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ON THE WATCH-TOWER

WE have always considered the extended use of the epithet "subliminal" so as to include the characterisations of mental and moral phenomena which are of a distinctly "Subliminal" transcendental nature as being exceedingly inappropriate, and are therefore glad to find that this is precisely the charge brought against this most popular adjective of Myers' terminology in the last number of *The Hibbert Journal*. In a characteristic article Mr. Andrew Lang discusses this point, and makes it the main cudgel with which to belabour the awkward squad of aged and bloodless arguments so complacently trotted out by Professor Stout in his criticism of *Human Personality* in the October number of the *Journal*, while at the same time he also points out some weak places in Myers' theories. Mr. Lang writes:

Mr. Myers is responsible for a world of misunderstanding ; he deliberately gave to a supposed supernal faculty (no new idea) the name which orthodox psychology reserves for a kind of mental lumber-room of things lost like the wits of Orlando. If Mr. Myers had boldly talked of *his* Subliminal Self as 'the supernal Self,' or 'the soul,' or 'the X-self,' there would have been no

confusion. But there would have been much less seeming continuity between the ideas of science and common-sense, and the phenomena accepted by Mr. Myers.

Mr. Lang is evidently out of patience with the pedantic formalism and academic fossilism of the priests of "ordinary psychology," and this we can well understand, for with "science" it is every whit the same as with "theology"; the priests are enthroned in the chairs and their tenure of office depends entirely on their burning incense to the order of things as they have been. We sympathise with Mr. Lang, and at the same time we can assure him he is not the only voice crying in the wilderness; many thousands of voices have been crying, and among them over ten thousand in the Theosophical Society alone. Things are, however, by no means so hopeless as the concluding paragraph of Mr. Lang's article would suggest when he writes:

But am I not a *vox clamantis in eremo*? The coincidence of historical and anthropological testimony to world-old belief in actual supernal *experiences*, in all lands, in all stages of culture, with Mr. Myers' vast collection of modern instances (some not ill-recorded), and my own isolated bleat of protest as to what I have known, impinge in vain on science and common-sense. I do not expect British psychologists to try the suggested experiments with the prolonged and patient attention which they give to "ordinary psychology." I expect their "personal attitude" to be that of Mr. Stout.

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THE *Yorkshire Post* of March 14th has a notice of the cremation at Manchester of the body of Dr. H. A. Allbutt of Leeds, "an interesting service in accordance with theosophical tenets being held." The report then proceeds to give the details of the service.

A Service  
for the Dead

The real interest of this is that, though Dr. Allbutt was not a member of the Theosophical Society, it was our colleague Mr. Hodgson Smith of Harrogate who was chosen to conduct the service at the request of the family. Our colleague was informed that Dr. Allbutt had taken a deep interest in Theosophy, and that it was his earnest wish that some member of the Society should be asked to officiate at the cremation. After a few introductory words, Mr. Hodgson Smith read Sir Edwin Arnold's "Death in Arabia"; then came the hymn "Thy Will be Done," chosen by Mrs. Allbutt. Mr. Smith next spoke on the power and influence

of thought, and led up to a few moments of silent meditation on "Rest and Peace." There then followed the hymn "Through all the Changing Scenes of Life," and an address on the continuity of life and the growth of the soul by recurrent incarnations. A passage from the "Song Celestial" and the hymn "Peace, perfect Peace," brought the simple ceremony to a conclusion.

It is a matter for much congratulation that though the Theosophical Society has existed upwards of twenty-eight years, and though "services" have been held round the dead bodies of many colleagues who have preferred to dispense with the formalities of the usual rites of the religion of their people, there has been no stereotyping of a form of burial service in rivalry to any other form. We remember some fourteen years ago, when an attempt was made on the Pacific Coast to adopt some form of "Theosophical" burial service, how strongly it was opposed by the late Mr. Judge, the General Secretary of the American Section, and by the other general officers of the Society. Those of us to whom the duty occasionally falls to speak on such occasions, need never be at a loss to find what to say or what to read. There is enough and more than enough to choose from, and it would be irrational to select from this abundance a phrase or two and in so doing reject the rest and keep it out of circulation.

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WE have so often previously called our readers' attention to the strangest psychic phenomena now reported as ordinary items of news in the daily papers, that they must be quite tired of our persistency. It is not, however, for the sake of the psychic phenomena that we do this, but on account of the psychology of the phenomena afforded by the press notices themselves. They no longer express any surprise or scepticism. They do not exhaust their wit in jeering at the credulity of the cranks; they do not go out of their way to find adjectives with which to express the intensity of their disbelief. No, all that is changed. It is all reported as ordinary news! And why? Are we to imagine that the "Press" has at length become possessed of a soul and a psychic intelligence? By no means; it simply shows that *to-day* the editors know that *most* of their readers are prepared to believe

"Without  
Touching."

in the accounts of these abnormal happenings, and they are simply following the instinct of their kind and are catering for the many. Thus in *The Daily Mirror* of April 4th, under the heading "Mind controls Matter : Telegraphist whose Occult Powers defy Explanation," we read the following telegram from its Milwaukee (Wis.) correspondent :

A young telegraphist employed in one of the brokerage offices here, has been puzzling the scientists of Harvard, Yale, and other prominent educational institutions by his marvellous exhibitions of psychic power. With no other aid than mental efforts, he is able to cause coins to move and rise several inches from a table as he directs, and gives demonstrations of other remarkable and incredible phenomenon (*sic*).

In giving an exhibition to a few friends recently, Frank Von Braulik, the possessor of this wonderful power, prefaced his demonstrations by stating, "Gentlemen, I am unable to explain it; I have had the most learned professors of Yale and Harvard witness my demonstrations; and some of the most noted doctors of the country have sought in vain for a solution of my powers, and I myself am unable to offer any further explanation than that my mind has absolute control over matter."

His first experiment was begun by selecting a silver dollar, a coin of about the size of an English crown, from one of the audience, and laying it on a plain oak office table. Bending over the table, assuming a tense attitude, his head scarcely two inches above the dollar, Mr. Von Braulik tightly grasped the hands of two of the spectators. After a few seconds he released his clasp, then clenched his hands tightly. His breathing now became laboured, his face appeared drawn with pain, and his frame shook convulsively. Suddenly the spectators saw the dollar begin to move. It travelled towards the edge of the table, and several times in its progress raised itself clear of the table fully a quarter of an inch. From the beginning of the movement it travelled faster and faster until it reached the edge then dropped off the table into Mr. Von Braulik's hands.

His second demonstration was even more astonishing than the first. Taking a stone drinking-cup 4in. deep and filling it with water, Mr. Von Braulik dropped a silver quarter of a dollar—a coin the size of a shilling—into it. He went through the motions of the first experiment, and the spectators were surprised to see the coin rise slowly to the top of the mug and fall over the side on to the table.

His last feat produced even more of a sensation than his previous two. Taking a new pack of playing cards and scattering them promiscuously, face downwards, about the table over an area of about eighteen inches, he asked his audience to think of the ace of spades. Bending over the cards, as in the previous tests, the observers saw the cards begin to move. Gradually they began to separate. From near the bottom two cards were

seen to leave the others. They slid along the table until near the edge, when the top card detached itself from the other, and the lower one fell over the edge into Von Braulik's hand. Turning it over, the demonstrator exhibited the ace of spades.

None of the spectators could give any explanation of the phenomenon. Mr. Von Braulik has never given a public exhibition, but works regularly at his business of telegraphy.

Now is this true? Because if it is true, that is to say, if these phenomena can be repeated at will, and demonstrated to scientists at Yale and Harvard and elsewhere—then it requires very little imagination to see that as many books can be removed from the shelves of our scientific library, as there would be from our theological bookcases if the 100 years B.C. date of Jesus could be proved correct. Will not then some energetic colleague in Milwaukee try to check this startling paragraph?

\* \* \*

WE have received a most valuable contribution to the study of the history of the evolution of Christian dogmatics in the form of a Presidential Address read before the Historico-Theological Society in Oxford, Michaelmas Term, 1902. It is by that admirable scholar F. C. Conybeare, and is entitled "The Virgin Church and the Virgin Mother: a Study of the Origin of Mariolatry." The evidence amassed in this pamphlet of thirty-two pages is of the greatest value to those who reject the materialism of the purely physical interpretation of the Virgin-birth dogma. Mr. Conybeare's essay shows that there was a mystical tradition, and that part of its content was preserved in the cult of Holy Church, the Virgin Mother, the Catholicê—the idea in its purest form being identical with what is sometimes referred to by modern Theosophists as the "White Lodge"—the mystic Being spoken of in *The Secret Doctrine*, the "Ever-living Banyan Tree." In brief the "Ecclesia," or Church, the true "Assembly," was the "Communion of Saints," and was regarded by the Gnostics as an Æon or Timeless Being, a Reality, a Source; in other words, the Divine Mother of the Sons of God.

\* \* \*

IN course of time this sublime idea was, we will not say vulgarised but, generalised. The various churches of the faithful were thus

A Hymn to Holy Church considered as manifestations of the Divine Mother and canticles were sung in her honour. Thus a very ancient Armenian "Canticle of Holy Church" concludes as follows :

Christ is come, the holy high priest. Into thee he enters, temple fraught with light, mountain of the Lord and house of God. Thou that hast much seed (*i.e.*, *πολυσπόρος*), Virgin bearing without throes the race of the sons of men, through the holy font, unto the adoptive Sonship of the heavenly Father. An Altar of holiness is set up in (thee), holy Church, on which is ever distributed among us the flesh and blood of the Son of God. Let us with one accord ask of the Giver of good things, to bestow a peaceful life on ourselves, and to Him be Glory, Honour and Thanksgiving, now and ever, continually unto eternity. Amen.

What echoes of the Mysteries of the earliest times! So again in the Canticle composed by Gregory of Narek (c. 950) we get an orthodoxised echo when we are told that :

Now the First-born of the Father has descended from heaven to woo her as his bride; he brings the crown of wedlock and takes her to himself. She remains a virgin, yet becomes mother of many children, and with painless, passionless parturition, these issue from her pure womb, which is the font, the Sons of God.

\* \* \*

ALL this was of course a damnable heresy to Nicene Christianity, and thus we read in the document underlying the accounts given of the Paulicians by Photius, Petrus Sikalus Heresy or Truth? and Georgius Monachus, the latest of whom wrote before 866 :

And in the next place they blaspheme the all-holy *Theotokos* [*i.e.*, the Virgin Mary] in unmeasured terms. But if they are forced by us to acknowledge her, they give an allegorical account of her and say : I believe in the all-holy *Theotokos* in whom the Lord entered and went out. But they mean the Upper Jerusalem (*ἄνω ἱερουσαλήμ*), in which as precursor in our behalf Christ entered, as the apostle declares (*Gal.*, iv. 26).

All of which indeed was very ancient and at one time orthodox, for not only do we find that the Manichæans following on the Gnostics identified "Joseph's virgin" with the "most chaste and immaculate Church," but also the orthodox Tertullian about 200 A.D. in his *Pædagogus* declares that :

Christ, the fruit of the Virgin, disdained the breast of human mothers. And he hastens to explain whom he regards as the Virgin Mother of Christ.

She is the universal Church. "Her it is my delight to call the Church. . . . She is the only mother that never had milk, for she alone was not a woman. Yet she is a virgin and mother in one. Spotless as a virgin, yet fond as a mother."

