groups before the lecture began."

The following notice announced the visit of our colleague, J. C. Chatterji, to Rome:

"The friends of philosophical studies will be glad to learn that a most learned young Brahmin, Roy Chatterji, is about to arrive in Rome, who will give in the Great 'Aula' of the University (the great hall of the Alexandrian Library), three lectures on the Indian Philosophy, on Thursday 14th, Friday 15th, and Saturday 16th, from 10.30 to 11.30 a.m. Professor Count de Gubernatis, Professor of Sanscrit in the University of Rome, will present the Indian orator, who will speak in English on the three following subjects: (1) The various Philosophical Systems of India, (2) The Vedântin System, (3) Esotericism. His words will be translated by an interpreter into Italian."

We hear from our correspondent in Rome that the students cheered the lecturer to the echo and displayed immense enthusiasm.

Our Amsterdam correspondent reports: The public lectures during the past two months have been by Mr. Pieters in Amsterdam and Rotterdam, Mme. Perk-Joosten in Arnhem, Mr. van Manen in Amsterdam, and Mr. Fricke in Bussum (for the first time) and the Hague.

From the Dutch Indies we receive reports indicating an increased activity in that far-off country. The number of our members over there has increased of late and a few of them in Batavia are trying to organise into a central Dutch-Indian Lodge until more local Lodges can be formed. This would be a great advantage for the spreading of our ideas in the Dutch Indies, where the great distances which separate the members, and the fact that most of them have to change their place of habitation very often, are two great obstacles to an organised and regular work of propaganda.

THE Fourth Annual Convention of this Section was to be held in Dunedin on January 1st and 2nd, 1900. The Dunedin members were hospitably making arrangements for the reception of the delegates and everything points to another harmonious and useful meeting.

New Zealand



Dr. Marques, the capable and kindly Australian General Secretary, reached Auckland on October 25th, on his way from Honolulu to Sydney, and spent a very pleasant day with the members there. Dr. Marques attends the Convention at Adyar this year, and has been appointed to represent the New Zealand Section on that occasion.

Mr. S. Stuart lectured recently in Auckland on "Ethereic Waves," more especially in connection with modern scientific discoveries, such as the Marconi telegraph, Crookes' radiometer, the Röntgen rays, etc. There was a large audience and the lecture was very well reported in the press.

Mrs. Draffin continues her Auckland suburban lectures with success; the formation of groups of students in the various suburbs is confidently looked for.

In Wellington Mrs. Richmond lectured during the month on "The Meaning of Death," and in Dunedin Mr. A. M. Maurais, one of the oldest and most indefatigable workers in New Zealand, gave two lectures in Port Chalmers on "The Heathen Gods" and "The Religion of the Future." A good deal of newspaper correspondence followed.

FROM the American Section we learn that in January Mrs. Davies will begin an extended journey on the Pacific coast and elsewhere.

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## REVIEWS AND NOTICES

### BETWIXT TWO

Purification. By M. Reepmaker. (Paris: Tresse and Stock; 1896.

Price 3 *fvs.* 50.)

Calvaire. By M. Reepmaker. (Paris: P.-V. Stock; 1897. Price

3 *fvs.* 50.)

La Peine du Dam. By M. Reepmaker. (Paris: P.-V. Stock; 1899.

Price 3 *fvs.* 50.)

IT is impossible not to recognise in these three novels the work of a man who has seriously set himself to discover some solution for the problems of life, and no student of Theosophy can fail to be interested in observing how closely in many respects the author's conclusions approximate to the Theosophical point of view. The simple story-



hunter, too, who cares for none of these theories, will find much to content him. The author's style, though in some places somewhat over-elaborated and in others a little abrupt, is, on the whole, easy and vigorous. Some of his backgrounds (notably the description of the dawn which breaks upon the heroine's murder of her lover in *Purification* and the moonlight scene in *La Peine du Dam*—very effective bits of word-painting) are delicately and deliciously touched in, and our writer shows in one or two of his tragic episodes that he does not lack force—sometimes even a certain ferocity. But these books are a striking proof of the difficulty of the task set himself by the thinker who chooses fiction as a means of putting forth his opinions, by the artist who uses his art only as a mounting-block for his theories. Through all three novels the artist is at war with the theorist. Worthy of consideration as are the author's hypotheses, their introduction dislocates the story; well-contrived as is his *mise-en-scène*, it obscures the exposition of his views. As a contributor to ethical thought, Mynheer Reepmaker may do good service to some who are seeking a guide through the labyrinth of life; as a writer of fiction he may alleviate some of its wearier hours. But to double the parts of sage and story-teller in one scene is feat for nothing less than genius; perhaps it is beyond genius itself.

L. L.

#### MYTHOLOGICAL PHYSICS

The Gods of Old and the Story they tell. By Rev. James A. Fitz Simon and Vincent A. Fitz Simon, M.D. (London: T. Fisher Unwin; 1899. Price 10s. 6d.)

This is a disappointing book; it is doubly disappointing because the main idea is a correct one. The contention of the author is that the Gods of mythology and their story give a truly scientific representation of cosmic and mundane processes; this is, we believe, perfectly true, but the methods employed by Messrs. Fitz Simon to substantiate this thesis cannot possibly commend themselves to scientific students of mythology. The authors invite to their aid, as their most potent ally, a fantastic philology that would bring a blush to the face of the hardest word-play monger of antiquity. "Fantastic" is a mild adjective to employ in such a connection; one feels oneself drifting in a Cloud-cuckoo Land of such bizarre etymologies that one is fain to pinch himself to be persuaded that he is still awake.

Moreover the use of the myths is of the most uncritical. Hesiod,



Virgil, Ovid and Horace are quoted as reliable mythologists, instead of their statements being first of all subjected to a rigid analysis, and their poetic imaginings sifted out from the substratum of genuine myth on which they are superimposed. In attempting an interpretation of mythology, the most salutary recipe should be headed with the wise advice "First catch your myth." An author who starts to explain the basic myths of Greek tradition and thinks to find them in their pure forms in Hesiod and the rest, simply throws to the winds the historic factor. All the "most ancient theologians" of Greece based themselves on the Orphic tradition, but of this we hear no word from the first to the last of the 456 pages offered for our perusal.

Again, the physical interpretation of myths—the reincarnation of the Stoic theory—is but one view, very important, it is true, but entirely leaving out of account the living side of things—the "Gods" proper. We hope the new century will see the end of these one-sided views. The solar myth theory, the physical phenomena interpretation, the dawn theory, the "vegetation god" scheme, etc., etc., all represent views which have a grain or several grains of truth in them, but each neglects the main mass of precious metal.

On the other hand, the attempt to trace the fortunes of the nebula of our system in its history of concretion is not unsuccessful, and it is because of this that one feels all the more disappointment with the general work of the authors. If we know anything of the general attitude of mind with regard to such matters, Messrs. Fitz Simon will win favourable notice from neither scholar nor mystic nor scientist. Up to the present there seems to have been a nefast fate hanging over all such efforts to pierce the archaic veil of true mythology, and this because, almost without exception, the innumerable legendary variants have been taken as equally authentic with the true traditions, and the true traditions have never been referred to the type. The traditions are the phrasings suitable to the various world epochs and races, and the legendary variants are the ignorant alteration of the myths to suit the vanity of nations, or even of individuals, or merely feats of the imagination. Real myth-making was a science, but now-a-days it requires very deep delving before even the most fragmentary remnants of this science are really apparent; but when we do disinter a genuine mythical fossil we can hardly doubt that the science was "divine."

G. R. S. M.



## THE REMAINS OF EGYPT'S WISDOM

I. Egyptian Religion : Egyptian Ideas of the Future Life.

II. Egyptian Magic.

By E. A. Wallis Budge, M.A., Litt. D., D. Lit. (London : Kegan Paul, Trench, Trübner and Co. ; 1899. Price 3s. 6d. each.)

OF the many signs of the times which crowd the last skies of the nineteenth century, one of the most noticeable is the growing popular interest in things Egyptian and Chaldæan. Messrs. Kegan Paul are to be congratulated on their enterprise in publishing a new popular series of "Books on Egypt and Chaldæa," and that they have formed no false estimate of the interest of the general public is evidenced by the fact that the first edition of Vols. I. and II. ran out of print before a review copy had been issued. And if the publishers are to be congratulated, still greater credit is due to the author. Dr. Budge has placed the results of his ripe scholarship at the disposal of the general reader in so simple and easy a form that many will fail to appreciate the long years of labour which have formed the preliminary discipline to his lucid summary. But what is most remarkable is the deep sympathy which Dr. Budge displays for all that was best in ancient Egypt, and his freedom from the usual prejudices of a religionist who, instead of studying the faith of a past civilisation on its own ground, persists in holding a brief for his own present faith as though the past had entered into active controversy with him on points which he regards as his own private patents.