Much else is there to quote from this illuminating study, but we must content ourselves by concluding with a passage from Methodius (beginning of the fourth century) who, in his *Convivium*, commenting on *Rev.*, xi. 1-17, writes:

I hold that it is the Ecclesia that is here asserted to bring forth the male child . . . so that in each of us the Christ is brought forth in a mystic sense (*νοητός*). And this is why the Church is big with child and travails until the Christ in us takes shape and is brought forth, in order that each of the saints, by participating in Christ, may be brought forth a Christ, which is the sense of a certain passage in scripture, "Touch not my Christs and do no evil to my prophets" (*Ps.*, civ. 15).

*Expellas naturam furcâ tamen usque . . . !* The "good news" was a natural something; not an impossible dogmatic, but the declaration of the next natural grade of progress from man to superman, even as many æons ago it had been from animal to man. From man to superman, from man to Christ—daimon or angel or god, what matters it—but *now* and *consciously* for those who "have ears to hear."

\* \* \*

STUDENTS of the Kabbalah will be glad to hear that the learned Hebraist, Dr. Jean de Pauly, whose recent death at the early age of forty-three is deeply to be regretted, has left behind him a complete translation of the *Zohar* in French, which is to be published in six volumes under the editorial supervision of his friend and collaborateur Mons. Émile Lafuma. The price to subscribers is fixed at 20 francs a volume, and copies are to be obtained from the editor at Voiron (Isère). As with the exception of Knorr von Rosenroth's Latin version we have nothing but selections from this famous collection of mystical tractates, the publication of de Pauly's labours should be an event of the first importance. Indeed it will be the only complete version, for Von Rosenroth's *Kabbala Denudata* is not really complete. A further reason why we look forward to this translation with interest is the attitude of Dr. de Pauly, which is that of a convinced traditionalist. Thus, in the Prolegomena to a projected "Recueil Cabalistique

donnant la Quintessence de la Cabale pure et authentique," which was to have been published in twelve parts in a review he had just founded at the time of his death, he writes :

As for ourselves, who believe in revelation, we confess that the sublime and eternal truths of this doctrine have been revealed by God to the first man or to the first men of this creation, and that after being for several centuries the common inheritance of all the peoples of the earth, in consequence of wars and continual migrations, they gradually became completely forgotten or changed in all the nations with the exception of the people of God, who preserved them in part if not as a whole. . . . Evidently we are here speaking only of the pure and genuine Kabbalah, called the *Revealed* Kabbalah, to distinguish it from the *Inductive* Kabbalah, which came into existence only at the beginning of the common era, with the object of making the Kabbalah square with the words of the Bible, and frequently also with the rites of the Jewish cultus. In the Zohar, which, by reason of its great antiquity, enjoys the highest authority, and constitutes the code *par excellence* of the Kabbalah, these two kinds of Kabbalah should be distinguished: the one which R. Shimeon ben Yochai hands on as a tradition of great age, and the other which is invented by himself and his colleagues. . . . It would be vain in the pages containing the Kabbalah of the first kind to look for a single allusion to a rite of the Jewish cultus, or a single verse of the Bible. The very language of these passages differs completely from that of the rest of the Zohar. These pages constitute in the midst of the Zohar so many scattered blocks, and they are easily recognisable because they bear the stamp of old age. The language is not yet definitely formed, is still in its infancy as it were, and the ideas are expressed in a concise manner, sharp and peremptory; there are no conversations, no controversies, and none of those scholastic formulæ so dear to the heart of the two Talmuds and the Kabbalah of the second category.

Here then we have a sturdy challenge thrown down to all the critical work that has been done of late years in the attempt to elucidate the history of the evolution of the Zoharic documents. It is therefore to be deeply regretted that death has cut off the "bringing into act" of this determination. Perhaps, however, Dr. de Pauly's translation will bring out the data on which he bases his opinion, an opinion which takes us back to the palmy days of Picus de Mirandola, of Reuchlin and the rest of the Humanists who found in the Kabbalah the whole of Christianity and the highest Philosophy. We, therefore, await with interest the publication of this translation, though with little hope that tradition will eventually prove really victorious in this critical age.



## OLD MOTHER HUBBARD

### A STUDY IN INTUITIVE INTERPRETATION

IT has been remarked that in order rightly to understand any mystical work it is necessary to read not only between the lines but *within the words*. The use of this method by a number of students of occultism has resulted in the discovery of many hidden meanings, in both ancient and modern literature, where they have lain concealed not only from the general reader but at times even from the author himself. Real intuition can only achieve its most remarkable results when the intellectual faculty is submerged beneath the threshold of consciousness.

Furthermore, it is absolutely necessary that two other qualities, highly esteemed by the ordinary Philistine, should be in comparative abeyance, *viz.*, that crude commodity known as common sense, and that vulgar triviality which is often called a perception of humour. Given these negative conditions, one's power of intuition may become so developed that it is possible to trace the Theosophical scheme in anything and everything.

The other day, after I had been concentrating my attention upon the tip of my nose for an hour and thinking resolutely of nothing at all, it occurred to me to turn to the study of a certain ancient poem, whose origin is lost in the night of time. I had learnt it by heart, as so many have done, in childhood, little dreaming of the precious Theosophical truths that were enshrined within it. But now I resolved to apply to it the methods of esoteric interpretation; and as I read and pondered, a veil, as it were, seemed gradually to lift; my inner eyes were opened, and a profound uprush of illumination from my subliminal consciousness took place, which rendered me speechless for three days. I now take up my pen to reveal something of what was then made clear to me; but the glow and fervour which accompanied that supernal vision, are, I fear, incommunicable.

The ancient script to which I refer is entitled *Old Mother Hubbard*. The result of the exercise of my intuition on this relic of antiquity has convinced me that the entire scheme of modern Theosophical cosmology was known to the author in all its wealth of detail. The poem describes, in unmistakable symbolism, the evolution of the Monad through the various planes of nature, beginning with the lowest or physical and leading up to the stage of adeptship. This will be made abundantly clear in the course of our study, to which we will now proceed, taking up the work stanza by stanza.\*

Old Mother Hubbard went to the cupboard  
To get her poor Dog a bone ;  
But when she got there the cupboard was bare,  
And so the poor Dog had none.

This is the introduction, and contains the clue to the general esoteric meaning and scope of the whole poem. It is clear that Old Mother Hubbard is symbolical of the manifested Solar System, with its seven planes of being. The words *old* and *mother* (Mother Nature) point to this, but if conclusive proof be needed the name *Hubbard* gives it. For it is clearly compounded originally of the two words *hub* and *barred*. Now a hub is always circular, and is, moreover, as is well known to Bostonians, associated with the universe. Here we have, then, the hieroglyph of the circle. But it is a circle *barred*, *i.e.*, with straight lines running across it. These symbolise the planes,† and their number is given by the whole word *Hubbard*, which contains seven letters. How marvellous is the packing of so much meaning into a single word !

The Dog is, of course, the human Monad, its triplicity being signified by the three letters of which it consists. The word veils also the further profound truth of the divine origin of the Monad ; man is, indeed, a “God” reversed or reflected ; so that no happier word for the purpose than Dog could have been chosen. In the failure of Mother Nature to furnish the necessary bone we have an undoubted reference to the primitive boneless race spoken of in *The Secret Doctrine*.‡ But we must pass on.

\* There are several versions extant ; I adopt the text and order of stanzas as given in *Favourite Rhymes for the Nursery*. London : T. Nelson & Sons.

† *Vide* diagrams, *Secret Doctrine*, iii. 554 *et seq.*

‡ *Op. cit.*, i. 637, footnote.

She went to the baker's  
 To buy him some bread,  
 But when she came back  
 The poor Dog was dead.

Here we have the entire submergence of the Monad in gross physical matter, which in all occult works is spoken of as death. The association with the lower forms of vegetable life, symbolised by the bread, confirms this; whilst the reference to the baker suggests at once the "baker's dozen," *i.e.*, thirteen, referring to the thirteen periods of the objective universe.\*

She went to the joiner's  
 To buy him a coffin,  
 But when she came back  
 The poor Dog was laughing.

The reference to a plane as given by the word *joiner*, in conjunction with the wooden coffin, implies that we are still on the physical.† Moreover,‡ the shape of a coffin is six-sided, and we know that the hexagon is a typical form of the physical plane; this is abundantly shown in the shapes of crystals, snowflakes, etc. At the same time I am inclined to think that the etheric portion of the physical is referred to in the latter part of the stanza, not merely because the Monad has to some extent shaken off his comatose state, but because of the reference to laughter. Now laughing gas ( $N_2O$ ) resembles ether in that it renders a physical organism insensible to pain; besides which, we must bear in mind the fact that it does so by acting upon the *etheric double*.‡

But in any case the next stanza undoubtedly refers to the etheric body.

She went to the hatter's  
 To buy him a hat,  
 But when she came back  
 He was feeding the cat.

We know that the moon is definitely connected, through the Lunar Pitris, with the etheric body.§ Now this stanza is full of

\* *Ibid.*, i. 402.

† It is interesting to note here that the Latin *materia* really signifies *wood* or *timber*.

‡ *The Ancient Wisdom*, p. 70.

§ *The Secret Doctrines*, i. 204.

lunar symbolism. A hatter is proverbially associated with lunacy, which in its turn, by its very derivation, is connected with the moon. We also read in *The Secret Doctrine* that the cat is a lunar symbol.\* "Feeding the cat," then, may be taken as equivalent to contributing to the growth and development of the etheric double.

She went to the tavern  
For white wine and red,  
But when she came back  
The Dog stood on his head.

We are now at the point of transition from the etheric to the astral. The "white wine" is the silver-white which corresponds to the moon and etheric double, whilst the red corresponds to Mars and the astral body.† The allusion to the dog standing on his head is clear when we remember the well-known phenomenon of inversion that is said to accompany astral or etheric vision, objects appearing reversed.

She took a clean dish  
To get him some tripe,  
But when she came back  
He was smoking a pipe.

We have now reached the lower mental plane. The dish (Latin *discus*) we may regard as circular, with a rim or ring round it; this indubitably indicates the planet Saturn, with its rings. Now, we are told that Saturn corresponds with lower Manas.‡ Further confirmation is given by the word *tripe*, which, however, is somewhat of a blind and might lead the careless reader astray. It is here a derivative from the Greek *tri*, *tris*, thrice; that is to say, the third plane, counting upwards. The meaning is made absolutely certain by the concluding line of the stanza; for since fire is the element that is connected with Mahat and the mental plane,§ the lower portion of that plane is most admirably symbolised by smoke.

She went to the fruiterer's  
To buy him some fruit,

\* *Ibid.*, i. 416.

† *Ibid.*, iii. 452, diagram; and 461, diagram.

‡ *Ibid.*

§ *Building of the Kosmos*, Lect. ii. Cf., *Evolution of Consciousness*, Art. ii

But when she came back  
He was playing the flute.

The Monad is now coming into his inheritance. The fruit is the apple of the Tree of Knowledge ; and in the flute we have, no doubt, a reference to Pan's " seven-piped flute, the emblem of the seven forces of nature " \* which the Ego is now learning to wield.

She went to the barber's  
To buy him a wig,  
But when she came back  
He was dancing a jig.

The " wig " is a somewhat crude yet not inappropriate simile for the intellectual element in the aura, which appears in a yellow cloud *above the head*, as shown in diagrams ix. and x. of *Man Visible and Invisible*. The dance of joy expresses the bliss of the Monad in connection with the fuller development of his mental and causal bodies.

She went to the cobbler's  
To buy him some shoes,  
But when she came back  
He was reading the news.