Of course Dr. Budge does not go so far as the postulates of students of occultism, and we should not agree with him entirely when he asserts that the soul-state "must belong always to the region of faith"; nor is our learned Egyptologist inclined to give any validity of existence to the "Gods" in the sense in which the occultist recognises them; but in other respects our author treats his subject in a most masterly way, and brings out point after point for which Theosophical students have striven, though without the authority of his technical knowledge.

Never, says Dr. Budge, do we find Egypt without the sublimest ideas of God and the Logos, of immortality and the resurrection, of the man-god and union with God. And with regard to antiquity, we may just as well speak of 12,000 as of 8,000 years. In fact, as Dr.



Budge somewhat mischievously sums it up, no country was better disposed for the reception of Christianity than Egypt.

There were, however, two sides to the religion, as there are in every faith; and the archaic soil, formed of the pre-historic detritus of many ancient customs, rites and superstitions faithfully preserved by the hereditary power of Egyptian conservatism, has to be sharply separated from the higher beliefs and convictions planted in it by a comparatively less archaic civilisation. It is this extraordinary medley of archaic ruins—beliefs, methods, rites, practices, and rule-of-thumb procedures—pertaining to “civilisations” with which we fifth race peoples are now almost entirely out of touch—which is the great puzzle to all students of ancient Egypt, and into this division enter all ideas of “magic” as ordinarily understood, be that magic “white” or “black.” Dr. Budge, however, does very well with so difficult a subject, and gives one a very good idea of the general state of affairs; in fact he does as well as can be expected of anyone who has had no practical experience of his subject. But there’s the rub; our Egyptologists don’t know any magic and our magicians don’t know any Egyptology!

As the books before us are popular, perhaps the most popular question that will be asked is what has Dr. Budge to say as to the *raison d’être* of mummification. Our learned author for his part commits himself to no opinion. In thinking over the whole subject, however, once more, I am very much inclined to find an explanation as much in a low as in a high reason. The persistent *popular* idea of the Egyptians was that they should make every effort to secure themselves a good time in the after-death state. Whatever sublime ideas the priests and initiates had as to that state, the people thought of it as a “summer-land,” a sort of “happy hunting-ground” adapted to the ideals of agricultural Egypt, where “cakes and ale” were plentiful. Everything that fourth race magic had to teach about influencing the dead by means of talismans, mantras, and so forth, was brought into service for this purpose, and elaborate means were taken whereby the physical body should be preserved in order that it might give the “ka” a *pied-à-terre*, a means whereby it could enjoy the offerings, etc., made in the ka-temple or tomb, by the piety of relatives. If food and drink were continually offered, and the proper invocations made to put them *en rapport* with the ka, the “deceased” would presumably be better off in kâma-loka than if no attention were paid to him. If no attention were paid to him, he



certainly would be starved out ; for he would desire and yet have no means of satisfying his desire because of his loss of any *rapport* with the physical. This would account for the careful preservation of the whole body from the point of view of vulgar desirability, but it still leaves the real *raison d'être* of mummification unanswered.

Vols. III. and IV. (which should be now before the public) will deal respectively with the Egyptian Language and the Babylonian Religion, the former by Dr. Budge and the latter by Mr. L. W. King, one of the Assistants in the Egyptian and Assyrian Department of the British Museum. The price (3s. 6d.) of these volumes is well within the most modest means, and if they are as good as Vols. I. and II. no better introductions exist for the beginner. We cordially recommend this series to the careful study of those of our readers whose memory can carry them back to the palmy days of the most sacred nations of antiquity—as they considered themselves—Egypt and Chaldæa.

G. R. S. M.

#### SOME HIGHER PROBLEMS IN THE DOCTRINE OF KARMA

Transactions of the London Lodge, No. 34 (Nov., 1899): Karma.

By A. P. Sinnett. (London: The Theosophical Publishing Society. Price 1s.)

IT is frequently stated that though there are innumerable subjects in the Theosophical programme of such an abstruse nature that even the keenest brain would be severely tasked to grasp their approximate outlines, nevertheless the leading doctrines are so simple that even a child can easily comprehend them. This especially applies to such fundamental conceptions as the tenets of karma and reincarnation. There is of course much that is true in this statement ; it is true of all the leading dogmas of universal Theosophy—but only up to a certain point. Beyond that point—beyond the point where we are no longer satisfied with a child-comprehension of them—the simplest doctrines become so entangled in the world-web that we despair of ever understanding the one without fully comprehending the other. And this is the case beyond all others with the stupendous doctrine of karma. It is so clear, so illuminating, so satisfactory, when we first hear it formulated, that as a rule it is many a year before discontent with our earlier views spurs us on to a wider conception of the law and its workings.



Mr. Sinnett's interesting paper will do good in rousing his readers to grapple with a number of problems which many of them will have hardly yet formulated for themselves. Mr. Sinnett inveighs against the "mechanical theory" of karma, and pleads for the use of the term "accident" as being in a certain sense not illegitimate; he of course in this confines his speculations to the area of a single system, and will not be satisfied by the metaphysical device of flinging the problem into the bosom of the Absolute—there to be absorbed in verbiage.

Our Vice-President thus manages to produce a suggestive essay on a subject which some of our readers, judging simply by the title, may think a somewhat threadbare one, but which in reality is a perennial theme of ever-fresh interest to every deeper student of Theosophy.

G. R. S. M.

#### THE SINCEREST FORM OF FLATTERY

A Short View of Great Questions. By Orlando J. Smith. (New York: The Brandur Company; 1899.)

It is possible that this brief but closely compacted and valuable work may prove, in certain circles, a more effective plea for the doctrines of karma and reincarnation by the very fact that the word karma is nowhere introduced, and that the author makes no reference to the work of our Society or the writings of our authors. Not unfrequently we meet with persons who are strongly prejudiced against anything which bears the name of the Theosophical Society or recalls the memory of its founder, but who are by no means so hopelessly set against the truth of reincarnation. For these it may often be advantageous to have the case for it put, as in the small volume before us, on the simple ground of reason, apart from all reference to current events and from antiquarian researches, which, however interesting to our own students, are not attractive to the general public.

Our complaint of Mr. Smith is solely that he has not taken enough from us. Surely he must himself feel how melancholy a conclusion, how complete a giving himself away to his theological enemies is his statement (on p. 62):

"Evolution is no more the law of the Universe than Devolution. Progress prevails no more than retrogression, action no more than reaction. The ebb and flow of the tide are equal. The Universe as a



whole is probably no better and no worse than it was a million of years ago, and will be neither better nor worse a million years hence."

If this *be* so—if all our exertions result only in the mere flapping up and down of the pigmy waves in a pond—can any fatalism of materialist or theologian be so utterly comfortless? Strange that the keen American intellect should yet be too shallow to grasp the truth our heavier-hearted thinkers of the old world have to hold to for their lives—the truth formulated in our *Idyll of the White Lotus*: "The soul of man is immortal, and *its future is the future of a thing whose growth and splendour has no limit.*" Unless a new gospel has *that* to teach, it is vain; better were it to be "a Pagan, suckled in a creed outworn." To such an idea of the universe as our author here gives us, reincarnation only adds a new horror: that we *are* bound to its wheel, and no way left us of breaking from our chain—not in all eternity. We have only to add to this F. Nietzsche's grotesque but awful dream that in this endless round we must repeat our lives, action for action, and word for word, to attain the climax—a depth beneath the lowest Inferno of Dante's vision; like him let us not speak of it—" *ma guarda e passa!* "

A. A. W.

#### MAGAZINES AND PAMPHLETS

COLONEL OLCOTT refers in the November *Theosophist* to an old favourite of his, the "Barisâl guns," sounds heard at Barisâl resembling the reports of guns, and for which a satisfactory explanation has not yet been found. The Colonel favours an occult one for the reason that the other suggestions do not appear to meet the case. Such phenomena, however, are not exclusively attached to this place, but have been heard in various parts of the world, and in some cases at least appear to be connected with atmospheric conditions. The meetings with Tibetans and the remarks relating to Tibet form an interesting portion of the present chapter. Perhaps the most entertaining part is an account of a theatrical performance in honour of the Colonel's visit, which was represented as the fulfilment of ancient prophecy. H. M. Voltec follows with a paper on the astral light, dealing chiefly with facts in physical science which he regards as analogies to some psychic phenomena. The article on food, written from a Hindu standpoint, is brought to a conclusion. Some curious notes on the alleged marvellous virtues of certain Indian plants are given in a



very brief paper by K. Perrajie. The properties have every appearance of being highly fabulous, but as tradition, no doubt of some antiquity, are interesting. Several other articles are included in the number, among them a careful historical investigation into the life and period of King Asoka.