The shoes are, of course, the shoes of swiftness, the winged sandals of Hermes, giving the Ego the power of travelling swiftly and consciously in his *Mâyâvirûpa*. " Reading the news " indicates again the definite attainment of mental powers. Here again it is necessary to look " within the words " for their full significance. He was not reading a book, but N.E.W.S. ; that is to say, the whole of knowledge in the four directions of the compass was open before him.

She went to the hosier's  
To buy him some hose,  
But when she came back  
He was dressed in his clothes.

The hose or hose-pipe is a striking emblem of the " thread of Fohat " by which the causal body is said to be suspended ; through this channel pours the water of life from higher planes.

\* *The Secret Doctrine*, ii. 614-5.

The simile of a water-pipe is a decided improvement, in fact, upon that of a thread, being so much richer in significance.

“He was dressed in his clothes,”—in other words, he had completed all his vehicles, the garments of the Monad.

She went to the tailor's  
To buy him a coat,  
But when she came back  
He was riding a goat.

The coat is doubtless the Robe of Glory or Light-vesture spoken of in the *Pistis Sophia*, and refers to an advanced stage of Initiation. The goat is “the symbol of the greatest mystery on earth—the fall into generation.”\* The Ego is now “riding the goat,”—he has it beneath him,—he is conquering the power which leads to repeated incarnations.†

The concluding stanza shows the soul free, triumphant over all the powers of Nature :

The Dame made a curtsy,  
The Dog made a bow ;  
The Dame said, “Your servant,”  
The Dog said, “Bow wow.”

The Dame (Nature, see note on Stanza I.) now acknowledges her subjection to the Divine Monad, and becomes his servant. He has attained to adeptship and all the occult forces stand ready to serve him. His crowning effort is to *make a bow*,—the “bow of Apollo,” whose arrows of light shall slay the Python of darkness. And now the final word of mystery, the *Boû Oû*, is given unto him. This is the “fifth name,” said to be lost, spoken of in *The Secret Doctrine*.‡ It is triple, its three parts being the B, and the Oû repeated. I am not, however, permitted to give this word of power in its *exact* form, nor to speak of the nature of the mystery involved therein.

In closing this brief sketch of a great subject, I feel that I cannot claim to have done more than merely skim the surface of an archaic and profound script. I leave it to others to penetrate

\* *The Secret Doctrine*, ii. 537.

† “Capricorn . . . deals chiefly with the external world.” Alan Leo, *Practical Astrology*, p. 39.

‡ “These are respectively called Oû, 'Aoaí, Oûw, Oûwáß and . . . the fifth, a triple name (making seven in all) being lost, *i. e.*, kept secret.” *Sec. Doc.*, ii. 611.

further into its depths, and unlock its seven hidden meanings with the key of intuition. I am convinced that valuable clues to the seven rounds and races, the planetary chains, Gnostic æonology, the nature of atoms and elemental essence, and many other secrets, lie concealed within it. For instance, it would be interesting to trace the light it throws on the difficult problem of the Seven Rays of Being ; for there are seven types of men in the poem—the baker, the joiner, etc.,\* each of which is esoterically connected with one of the Rays already mentioned.

And now my present task is finished. In nearly every Lodge of the T.S. there are members who possess this intuitive faculty of esoteric interpretation ; and if what I have written be the means of stimulating them to the further exercise of this power I shall be content. Let it be for other and abler pens than mine to expatiate upon the treasures of esoteric wisdom hidden in *Hey Diddle Diddle*, *Three Blind Mice*, and *Sing a Song of Sixpence*. I am but a pioneer in these unexplored lands, yet it may be that where I have first cloven a way, a mighty ordered city shall one day rise, with peaks and pinnacles pointing to the eternal stars.

COLIN STERNE.

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\* The eighth, the tailor, is not reckoned, for a tailor is said to be only the ninth part of a man. This allusion has to be taken in conjunction with Stanza IV. and the "nine lives of a cat." Cf. *S.D.*, ii. 583, footnote. The tailor and the cat are also associated in the "cat of nine tails," but we have no time to pursue this interesting topic further at present.

NEVER in any case say, I *have lost* such a thing, but I *have returned it*. Is thy child dead ? it is returned. Is thy wife dead ? she is returned. Art thou deprived of thy estate ? is not this also returned ?—" But he is wicked who deprives me of it ! " But what is that to thee, through whom the Giver demands his own ? As long, therefore, as he grants it to thee, steward it like another's property, as travellers use an inn.

EPICETUS.

## NEW POINTS OF VIEW IN PSYCHOLOGY\*

As Mr. Butler, of Columbia University, the Editor of the Teachers' Professional Library, puts it, in his brief Introduction to Professor Royce's latest work : " I fail to see how the proposition that a knowledge of psychology is of use to the teacher is open to discussion at all, unless through a juggling with the plain meaning of words." Now we are learners, and some of us are trying to fit ourselves to help and *teach* others ; therefore this applies to all of us, though to some more than to others, and thus gives warrant for devoting some pages of this REVIEW to a consideration of what seems to me one of the most suggestive as well as one of the most lucid contributions to the study of the science of psychology which I have had the pleasure of reading for a long time. Not only is Prof. Royce suggestive and interesting, he is strikingly fresh and original in various ways, especially for those who are familiar with modern psychology only as presented in the classical text-books of Mill, Bain, Sully, and Ladd, and even to a less extent in the admirable work of Professor James. Moreover, Prof. Royce avoids needless technicalities and over-much detail ; he goes to the root of the matter and deals with the subject on broad lines, recognising plainly and clearly the underlying philosophical problems, but rightly relegating them to that discipline for treatment, since he is here concerned only with the outlines of Psychology as one of the special sciences.

Now what are the problems, the questions which the student of psychology must put to himself ? Broadly speaking, they are these : (1) How and by what warrant do I pass from a knowledge of my own mental states to a knowledge and interpretation of the mental states of others ? (2) What are the primary evidences of

\* *Outlines of Psychology: An Elementary Treatise with some Practical Applications.* By Josiah Royce, Ph. D., LL. D., Professor of the History of Philosophy in Harvard University. (Teachers' Professional Library. London: Macmillan & Co.; 1903. Price 4s. 6d. net.)



mind? (3) Into what and how few simplest units can my own complex mental states be broken up? (4) What are the processes of mental growth and development, and what laws govern them?

But before we proceed to see how Prof. Royce deals with these problems, it is formally incumbent on us to say a word as to the actual definition of psychology as a science, since this definition has been the subject of not a little recent discussion. It is fundamental to the whole subject to grasp the primary fact of what may be termed the "isolation of the individual mind"; the fact that though others may learn, from observing our acts and words, a great deal *about* our mental life, yet each one of us is *the only being* capable of becoming aware of his own mental states. A truism, you say? True, but so basic a truism that it actually defines in essence the characteristic subject matter of psychology, and, moreover, emphasises most clearly a fundamental point, a root-problem, to which little if any systematic attention was paid by earlier writers on the subject. For it brings us at once face to face with the first of the problems stated above—a problem seldom even raised, in its true fundamental character, in psychological text-books, but one of primary and far-reaching importance, the clear, explicit recognition of which, and its frank discussion, is by no means the least among the many merits of the book before us. For while our physical life in its external manifestation may be observed by anyone who gets the opportunity, the *mental* life of each one of us can be directly present, as a series of experienced facts, to one person only; and thus while physical facts are usually conceived as "public property," patent to all properly equipped observers, psychical facts are essentially regarded as "private property," accessible to one alone. And it is this fundamental difference that leads us so often to speak of the mental as the "internal life," or the "inner world," and to oppose it both to our own physical life and to the "external physical world." It is true that the physiological processes of our bodies are both physical and, in a sense, internal, since they go on within our bodies and are generally hidden from direct external observation. But our mental life is "internal" in quite a different sense. For while we can imagine that an

adequately equipped observer might even watch the very molecules of our brains, yet we cannot conceive him, in any possible case, as observing *from without* our pains or our thoughts in the sense in which physical facts are observable. Even perfectly trained clairvoyance, it seems to me, could not do so, for it would and seemingly does show the thoughts and feelings of others *as external shapes and forms, i.e.,* as aggregates of molecular movements, but does not *directly* reveal them *as* feelings or thoughts.

But if thus our mental life is directly known to each one of us alone, how can a science of psychology be possible, inasmuch as science seems inevitably to involve the possibility of comparing observations of one and the same thing made by different observers? How then can we have a psychology, if no two observers can ever take note of precisely the same facts in our various mental lives?

Leaving aside the philosophical problems raised by these questions, Prof. Royce points out that psychology is made possible by the fact (a fact of the most fundamental importance), that we all of us not only *have* our mental states, but also appear to *give these mental states a physical expression*, in certain bodily acts, *viz.,* in what may be called our expressive functions, and these physical expressions, like any other physical fact, are patent to all observers.

Moreover, any one of us can often observe for himself what sort of physical expression some given sort of mental state gets in his own case; some of our expressive acts being of instinctive origin, while others, like the use of words to describe or embody our mental states, are of purely conventional origin and have only gradually become moulded into a certain sort of approximate uniformity as regards their relation to similar mental states in other people. Thus Prof. Royce leads us to see that to be a student of psychology involves three essential things: (1) to observe carefully the signs which express mental life, and to interpret these expressions as far as possible; (2) to examine those physical processes which in any case appear to condition mental life or to cause its expressions to occur; and (3) with constant reference to the foregoing classes of facts, to describe by means of a self-examination, or "introspection," the tone series of

mental facts which can alone be observed by the individual psychologist.

I have given in some detail an outline of Prof. Royce's first chapter, because it may help to make clear to the minds of some of my readers what psychology really means and involves. But it would be impossible to continue to do so in regard to subsequent chapters and I must content myself with simple comment and with calling attention to any specially interesting features of his treatment.

Thus the second chapter contains a general discussion of the physical signs of the presence of mind, distinguished by its breadth and clearness of treatment, which fills a gap usually painfully evident in most works upon psychology. Moreover this discussion introduces the reader naturally and simply to the three great classes of the "signs of mind" which are fundamental, and the adoption of which in place of the traditional and more abstract classification usually employed is one of the best features of Prof. Royce's treatment. Traditionally we are usually presented at the outset of a treatise on psychology with the usual classification of mental states under the heads of "Knowing, Feeling and Willing" or "Cognition, Emotion and Volition." The view of our mental life which issues in this traditional classification has unquestionably a real significance; but I am strongly disposed to think that Prof. Royce has delved far deeper into actual reality and has come closer to the essence of things, in his treatment of our mental life and his classification of the physical signs of the presence of mind, under the heads of Sensitiveness, Docility and Initiative. Whether he is right in connecting the roots of Initiative with the "tropisms" of Prof. Loeb, is a further question too extensive for detailed discussion here. At any rate the idea is suggestive, as indeed are almost all the characteristic positions taken up by Prof. Royce, and it will no doubt lead in due time to a much more thorough investigation of this difficult problem. Meanwhile, it may be useful to give in brief his definitions of the three classes in question. The two subdivisions under which he classifies the various forms of the discriminating sensitiveness of beings that possess minds give the best idea of what he means by sensitiveness.

These are: (a) the signs of feeling, and (b) the signs of sensory experience. By the Docility of an animal, he means the capacity shown in its acts to adjust these acts not merely to a present situation, but to the relation between this present situation and what has occurred in the former life of this organism; and later on he also applies this same term, Docility, to the mental processes which accompany these external manifestations of the tendency to profit by former experience. This sense in which Prof. Royce uses the term Docility is thus easily enough formulated; but to make clear the meaning he attaches to the term Initiative or Mental Initiative requires a somewhat longer explanation.