*The Prashnottara* for November proceeds with Mrs. Besant's conversations on the evolution of man, the effect of sensations on the growth of the ego forming the present subject. The sixth conversation, begun in this number, deals more especially with the manner in which sensations reach the consciousness of the ego in the earliest stages of its existence. The lengthy answer to the question on the Hindu views of marriage is brought to a conclusion.

*The Buddhist*, a copy of which has not been received for some time, arrives from Colombo, but is somewhat behindhand, as the number is for the two months July and August, 1899. The journal appears to have been considerably enlarged and shows great improvement in every respect upon its old style. A number of original articles on Buddhist subjects and a translation of the Vasettha Sutta form the main part of the reading matter, but there appears to be an unnecessary amount of criticism of Christianity, though no doubt the feeling of resentment shown is a natural one in a country so much delivered over to missionary enterprise.

*The Ārya Bala Bodhini* for November is filled with a large number of very short papers and notes and a report of the first anniversary meeting of the Central Hindu College. The papers are for the most part reproduced from other sources and are of course generally of an ethical nature, but one or two of them would bear a little judicious emendation, such as the list of "A Hindu's Duties," which includes some very trivial matters.

We have also to acknowledge the receipt from India of *The Journal of the Mahā Bodhi Society*.

*The Vāhan* for December includes some correspondence on the interesting question as to the date of the birth and death of Jesus, which have been placed in some Theosophical writings about a century earlier than the generally accepted period. A Dutch correspondent points to passages in Eusebius which appear to afford good evidence for the later date. G. R. S. M. discusses the passages cited and argues that the exact interpretation is somewhat speculative. C. W. L. opens the "Enquirer" with an answer on clairvoyant visions of past events, with special reference to a Christian



visionary. Three answers are devoted to a question on calamities or misfortunes predicted by such means as astrology, palmistry and the like, and the possibility of "interfering with karma" so predicted. Whatever replies may be given in such matters there is not much doubt that everyone will go on in the time-honoured way of trying to avoid anything they do not like, quite irrespective of "interference" with karma. C. W. L. supplies, besides the first answer, three short ones on the astral body, the three guṇas and the after death state of an individualised animal soul.

The translations of Mrs. Besant's *Reincarnation*, *The Lunar Pitris*, and "Incidents in the Life of Count St. Germain," are continued in *La Revue Théosophique*, as is also Dr. Pascal's original article on "Faith, Doubt and Certainty." The latter, after dealing with the subject of "Certainty," begins its second section with "Religions." M. Guymiot follows with a short ethical paper on "The Dweller in the Heart."

*Theosophia* begins translations of "A Land of Mystery" by Mme. Blavatsky, from some old numbers of *The Theosophist*, and Mr. Leadbeater's "Our Relation to Children" from this REVIEW. A story is also reproduced from its pages, while the original matter includes a paper on Theosophy and Religion, read before the Amsterdam Lodge.

*Teosofisk Tidskrift* for November, together with some continued translations, contains the article on "The Christian Ideal" which appeared some time ago in our pages. The opening article is on reincarnation in Scandinavian literature. Unfortunately our ignorance of the language prevents any proper notice of what should be an interesting contribution.

The whole of the October issue of *Philadelphia* is composed of translated matter, including an article on mediumship by Dr. Carl du Prel, of whom there is a short obituary notice at the end of the number. Mr. Chatterji, Dr. Marques and Madame Blavatsky fill the remaining space, with the exception of that occupied by an editorial notice of a new Mexican magazine dealing with matters occult.

We have also to acknowledge the receipt of *The Literary Guide; Light; Modern Astrology*, in which the editor shows a not unnatural satisfaction at the correctness of a prediction, published in the January number of 1899, of war in Africa; *Mind*; *L'Écho de l' Au-delà et d'Ici-bas*, which treats extensively of things Theosophical; *Star of the Magi*, a feeble production of an "occult" nature; *Theosophischer Wegweiser*; *The Lamp*.



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