The learning of new arts, the making of inventions, the taking of apparently original decisions, are examples of a class of phenomena which have very considerable importance as symptoms of mind, and that tend to suggest to us a type of mental life somewhat distinct from any other. The imprisoned animal, apart from its previous training, appears "*spontaneously*" to learn how to escape. The inventor "*spontaneously*" solves the problem; the man at the practical crisis shows what we call his power of "*spontaneous*" choice. But this word "*spontaneous*" seems to imply that something occurs apart from any conditions whatever, and psychology has no interest in recognising uncaused events, and besides we can never observe as a fact that a given event has *no* causes. So we want a term having a less doubtful connotation to describe this class of signs of mind, and Royce adopts the term "Initiative" or "Mental Initiative" for them, in order to call attention to the fact that there are certain signs of mind which are presented to us by the appearance of relatively novel acts in the life of an intelligent creature, in cases where these acts cannot be directly referred to the present external disturbances to which the organism is subject. In that portion of the life of an organism which interests the psychologist, the successive activities which appear, fall into classes that roughly correspond to the classes of phenomena in which the theory of evolution is interested when it considers the relation of the life history of each organism to the race from which the organism sprung. To the process of heredity in the race corresponds, in

the individual, what he has termed its Docility; for by heredity an organism of one generation repeats the characters of its ancestors, while the Docility of an individual involves the tendency of its present acts to repeat its past conduct. On the other hand, to what the evolutionists call the variations of the individual organism when compared to its race, there correspond, in the life history of each individual, the relatively novel acts and experiences of this individual—the acts and experiences, namely, which are not repetitions of its own former acts and experiences. And these are precisely the signs which Prof. Royce calls those of Mental Initiative.

The classification of mental life adopted by Prof. Royce, under Sensitiveness, Docility and Initiative, seems to me really more fundamental and nearer to the actual bases of experience than the traditional one under Knowing, Feeling, and Willing, because (among other reasons) it can be applied to all living organisms, while the traditional one, representing as it does specifically human self-introspection, cannot be so safely or easily thus applied, since to do so involves a considerable risk of suggesting a closer identity or at least similarity between human and animal psychology than may be really warranted by the facts.

Having dealt with the physical *signs* of the presence of mind, we obviously come next to consider the mechanism involved in these signs—in other words, the nervous conditions of the manifestation of mind. Often this topic bulks large, indeed quite unduly so, in treatises on psychology; but Prof. Royce is very terse, very brief though lucid, and compresses all he finds it necessary to say into some twenty pages; but even in this small compass he makes some exceedingly suggestive and illuminative remarks, as, for instance, when he says in regard to “inhibition” or “self-control” that: “You teach a man to control or restrain himself so soon as you teach him what to do in a positive sense.”

A chapter is next devoted to the general features of Conscious Life, in the course of which the doctrine of “ultimate elements” in our mental life comes up for discussion. Royce’s conclusion is that though this conception of “ultimate mental elements” (*e.g.*,

“simple” sensations) expresses important truths, yet that no such “ultimate elements” have any *real* existence, for they exist only when they are consciously observed, not otherwise.

We come next to the study of Sensitiveness, to which three chapters are devoted: the first dealing with Sensory Experience, the second with Mental Imagery, and the third with the Feelings. In this last chapter, in dealing with the Feelings, Prof. Royce propounds a novel and very interesting theory. The older psychology recognised only *two* fundamental “directions” or “dimensions” in Feeling, *viz.*, Pleasure and Pain, or Pleasure and Displeasure, and it regarded these as the sole elementary qualities of Feeling. Later Prof. Wundt, one of the best and ablest of modern psychologists, has decisively shown that this dichotomy is certainly inadequate and that there are assuredly at least more “dimensions” or “directions” in Feeling than the simple linear one of Pleasure and Displeasure. Wundt himself has recently maintained that there are three “pairs of opposing qualities,” or three different dimensions, to be found among elementary feelings, and these he has named as follows: first, the pleasure-pain, or pleasant-unpleasant series; second, an “excitement-depression” series; and third, a “tension-relief” series. Royce, however, contents himself with suggesting a two-dimensional scheme in place of Wundt’s three-dimensional one, but at the same time he expresses himself as strongly of opinion that the old dual theory of Pain-Pleasure alone is incapable of giving an adequate account of the phenomena of feeling. The two-dimensional scheme he suggests is as follows:—First, he says, feelings differ as to their *pleasantness* and *unpleasantness*—this gives us one dimension. But at the same time the feelings differ also as being more or less feelings of *restlessness* or feelings of *quiescence*. This gives us *restlessness* and *quiescence* as a second dimension of feeling, and then Royce proceeds to work out and illustrate his view in some detail. His idea is certainly a suggestive one, and, to me at least, it seems to throw a good deal of light upon the analysis of the Feelings, though Wundt’s three-dimensional scheme has also a good deal in its favour. At any rate, either of them affords a much more adequate basis for description and classification than the old-fashioned linear scheme of Pleasure and Pain.

Passing on from the study of Sensitiveness, we come to the treatment of Docility. To this five chapters are devoted, the first dealing with the General Law of Docility, the second with Perception and Action, the third with Assimilation, the fourth with Differentiation, and the fifth with the Social Aspect of the Higher Forms of Docility. All are very luminous and instructive, and the last constitutes an exceedingly valuable contribution to the psychology of general human development. Indeed, one of the most characteristic features of Prof. Royce's treatment is the significance he attaches to, and the use he makes of, the factor of Sociality, in all his work, both philosophical and psychological. And in the latter field he finds in that factor, and I believe rightly, the clue to the development as well as to the significance of man's self-consciousness, in a way which seems to me to have a very special significance for all students of Theosophy.

The three last chapters of this highly interesting book deal with the Conditions of Mental Initiative, with certain varieties of Emotional and Intellectual Life, and finally with the Will or the Direction of Conduct. Each of these chapters raises or suggests a number of very interesting and attractive points, but their discussion would lead us too far at present, so I will conclude this account of one of the most useful books I have read for a long time by warmly commending it to the careful attention and close study of all who seek to understand something of their own inner lives, and of the larger life of that whole of humanity of which each of us is an integral part.

BERTRAM KEIGHTLEY.

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EVERY matter hath two handles—by the one it may be carried ; by the other, not. If thy brother do thee wrong, take not this thing by the handle, *He wrongs me* ; for that is the handle whereby it may not be carried. But take it rather by the handle, *He is my brother, nourished with me* ; and thou shalt take it by a handle whereby it may be carried.—EPICTETUS.

## CONCERNING THE MORTIFICATION OF THE FLESH

### STRAY THOUGHTS ON THEOSOPHY

#### III.\*

FOR if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify (*θανатоῦτε*) the deeds of the body, ye shall live.

PAUL, *Letter to the Romans*, viii. 13.

Mortify (*νεκρώσατε*) therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness . . . anger, wrath, malice, blasphemy, filthy communication out of your mouth . . . putting off the old man with his deeds, and putting on the new man who is ever being made new into knowledge (*ἐπίγνωσιν*)—[that is to say renewed] according to the image of Him who created him—in whom is no "Greek and Jew," "Circumcision and Uncircumcision," [nay, nor any] foreigner . . . slave [or] freeman; but Christ is all things and in all things.

PAUL, *Letter to the Colossians*, iv. 5, 8, 9-11.

WHO of us who seeks after Wisdom, does not love the old mystics and their strivings? Who of us, even if we do not give assent to some of their propositions, does not delight to hear of their raptures? Who of us does not sympathise most profoundly in all their endeavours to struggle upward, in their most gallant efforts to solve the riddle of existence? And yet, who of us does not at moments feel that their heroic measures are frequently an impatient cutting of the baffling knot rather than a patient untying of the mystic tangle? Who of us to-day, in the active, bustling Western world at any rate—who of us, at least, with the blood of battle still hot in our veins—but feels that the frequent urgings to escape, the repeated promptings to flee, the apparently authoritative commands to hate the world, which so frequently characterise the less wise utterances of countless mystics of the past, are but the gibbering of the ghosts of things gone by, and no solution of the enigma of the present soul of man, no fit victory for the Warrior to-day?

"The Flesh!" "Carnal!" What hatred and hostility

\* For I. and II. see the January and April numbers.



are roused in the puritanical heart by these words; what fear and trembling in the heart of the ascetic and the contemplative! For is not the Flesh one of the "Persons" of the Infernal Trinity: the World, the Flesh and the Devil? The Devil the Father, the World the Mother, and the Flesh the Son!

Poor, poor body! "Lead us not into temptation"—says the great prayer attributed to the Master; but "I am thy God, not thy Betrayer" says the earliest Mystery-ritual of Christendom. Poor, poor body of ours! What after all has it done to deserve the hate and fear of such unreasonably angered and frightened possessors of it—if indeed they possess their body and their body does not possess them? For surely such a view is unreasonable—nay, is not only unreasonable, but unjust, thankless.

For what after all is the cry of the mortificatory brotherhood the world over? Is it not: We must escape out of this Sodom of a world, out of this Gomorrah of a body? "The world is very evil"—says popular Christianity in that most prolific breeder of heresy, the Church Hymnal; "The world is false"—says popular Vedântism; "The world is sorrow"—says popular Buddhism. Sin, untruth, pain is the mother of it; in such a womb is it born; and the seed of it is the Devil, the "father of lies," Agnoia, Avidyâ, Moha. It is the Flesh that keeps us from the Gnosis, the Vidyâ, the Dharma.

So have the mortificatory race averred in many a clime and age, and the people have often feigned to follow after them in word, amazed at their strenuousness, at the intensity of their assertion. They have, however, rarely followed after them in deed, and this in all likelihood because at the back of their dim reasonings was the overmastering intuition of that saving truth that but for the body, but for the Flesh, there would be no Gnosis, no Vidyâ, no Dharma. "I am thy God, not thy Betrayer!" But why should not the ascetic have his Devil as well as another man his? Let the envious say! And that the ascetic's Devil is very frequently his Flesh pure and simple, let the delightful mystics of Thrice-greatest Hermes witness when they write:

"But first thou must tear off from thee the cloak which thou

dost wear, the web of ignorance, the ground of bad, corruption's chain, the carapace of darkness, the living death, sensation's corpse, the tomb thou carriest with thee, the robber in thy house, who through the things he loveth, hateth thee, and through the things he hateth, bears thee malice.

"Such is the hateful cloak thou wearest; that throttles thee [and holds thee] down to it, in order that thou mayest not gaze above, and, having seen the beauty of the Truth, and Good that dwells therein, detest the bad of it; having found out the plot that it hath schemed against thee, by making void of sense those seeming things which men think senses; for that it hath with mass of matter blocked them up and crammed them full of loathsome lust, so that thou may'st not hear about the things thou should'st, nor see the things thou should'st behold."\*

All of which, though it of course comes earlier in date, reminds us strongly of that despairing and mournful monkish cry of the ghostly counsellor of the ascetic soul in *The Voice of the Silence*,† who funereally remarks:

"If thy soul smiles while bathing in the sunlight of thy life; if thy soul sings within her chrysalis of flesh and matter; if thy soul weeps inside her castle of illusion; . . . . know, O disciple, thy soul is of the earth."

In such brilliant and powerful phrases of striking similes, in such strenuous-lugubrious, mournful-enthusiastic sentences, we have the gist of the whole matter, the theory of all mortification, the challenge to the death hurled in the face of the Flesh.

Cleanse and scourge the hateful thing, the insidious and treacherous parasite, the vampire, the dweller on the threshold that ever sucks the life-blood of the true man; tear it off, kill it out; . . . . and you shall then enjoy ever finer and rarer delights—far subtler sensations! We hasten the funeral of the old race, that we may play midwife to the new brood. Against this way of intenser continuance we have no word to say, except that we do not see that any solution of the problem of sensation is thus acquirable. But perhaps after all this is not necessary, and

\* From the sermon "The Greatest Ill of Men is Ignorance of God." Parthey's text (Berlin; 1854), p. 55.

† Page 3, first edition.

it is enough to live and drink deeply and ever more deeply of the cup, until we become truly God-intoxicated. This is the path for those who apparently oppose matter to a spirit which is but matter written finer and therefore more potent ; there are, however, others who think they would fain pierce through the ever sweeter swirl of sense-delights into the calm mind of the mystery, and the thought of the Master for them takes form in such sentences as :

“ See thou therefore in Me the slaying of a Word (Logos), the piercing of a Word, the blood of a Word, the wounding of a Word, the hanging of a Word, the passion of a Word, the nailing of a Word, the death of a Word. And by Word I mean Man.”\*

And by Man, as Thrice-greatest Hermes tells us, was meant Mind—Mind, “ Only-begotten Son ” of Mind ; Mind, that is to say, self-generated, begotten of itself alone, alone-begotten. For the One, so say the old myths of Wisdom, producing Himself from Himself, perpetually sends forth His own Thought of Himself ; and She, the Divine Mother, His Thought, conceives Him in Herself as Father Mind, and brings Him forth into manifest being as Son—and yet All is One. “ The Breath of the Father warms It (the One Thing) ; the Breath of the Mother cools It.” And Father is the mystery we call Spirit, and Mother is the mystery we call Matter, and It is the mystery of mysteries—Man.

How then shall we hate our Mother, the Thought of God, in love of our Father the Spirit ; how shall we hate Form and love Life, hate Body and love Soul ? Surely it is all a great mystery, and not a crude antithesis, a naïve dualism ?

“ The world is evil ”—say the renunciators, the mortificatory folk. “ The world is good ”—say the optimists, the laughter-lovers, the “ Greeks ” of the world. “ The world is mixed ”—say sober philosophers. “ The world is a mystery ”—say the lovers of the Gnosis.

That the presupposition that “ spiritual ” illumination is dependent upon mortification of the flesh, or at any rate, on strict asceticism, is fundamental with countless schools of mystics the

\* From *The Acts of John*, see *Fragments of a Faith Forgotten*, p. 438.

world over, no one will deny. It is quite true that as a rule no journeyer on this path stops to enquire very strictly into the meaning and value of "spiritual" illumination. It is enough to know that it is of the nature of beatific vision of some kind; it requires no justification other than experience, it must be felt. Enough for the profane to know that even in its beginnings it is some intenser sensation, some loftier emotion, some ecstatic experience. Whether or not a "word of wisdom" might be of more general and genuine service to the world, few who have once experienced the inner delights, stop to enquire, and naturally so.

But the greatest puzzle of all is how men began to practise asceticism. Surely they must have begun naturally; they could not have started with *à priori* notions that if they knocked off their physical geese and ale they would become one with Osiris and enjoy celestial ale and geese now and for ever!

Perhaps it was that in the beginning those who *naturally* experienced these more subtle and powerful sensations, as *naturally* refrained from the food and habits of the normal man of their time; even as we all do now naturally when we are engaged on some absorbing mental or creative work which enthral our whole attention, or are taken out of ourselves by some deep anxiety or highly pleasurable excitement. In the beginning, then, some of those who heard of the strange inner delights of their ecstatic comrades, would doubtless desire to enjoy such sensations in their own persons, and would accordingly set themselves to copy the outward behaviour of the natural mystics of this kind—the things they *naturally* did or refrained from doing, *because their attention was absorbed elsewhere*. The exoterics would then copy the outward behaviour of the esoterics, hoping that so they might share with them their internal delights.

Few of such outward imitators, however, we may suppose, ever succeeded because of such unintelligent imitation alone; those who succeeded did so because they were already at the germinating stage for this peculiar species of growth within; they were already following the way of the seers and hearers and feelers within, in their own internal economy. And certainly in

such cases it seems reasonable to assume that the outward copying will hasten the inward growth, and rapidly quicken it.

But if a man's *charism* is not of this kind, then he may mortify himself and abstain, fast and discipline himself with utmost rigour, and not even the sad visions of sickness and deadly feebleness will visit his eyes. Of course there be those, many of them, who discipline themselves for pure love of chastising themselves for their sins in order to please their God—but we may leave these to this God of their own devising, for such a God has not created our cosmos of beauty.

For those, then, whose *charism*, or special soul-*dharma*, is not vision or prophecy, apocalyptic or soothsaying, perhaps the "good things" of this world need not be so strictly taboo. Indeed the unregenerate can argue that there ought to be some compensation, for have not the seers the "good things" of other ranges of sensation to make up for their abstinence "down here"! "Most of us unregenerates," I fancy I hear them plead, "would be very content to purchase ecstasies at so cheap a rate, if it were possible. But for most of us it is not possible, simply because it's not our special *charism*. You might as well say that we can all become poets or architects, or engineers or doctors."

Consider another *charism* (though Paul does not include it in his list)—music. The way of the musician is certainly not usually the way of the ascetic; and surely the musician is blessed with subtle enough senses in his own line? What can be more beautifully expressive of the highest emotions than a masterpiece of the great creators of harmony? And yet do we not read of some of them, the greatest creators, that they were gross feeders and drinkers, nay very gross feeders and drinkers? The ascetic will perhaps rejoin: "But they did not write 'spiritual' music." They wrote at any rate music which can take some of us out of ourselves, raise us to vast heights of holy emotion, and at-one us with greatnesses otherwise unattainable. But perhaps musicians do not count in this; are not entirely on the line of our average human evolution; perhaps some of them are "nurslings" of the gods; who knows?

Then again who has not heard strange stories of poets? Of some who have poured forth their chiefest masterpieces when

strong drink had to all outer seeming swamped them ; of one of the greatest English singers who invariably imbibed a bottle of so mundane a thing as port before he charmed all ears with his song ; of another who when weaned from the cup by a philistine friend never wrote a readable line again ? Truly does God seem to be no respecter of persons in this. But the renunciators will say : “ Yes, we have heard of these things, but how much more ‘ spiritually ’ would they have written, had they been ascetics ! ” Maybe ; but in one case at any rate, the friend who “ converted ” his friend, “ gained a soul ” but robbed the world of a “ poet ” ; and who shall say whether the world is the richer or the poorer thereby ? Who knows ? Man is a mystery ; when we think we have solved the problem, it appears again to mock us in a still more subtle guise. Who knows ?—I say ; for I am writing not for the “ nonconformist conscience, ” but for those who conform their conscience to the facts of life, and especially the less common facts.

And this reminds me of a strange rite in antiquity, a manner of doing things which indicates, to my dull brain at any rate, the guiding of a hand of wisdom. In the most primitive substrata of Indo-Aryan and Irano-Aryan civilisation, in those far-off archaic mystery-traditions of our mother-stock, there seems no doubt but that the neophytes on their initiation into the mystery-lore of their clans, were given to drink of the potent juice of some sacred plant—Soma or Haoma. In later times and in higher grades of culture of course all this was changed, and the primitive rites were symbolised and spiritualised into processes of inner purification and psychic discipline. But in the earliest times there seems to be no doubt but that the senses of the neophytes were quickened with the intoxicating juice of some sacred plant, that is to say a plant which was otherwise *taboo*. In this crude state of “ entheism ”—to coin a word—they “ saw. ” Seeing, however, that they went through a course of stern training beforehand, fasting and purifying themselves, seeing that they entered into the rites with induced feelings of great awe and fearsome expectancy, with feelings that they were approaching the confines of death, and about to pass into the mystic depths of the unknown—this intoxication, instead of proving a curse as it does

when profaned, proved a great blessing, being sanctified by the sanction of religion as a rite reserved only for holy occasions—nay, the holiest of all occasions, namely, the very “possession” by the God.

So too, apparently, in the earliest forms of the “Bacchic” traditions, when wine was discovered, it was used by the instructed priesthood for sacramental purposes in the primitive rites of certain nations. In ancient Cappadocia, instead of *haoma*, or of wine, they are said to have used *moly*, the mystic plant sung of by one of the poets of the Odyssean cycle.\* In ancient Mexico they used what is now called *hikuli*† among the Huichols of the Sierra Madre del Norte; and this reminds us strongly of the so-called “Mescal buttons,” also procured from a species of cactus. And who in this connection will not remember the most sacred American Indian rite of the “smoking of the calumet”; and other allied “sacraments” and “communions” of still existing “primitive cultures”?

Strange for the ordinary citizen of no imagination to reflect that his “glass” and his “pipe” are the legitimate survivals of original mystery-rites, things strictly reserved for solemn occasions, of sacramental efficacy, means whereby the man was induced to feel more holy, to feel even “god-possessed”! How wise, then, was the economy of those times! In those days the wherewithal of the means of communion could not be purchased at every street corner for a penny, and that too even by the most degraded. The temples of Bacchus were not profaned, and the “orgies” were respectable, nay sacred!

A strange chapter this from the history of the education of the human race; and perhaps even stranger still is the evidence from the early days, when “men” were more closely kin to the “animals” than they are to-day, when indeed there was no chance of dominating the animal by the mind alone, as far at any rate as our then infant race was concerned; the mind was young

\* *Moly* is said to be a Cappadocian word, and in the Hellenised Mithriac tradition is found as a substitute for the *haoma* of the Avestan traditions.

† “A name given to several small species of cacti, which live for months after they have been rooted up, and as the eating of them causes ecstasy, they are looked upon as demi-gods and treated with great reverence” (see “On the Watch-Tower,” September number, 1903, p. 7)—just as the Soma is personified and revered in the Rigvaidik Mantrâh.

in them and feeble, the life was strong and chaotic. Thus we hear of some in those early days of wild enthusiastic rites, who, for certain mystic purposes, in frenzy emasculated themselves, as for instance the ascetic priests of the Great Mother.

Not only so, but later on, in days when such crude literalism should have ceased, at any rate among those who had been taught the "boundaries of the paths of the Good Law," do we not hear of a like deed being done by one of the greatest minds of antiquity, by the most learned by far, the most ascetic, of the Fathers of the Church, Origenes Adamantius?\*

But to pass from such extremes of mortification; do we not know that in the Eleusinian rites various drugs were still used for certain purposes?

"Just as the hierophant also—not emasculated as Attis, but made eunuch with hemlock juice and divorced from all fleshly generating—in the night, at Eleusis, from beneath many a cloud of fire, accomplishing the great and ineffable mysteries, shouts and cries aloud, saying:

" 'Our Lady hath borne a sacred son!' "†

But enough of these dim memories from the buried past. It surely requires no evidence to show that with mystics from the very earliest times, the Flesh has been set straitly over against the Spirit. The death of the one was taken to mean the life of the other; the killing of the one the birth of the other.

"A death unto sin, and a new birth unto righteousness" was but too often, nay up to a certain time universally, translated as a killing out of the natural for the sake of the supernatural, and hence the mortification of the flesh. In brief, the presupposition that matter is evil, inimical, has been at the bottom of most of the purificatory forms of religion and in some form or other of the teaching of nearly every school of mysticism.

Now-a-days, however, it hardly requires more than the statement of the proposition to convince it of its inherent fallacy. The whole of the present activity of the world is based upon a

\* And yet Origen did but literally carry out what he believed with all his soul his Master had commanded in what he took to be the most authoritative of sayings: "If thy right hand offend thee, cut it off." And what apologist even to-day has written a satisfactory defence of the wisdom of that monkish pronouncement put into the mouth of the Master by the gospel-makers?

† Hippolytus, *Philos.*, v. 9.



far more joyous view of things, a far more just appreciation of the values of the divine blessings. There is a general ineradicable intuition—indeed, there has always been a conviction hidden in the heart of the vast majority of God's creatures—that not only is the world good for man, but that those who seek to escape out of it and flee away, are traitors to the common humanity, grumblers against the laws of the common weal, fault-finders with the wisdom of the divine economy—in brief that they are paying the Good God the worst possible of compliments, in that they make common cause with those unhappy and thankless pessimists who believe the world-process a failure, and that the highest blessing to all concerned would be to bring it to the speediest possible end.

This hostility to the flesh is at bottom the weak spot in all monkdom as a profession, of all selfish "virginity" as a protest against evil; the counter proposition and crude antithesis to which is the saying of Jewish wisdom: "He who is without a wife is half a man." Wiser far was the policy of ancient Aryan India, that first a man should fulfil his duty to his race and country by living the householder's life, before giving his undivided attention to "other-worldliness," and the artificial "freeing of himself." Such also was the rule apparently among the original Pythagoreans.

It is, however, to be doubted whether in the past the vast majority of striving mystics could have got along without these outer safeguards, these strict antitheses; the mind as yet was not generally strong enough even in the mystic race. Just as it has not been possible in the past for the vast majority of folk to get along without adhesion to some special form of faith, some sect of religion, so has it been necessary in the mystic race itself to have sectarian forms of mysticism; strict walls of separation have had to be built up. They have had to retire from the world and isolate themselves; they have been compelled in every way they could to try to reinforce their weak wills, and so they have laid the most stringent possible taboos on things physical.

But to-day, now that the mind is leaping forward with such bounds, to-day now that the truly divine idea of religion as aspiration without sectarianism, of there being as many natural

ways to Wisdom—to God—as there are souls of men, that truly divine intuition of unity in multiplicity, is charming men's minds and warming their hearts with its sun-clear simplicity; now that this new spirit of true tolerance, the germ of a real love of humanity, has taken root in the soil of human passion, and is removing the mountains of ancient prejudice in its infant pushings-forth to grow into that great tree of life and light, under whose beneficent shade all creatures shall some day rest—to-day we can understand how that not only on the surface of religion as cult, but also in its depths as inner discipline, there can be tolerance and understanding and reasonableness, and that too of the widest and holiest kind.

“But I say unto you, love your enemies”—yes, your inner enemies as well as those without of flesh and blood. Love them really and not with that refinement of calculated ill-will that renders apparent good for evil, so that “coals of fire” may be heaped “on the head” of the unfortunate foe.\* Love even those who are, or who you think are, the foes of your own household. Love all the creatures of God rightly, fearlessly, understandingly. Be a Man; not a priest, or a prophet, a monk, or a nun; and yet be all things, these as well as others,—but not one of the lesser things always as if that was the one great thing.

But all this is doubtless as obscure as Heracleitus, or more so, for he was wisely obscure, so at any rate antiquity believed, whereas all this, for all I know, may be very foolishly obscure. Yet see how some of it at any rate works out in morals. At first, even as at first in crude mysticism, there is the strait setting of one thing over against the other, black over against white (instead of not-black), God over against Devil, virtue over against vice; for even a Plato in his ethics makes a virtue the antithesis of a vice. More subtly did an Aristotle perceive that a virtue was a mean between two extremes, two vices; as for instance courage is a mean between cowardice and foolhardiness. Nearer still to the mystery were the Pythagoreans when they taught that the secret of all virtue was harmony; and therefore the leader of the chain of virtues with them was justice—not purity,

\* Clearly a “saying” in circulation among the “saints” of the body, and not a Saying of the Master.

not obedience, not faith; these latter are the more feminine virtues of devotion, admirable each in their own way, and resolvable by philosophy into the hand-maidens of justice, even as perchance from the renunciatory point of view justice is the servant of this trinity of graces.

So, too, with regard to the practice of contemplation, the difficulty is to get rid of the antagonism of duality, of the effort of mind to dominate body, or at any rate a material vehicle of some kind, no matter how subtle it may be. The solution of the puzzle is doubtless, as the old books say, the turning of the mind *on itself*, not on a body—self-contemplation; then and then only is the sensible world transcended in a union that includes all sensation, and at the same time sanctifies it with the holiness of reason. It is not that the mind is some stuff set over against the matter of the sensational world; it is a far deeper mystery, for Mind itself in last analysis creates the very matter of the sensational world; for is not the divine spouse of Mind Thought, and is not Thought the mother of all things?

To-day the mind need not fear to continue in the world, to live in the world; we can carry our "monasteries" about with us, we have no need of built places of wood and stone to shut us in and the world out. To-day we need not hate the Flesh; we can admire the wonderful work of our Mother as naturally as did the ancient Greeks. For us the un-human saying ascribed, though doubtless erroneously, to Shaṅkarāchārya: "Woman is the gateway of hell"—which if I remember rightly was also a favourite aphorism of Tertullian's, and certainly of countless numbers of Western monks—is no "word of wisdom," but a blasphemy against the motherhood of man.

Indeed, what confidence can the virile soul of man have in a monkish neophyte who (as for instance among the Buddhists) is ordered by his short-sighted superiors ever to keep his eyes fixed on the ground, and above all things never to look at a woman for fear he should break his vow! Ye gods of common sense! how feeble must such an one be, how far below the average even; what child-souls must be those of our dear neophytes of this type! What virtue is there in this; for surely the true *conqueror* is he who can say his prayers as calmly in the harem as in his cell?

Saner far are modern conditions, in this country at any rate, as it seems to me. Our grand-parents, living at a time when the Puritanical fear of the world, the flesh and the devil was still scourging the land, were no whit purer in reality than ourselves; in fact they were naturally far grosser in their imaginations. Their very taboos are proof of it. A young man in those days who went to a theatre or witnessed a ballet, or even played a game of billiards, was believed to have "fallen into the pit," was already "burning in the fires of hell." Our worthy forebears of this date had no doubt on the point, and as they had made their God for themselves they ought to have known. To-day our children as soon as they can toddle go to the theatres, gaze through opera glasses at the ballet, and learn to make a break as soon as their chins are above the billiard table. The consequence is that for most of them the wiles of the devil in such crude fashions at any rate are of little allurements; they have become the normal, the banal, the things they have grown used to.

Then, too, the uncharitableness of the ancient ascetics, and modern ones for that matter, the rage against the "accursed thing" in the breasts of the mortificatory folk; and that, too, in spite of the "word of wisdom" that "it is not that which goeth into the mouth that defileth the man, but that which cometh out." But use is surely not accursed; it is abuse, at this stage of the mystery-play, at any rate, that disqualifies the candidate; for abuse is the destruction of harmony, the refusal to obey the voice of the wisdom-herald: "Nothing too much"; it is a trespass against all those sweet old truths that are so kindly given in such fair words as temperance, sobriety, moderation, continence, tolerance, justice, fitness, reasonableness.

If then it be asked: "Are Theosophists"—by which we mean those who try to win towards Wisdom—"ascetics, mortifiers of the flesh"?—the answer must be: "By no means necessarily so. Some, many, are of course abstainers for certain purposes—but they do not call their abstinence asceticism or mortification of the flesh; nor does their abstinence, from whatever they abstain, make them desire to impose their private discipline on others, or in any way to presume to find fault with

those who do not follow their way, or to boast themselves as more virtuous than their fellows.

They know too well that men are of different types, that there are races, nay tribes and families, of souls, even as there are of bodies; and that the customs and taboos of souls are as rigid as those of bodies. They do not necessarily expect an artist, for instance, to be naturally a saint, any more than they expect a saint to be naturally an artist; they do not expect a physician to be naturally a general, any more than they expect an admiral to be naturally an architect, and so on through the great series.

Sometimes, of course, there are combinations, but rarely are they *natural*; seldom can a man really succeed on more than one line; there is a keynote to his nature, to which, if he be wise, he had better tune himself. There is a talent which he is not to hide in a napkin, a something in potentiality which is his to bring forth into actuality, and so to delineate it into the image of its greater self.

“The Jack of all trades is master of none,” and the next great natural stage for us, it is said, is that fair state where we shall show forth our own special characteristic in ever fuller perfection, while reflecting the potentiality of all the other types; but He alone can manifest them all in perfection who is Master of all masterhood, and that is the end and no intermediate stage.

But to conclude where we began, with the words of Paul. More understandingly does he write to his fellowship in Galatia than to the “saints” at Rome. In his Letter to the Galatians he reflects the wisdom of his Master, setting forth the true Lesser Mysteries—those Lesser Mysteries in which how few succeed in the tests! For those who do succeed, are verily and indeed Christs, and they alone are initiated into the Greater Mysteries. He alone who is Master can tell what is the true Mystery of Man; the rest, even the illuminate mystics, must distort the light-ray through the prism of their prejudices, even though those prejudices be their holiest convictions; and so they can but speak it forth in such beautiful but enigmatical utterances as:

“This is the Gate of Heaven, and this is the House

of God, where the Good God dwells alone, into which no impure man shall come, no psychic, no fleshly man; but it is kept under watch for the spiritual alone, where they must come, and, casting away their garments, all become bridegrooms made virgin by the Virginal Spirit. For such a man is the virgin with child, who can conceive and bring forth a son, which is neither psychic, nor fleshly, but a blessed æon of æons."\*

But my thoughts on this subject have already strayed to too great length for my editorial soul, and perhaps for my readers' patience.

G. R. S. MEAD.

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## GUNAS, CASTE AND TEMPERAMENT

### III.

(CONTINUED FROM p. 163)

WE have now before us a sufficiently complete idea of the cranial disposition of "faculties," and see that this represents the brain as an organ whereby man's normal consciousness is related to the three lower planes with which human evolution is concerned. This evolution has, normally, to be effected within the conditions of the physical life, and it is interesting to note that the brain is precisely adapted to this purpose. According to the biological account of the stages of brain-growth different cerebral areas are successively developed, and these areas correspond in orderly sequence with the physical, psychic ("astral"), mental and causal bodies, and severally express the needs of each. The planes and the vehicles by which we contact them are thus represented in the "here" and "now," and the harmonising of the subtle bodies is implied in the self-determined co-ordination of the mental powers; the means and the end are ever present

\* Fragment of a Gnostic Commentary preserved by Hippolytus, *Philos.*, v. 8.

within us. As consciousnesses we *are* only this means and end; or, in other words, each is the Way which he has to tread. It is in this sense that the *Gītā* addresses man, directing all injunction to the orderly discipline of the normal life, and instructing the aspirant, whatever his degree, in the measures by which his further self-realisation may best be achieved.

But, while holding steadily towards the one consummation, the *Gītā* yet speaks many tongues as to many types of mind, and presents incentives, hopes, ideals of varied order. To each type belongs an essential rightness of conduct which tells directly for growth, and each has its own stages wherein higher self-conquest opens yet higher steps of the ascent. The appeal is ever to that which is within the man himself, challenging response from that inner Self which already sings the future in the hopes and ideals of the to-day. The reference is ever to the individual as he knows himself in the ineptitude of his doubting effort; in his strange consciousness of ever being a greater something which yet he never fully is.

The reproach is, that man is too absorbed in his human conditioning to dare to be divine, forgetful of Those who, having attained, are but more divinely human still. His bewilderment arises from the error of self-identification with the conditions of his physical existence, and his struggle is to realise that as Knower of that physical state he is more than the state itself. His difficulties are founded on the attachment of the mind to the forms of the lower worlds—physical forms; forms of thought involving him with the institutions of society, with religious ordinances, with personal ambition, and so forth—and these difficulties vary in their particulars with the mental status and constitution of the individual. As it may be said that no two minds are constituted precisely alike, so no two minds will present precisely the same impediments to liberation.

But viewing these mental difficulties generically, they are seen to fall under three principal divisions or categories that follow severally from the three Gunas, which condition human life as they also condition all else in the three lower worlds. "Sattva, Rajas, Tamas, such are the Gunas, Prakṛiti-born, which bind down the changeless Spirit in the changeful flesh."

These are the head and forefront of all opposition, and the cause of all the predilections, tendencies, aversions, temptations, and contradictions which have in one way or another to be conquered and resolved.

The XIVth Discourse of the *Gîtâ*, "The Yoga of Separation from the Three Gunas," closely defines the "qualities" which flow from these Gunas and the bonds that they impose. From Sattva are born purity and wisdom ; but Sattva also "bindeth by the attachment to bliss and the attachment to wisdom." From Rajas are born "greed, outgoing energy, undertaking of actions, restlessness, desire," binding by attachment to action and to greed. From Tamas are born heedlessness, stagnation and ignorance, and these bind the dweller in the body by attachment to indolence and sloth. The further definitions found in this as well as in other divisions of the *Gîtâ* make perfectly clear what "qualities" attach to each of these three Gunas, which are so intimately wrought into the texture of man's different vehicles of consciousness as to define the law of his growth or evolution till he is finally free of the trammels and illusions of the worlds of birth and death.\*

These, then, are the mystical Gunas which hold and possess us and set the order of all our thinking and feeling, and are yet so difficult to discern. We look for them without knowing very precisely how they should be recognised, and they elude us through their being hidden in the very method of our search. But these three Gunas, Sattva, Rajas and Tamas, are precisely the three phrenological Temperaments, *viz.*, the Mental, Motive, and Vital respectively, and these must now be briefly considered. Many classifications of Temperament have been employed from time to time both by phrenologists and others, and certain morbid forms of the above have given rise to the pathological classification Nervous, Bilious, Lymphatic or Phlegmatic, and so on. One cannot enter upon a general discussion of these different tabulations of Temperament in its normal and abnormal presentation, for this is a very extensive subject, and it is one, moreover, which is very little understood. Temperamental peculiarities are constantly taken into consideration with

\* See "The Yoga of Discrimination," Ch. II., for fuller treatment.



Okental. — Saktva. — 1.  
Okotise. — Mayas. — 2.  
Okital. — Samas. — 3.

I	II	III	IV	V	VI	VII
III	III	III	III	III	III	III
3 2 1	2 3 1	1 2 3	1.2.3.	1 2 3	2 1 3	3 1 2
← LIGHT → ← DARK →	← LIGHT → ← DARK →	← LIGHT → ← DARK →	← LIGHT → ← DARK →	← LIGHT → ← DARK →	← LIGHT → ← DARK →	← LIGHT → ← DARK →
Okital-Okotise	Okotise-Okital	Okental-Okital	Okancel	Okental-Okotise	Okotise-Okental	Okital-Okental

Brahmana.  
Higher Okemas.

Ushaktiya.  
Lower Okemas.

Ushya.  
Psychic (Okental)

Ushka.  
Physical



reference both to states of health and of disease. But no satisfactory account can be offered of the cause and origin of Temperament itself, although this appears to be the actual foundation or substratum of man's entire mental and material being—a primary *something* in relation to which all else is more or less of the nature of consequence. Phrenology, concerned specially with the psychological import of Temperament (which is indicated by the general physical conformation) has now generally adopted the classification mentioned above, and this is regarded as the basic order of the normal, healthy human state. Owing sometimes to natural causes (heredity: “predisposition,” etc.), and sometimes to artificial causes (“cramming” educational methods: the unnatural conditions of civilised life, etc.) these Temperaments run into certain excesses recognisable by their concomitant physical signs, and if this determination is strongly marked it may establish a pathological condition. There are yet other divisions and subdivisions which are of great interest owing to their various psychological implications, but which can best be considered by the aid of some work devoted to this view of the subject.\* Our affair must be with the three normal Temperaments of the phrenologist and their relation to Guna and Caste.

These three Temperaments—Mental, Motive and Vital—are all present with each of us. We are, as it were, a compound of them all, and no one of them can be absent from our being; but in different individuals they are present in different proportions, or in different order of preponderance, exactly as represented in the *Gītā*†, and this temperamental blend is shewn by the entire physical build and appearance. These physical indications are sometimes difficult to read correctly, but most of us are clearly marked with our respective Guna-signs, and are observably faithful to our corresponding “qualities” in the very way in which, like people with lanterns looking for a light, we overlook ourselves in our search for the Gunas. Seeing that we are identifying Temperament with Guna it is interesting to notice the descriptions of the former by phrenologists, to whom it has ever

\* Say the work by D. H. Jacques, M.D., the full title of which is *The Temperaments; or, the Varieties of Physical Constitution in Man, Considered in their Relations to Mental Character and the Practical Affairs of Life, etc.*

† Disc. 14, v. 10.

been an absorbingly interesting puzzle. Sometimes Temperament is likened to a ground-swell of movement upon which details of "character" might be represented by ripples. Sometimes it is pictured as a fundamental colour-tone of which all the play of the mind merely exhibits changing variations. Then, again, Temperament might be figured as the warp, and "character" as the weft of the web of our being—the warp running uniformly through the colour-changes of the weft. But whence comes this original qualification? And in what does this fundamental distinction between men inhere? With the mystical definition of the Gunas and the principle of reincarnation in mind, one can offer a reasonable reply. But apparently without these guides to help him, Jacques\* describes the constitutional peculiarities of the physical system as being due to "*pre-existing* mental traits either in the subject or his progenitors." "Everywhere," he continues, "it is the indwelling life which determines the organisation and the external forms of things." It is this indwelling life which gives the first direction to the vital forces, "creating a tendency to a certain mental and physical constitution—the latter as a consequence of the former—and whatever influences may thereafter, either before or after birth, be brought to bear upon it, this original tendency must always remain a potent element in the combination." This "original tendency" (so suggestive of "original sin") is, of course, the Temperament or the Guna of the individual. Further, and in what seems a rather contradictory sense, Jacques says that "Temperament is primarily a result and not a cause of character," but immediately adds that "the bodily habit is the outgrowth of a spiritual condition."

This is of interest as illustrating the difficulty of accounting for Temperament, however carefully it may be considered, along any ordinary line of thought. We see constant reference to "pre-existing" mental or spiritual states, constant implication of some unknown and undefinable substratum of causes in human life. In fact, the problems of "Temperament" and "character" have evoked innumerable attempts to reconcile and relate them; but causes, effects and concomitants finally become

\* P. 32-34.

so involved that the thread of relation is lost. These attempts, however, certainly do specify certain vitally important factors of our physical and mental life which need to be further understood; and we see that these factors are precisely such as may be registered under the headings of Guna and Karma and their interblending in Caste. The Temperaments or Gunas inhere in the pre-existing Ego; and Karma, the fruit of past endeavour, accounts for the Caste, and, ultimately, for the individual "character."

Another phrenological observation which bears directly upon Jacques' "original tendency" in its relation to "character" may here be usefully noted. Temperament obviously implies a certain observable correspondence of mental with physical constitution. Given, then, a physical body of a certain type, one knows what general mental characteristics to associate with it. In such a case, the cranial formation\* will usually indicate a conspicuous development, or a relative preponderance, of such brain-areas as are associated with those mental characteristics, *but with individual variations* which will make all the difference imaginable to the mental manifestation as "character." This is a most important point which apparently marks the incidence of the Kármic dispensation upon the line of Guna-tendency, The *type* of character will still conform with the physical type, but the Quality of the organism and the cranial variations impose countless differentiations of "character" within the type itself. If we remember that each "faculty" influences the entire field of thought it will be obvious that these individual variations carry extensive consequences to the life. Should the cranial development be well adapted to express the temperamental tendency (typically considered), the result is generally a thorough-paced kind of character that knows just what it wants, and just "how to set about it" with the minimum of diffidence and doubt. But if the brain accords ill with the temperamental requirements, the mind will be troubled and discontented and full of vague, unsettled wants and inclinations which there is no ability to carry into execution. Such are unhappy lives to whom the world of people and events always appears to be hostile and incomprehensible. These are

\* See the last article on the localisation of faculties.

among the comparisons which arise from the phrenologist's independent studies of character, and it is noteworthy that he records observations which so closely parallel the Theosophical teachings regarding the specially Kârmic determination of the details of the physical organism and the relation of the latter to our immediate powers and limitations.\*

It is necessary to the presentation of our subject to make brief reference to the principal physical signs of these three normal Temperaments and to their mental concomitants. We shall also have to notice the brain-area which phrenology associates with the expression of each. These temperamental areas—if the term may be allowed—will be found to connect Fiske's stages of brain-growth with the ascent of the Planes, which is one with the ascending order of the Castes, which again is also the ascent of the Temperaments themselves. In view of what has been said in the preceding paragraphs it will be obvious that nothing approaching a full description of the corporeal, cranial and mental aspects of these Temperaments can here be attempted. We must abstract such distinctive characteristics as merely suffice for present purposes, and these must be presented in a purely typical sense and significance. Even this is beset with evident difficulty when we consider that all three Temperaments are necessarily present within us; that all necessarily contribute to that complex which we call the mind; and that we must still treat of the mental value of each Temperament separately, although neither is capable of separate existence. Further, the particular presentation of each Temperament varies with the individual, as has already been stated, so that typical characteristics must be given in the sense in which one describes the typical Englishman, who is none the less recognisable for never having been encountered. In another form we are facing the familiar Theosophical difficulty of separately considering the single aspects of what is actually triune. The Gunas or Temperaments are so conjoined as aspects of the human Ego and his vehicles. In the purely physical view Temperament may be defined as "a particular state of the constitution depending upon the relative proportion of its different masses and the relative

\* See the manual *Karma*, 2nd ed., pp. 47-54.

energy of its different functions"; hence the life-energy itself tends to more actively vitalise either one or another group of physical organs and functions. In this sense

THE MENTAL TEMPERAMENT "governs" the brain and nervous system. Where this Temperament is markedly ascendant the physical frame is relatively slight and of moderate stature; the bones thin and the joints small; the muscular system is light and adapted to rapid movement rather than to strength. The organism generally indicates delicacy, refinement and a high order of nervous sensibility—hence acute senses of touch, hearing, and so on. The features are usually clear-cut or sharp; the hair fine; the eyes alert, and the countenance expressive and mobile. The voice flexible, and often high-pitched.

*Cranially.* The upper frontal portion of the brain being well developed, the head is relatively large in the coronal region. The upper forehead is therefore wide, and the head is relatively narrow in the basilar portion at about the level of the ears.

*Mentally.* Here one generally finds high mental activity and great intensity as well as refinement of thought and feeling. The moral and spiritual aspects of the nature are in the ascendant, and their expression may take one or another principal form or direction according to individual endowment in other particulars—the mind, as already noted, being regarded as a many-sided unity. But, speaking generally, the Mental—often referred to as the artistic and poetic Temperament—is answerable for all that ranks highest in intellectual, moral, or spirituo-intellectual achievement. In its excess it may produce the visionary, the dreamer, the man who lives in cloudland and whose life is turned to no effective plan or purpose.

In the dominance of the Mental Temperament we recognise the ascendancy of the Sâttvic Guna, and the sign of the Brâhman Caste.

THE MOTIVE TEMPERAMENT is indicated by the development of the motor system generally. The stature is commonly above the average; the limbs long and the joints prominent; the hands are large; the figure is spare, and the muscular system is indicative of strength and endurance. The features are usually

bold and strongly marked; the hair strong and erect, and the eyebrows bushy; the cheekbones high; the expression grave, and sometimes determined. The voice is often deep, perhaps even gruff.

*Cranially.* The posterior portion of the upper head is here most prominent, the areas allocated by the phrenologist to firmness, conscientiousness, self-esteem, dignity, ambition, etc., being markedly developed. Typical of this Temperament also is the development of the area of the "hostile and combative propensities," and good "observation."\* These characteristics obviously mark a cranial type which is widely different from that of the Mental Temperament.

*Mentally.* These are dominant characters of strong, positive traits, who do not usually act by half-measures. Their strong, tenacious will and their self-reliant fearlessness and love of power carry them to leadership wherever executive ability is needed or obstacles are to be overcome. They are observers rather than thinkers, but are doers and people of action above all else. The Motive is the militant, administrative, organising Temperament; but if it be associated with a marked deficiency of the Mental element the character may be harsh and domineering, or storm-swept with violent passion impulses. This, again, depends upon individual endowments in other particulars—the mind being regarded, in the manner illustrated, as a many-sided unity.

But with the Motive Temperament in the ascendant we see the Rājasic Guna ruling, and the sign of the Kshattriya Caste.

THE VITAL TEMPERAMENT has its physical basis in the nutritive, circulatory and glandular systems. When this is dominant the stature may be above the average, but the build is broader and fuller than in the case of the Motive Temperament. The limbs are plump and rounded; the neck short and full; the extremities relatively small, and the fingers tapering. The face also inclines to roundness, and the expression is generally lively and pleasing, often mirthful. The organisation, generally, indicates warmth, vigour and activity.

\* Allowance being made for the deep sinuses characteristic of the Motive Temperament.



*Cranially.* The head is generally symmetrically and evenly developed, but the cranial seat of this Temperament is in and over the basilar portion of the brain—below a line drawn across our “head” beneath “foresight and intuition” and “circumspection.” The back-head with its domestic propensities and so forth, and the phrenologist’s alimentiveness and acquisitiveness, are fully developed, while the Vital Temperament will also generally be accompanied by prominence of the area of benevolence. Again, the cranial type is markedly different from that of either the Mental or the Motive Temperaments, for the cranial area expressive of the Vital aspect of the nature is principally below the line indicated, and this is the mark of the typical “business head” of to-day.

*Mentally.* When gifted with a fair representation of the Mental Temperament these people are distinguished by their mental quickness and facility as well as by their impulsiveness and warmth of disposition. They are genial, cheerful and sympathetic; “comfortable” both in appearance and in general habit. They may be versatile writers or fluent speakers, but they are generally brilliant rather than profound, and are more given to imaginative work than to studies requiring sustained mental concentration. They are apt to be somewhat changeable, and are lacking in the strength and stability of character expressed in the Motive element. Should the upper head be poorly developed, the grasping mercantile propensities may afford principal channel for the mental activities, but danger ever arises from the impulses of the three basilar instincts\* with which the higher elements may scarcely be able to cope. The Vital Temperament shews Tamas predominating over Sattva and Rajas, and yields the type of the Vaishya Caste.

This rough description must here suffice. Each Temperament is evidenced by certain corporeal signs, and each is represented by a certain typical cranial development. Taking these Temperaments in upward order—Vital, Motive, Mental—we see that their respective cranial areas follow in harmony with Fiske’s account of the order of brain-evolution, and that each

\* *Gītā*, Disc. 16, v. 21: “Triple is the gate of this hell, destructive of the self—lust, wrath and greed.”

area embraces just the phrenological "faculties" which are suited to express the mental attributes or "qualities" of the Temperament it represents. Comparison of the accounts of the *Gîtâ* with the records of phrenology make it impossible to doubt that, so far as human life is concerned, Guna and Temperament refer to precisely the same fundamental distinction. The Gunas of the *Gîtâ* are our own temperamental tendencies, which not only encircle us but actually *are* the very habit of our consciousness itself in all the variety of its activity, and effort. We are Guna-ridden to a degree we little suspect. One hears few objections or affirmations or opinions of a serious nature which are not more or less clearly Temperamental, and the very manner and matter of our doing or abstention declares the Temperament again. The general consistency of all thought, conviction and behaviour—of our entire mental life, in short—with our physical Temperament is startling, when these are systematically observed. But once this has been realised by observation of human life, best perhaps in solitude, the Guna-passages of the *Gîtâ* read as only too recognisable home-thrusts, and convey a new and sufficiently stern sense both of what is worthy to be called spiritual and of what is needed for its attainment. Truly, we suffer from ourselves; "none else compels." Any measure of arrest of this fatal compulsion invariably stays much of our habitual criticism—or self-exposure. What we are *not* is inevitably published, without special display in that particular direction.

Although these Guna-Temperaments have to be placed in their natural order, no suggestion is made that anyone is therefore to be considered better or worse than another. They are, as here dealt with, aspects of the mind. Each aspect is associated with certain powers which are "good" or "bad" according to the way in which they are used. No one of these aspects is possible without the others, more than brain and nerves alone or bones and muscles alone or viscera alone are a possible man. The ideal physical man is the harmonious and balanced co-operation of all these, and the ideal mind is the harmonious and balanced co-operation of all mental powers. Each Temperament has its own virtues, and each makes possible the exhibition of

the virtue of the other. Perverted, each has also its own vices, and each may accentuate the vice of the other. Each has its characteristic heroism, and each its characteristic crimes; each has its own temptations, and each may lift the other from the pit. Each has its own diseases, physical and mental, while each gives its necessary contribution to the joy of health, and each colours every thought and word and deed of daily life. "Mind" is their summation; "Will" is the power within us which should employ them as a means; "good" and "bad" should apply to the wisdom or un-wisdom of our doing, not to the instrumental means by which we are constrained to work. No endeavour is made, therefore, to establish any order of dignity or of betterness in regard to the Temperaments themselves.

With the view before us that all three Temperaments are necessarily represented in our constitution, and that they are present in proportions that vary with the individual, the vertical divisions of the accompanying diagram are simply accounted for. The Mental Temperament is identified with the Sâttvic Guna; the Motive with Rajas; the Vital with Tamas. For convenience of illustration these Guna-Temperaments are then numbered 1, 2 and 3 respectively. Supposing that these three are about equally represented, one may indicate the fact by writing the figures of equal height, as is done in the central Group IV. This is what the phrenologist calls a Balanced Temperament—a definite type of mind (and body, of course) which is perfectly recognisable but of which really good examples are comparatively seldom met with. It is looked upon as an ideal towards which the race is gradually tending, the varieties of experience leading to a gradual balancing-up of the three great "qualities" in an equipoise which may well stand for an ideal perfection. But if we have to do with a type (physical and mental, always) in which Mental predominates, Motive stands next, and Vital is weakest, we represent this by writing the representative 1 large, 2 smaller, and 3 smallest. This is shewn under Group V., which thus classifies a different type or order of mind. The phrenologist calls this a Mental-Motive Temperament (the Vital being "understood" and left unmentioned), and the term implies to him a perfectly definite mental type. Obviously, there may be

many degrees of difference between what our variously-sized 1, 2 and 3 represent. But so long as 1 is judged to preponderate at all (whether by much or by little) and so long as 2 and 3 follow in the order of Group V. (be the graduation steep or otherwise), this is always a Mental-Motive Temperament, within which sub-classifications or sub-types manifestly exist. In view of the immense complexity of mental operations in their interaction with circumstances and with memory and with Kârmic endowment, it is a question whether the shades of difference between these sub-types could be systematically set forth; at that point the question becomes individual. If it were possible to completely tabulate Temperament in this mechanical sense, no doubt some would hope ultimately to set out an Ego after the treatment accorded to entomological specimens. But, fortunately, some shelter is left us in the reserve of that Will which is above the "qualities" and which declines to be measured or assessed or tabulated in any diagrams whatsoever. Imperfections, however, can be tabulated, and Group V. is a common and well-recognised type. Another type is represented in Group III., where Mental again predominates, but with Vital next in emphasis and Motive least marked. This is the Mental-Vital Temperament (Motive here being "understood") whose "qualities" are shewn in its own type of character. Similarly, Group VI. is the Motive-Mental Temperament, and Group II. the Motive-Vital. And again, similarly, Group VII. is the Vital-Mental, and Group I. is the Vital-Motive Temperament.

We thus have seven types of human beings, severally distinguished by their type of body and of mind and character. Each type results from a certain blending of the three primary factors, and the varied combination of these yields the inevitable seven, "each on his own lot," with which the phrenologist is familiar under the temperamental designations here given. The unitary Mind in its three-fold aspects produces a septenary human order which has much in common with the septenary order of the chemical elements, thus bringing the "qualities" of chemistry and of psychology alike into curious harmony with the bases of theosophical thought. The vertical divisions of our diagram illustrate another observation of phrenology which is of interest

at this point. It is noticed that within each Temperament—using this term, now, in the sense indicated by our vertical Groups or types—there are two important divisions, which are simply called “light” and “dark” on the diagram. These refer to the important connection of colour with the expression of character, upon which much has been written without elucidating anything much beyond the mere observations themselves. But there is a distinct though general difference between character as evidenced by fair-skinned, light-eyed, fair-haired people, and by those who are swarthy, dark-eyed and dark-haired—a difference which presents itself more clearly, perhaps, where national characteristics are taken into account. The matter has been dealt with by writers on phrenology.\* All one can say here is that, generally speaking, the expression of the dark type (other things being equal) is more passionate and forceful, and that of the light type tends to be more even and harmonious. This is, admittedly, a very wide generalisation; but it fairly expresses what is observed as general tendency, and again without any implication of “good” or “bad.” It is merely a fact. With degrees of darkness there would be degrees of the one tendency (noted downward in the diagram), and with degrees of lightness degrees of the other tendency (noted upward in the diagram), and these downward and upward progressions figure within each Group or type as record of the observations in the matter.

The vertical divisions of our diagram are now explained. If any objection is made to the arrangement on the score of its being arbitrary, one can only reply that it is at least permissible to tabulate the observed facts in that manner. The diagram is a tabulation, from the phrenological point of view, of the types of human beings, and somewhere in the scheme we all have our appropriate places. Whether light or dark, wise or foolish, we are included in one or another of these seven types and live at some point in its ascent, no alternative eighth Group being here provided for objectors. Adopting the scale as it stands we see that it is simply a human Mendelejeff's Table, with human atoms in place of the chemical. But the human order and the chemical are the same; seven types of chemical bodies, seven

\* See Jacques' work.

types of human bodies, seven types of mind and character. Within the chemical Groups we have a downward (+) and an upward (–) progression, and in the human Groups the same. The human “Rays” are continuous with the chemical; and medical practice with regard to inorganic and other reagents in their relation to the pathological Temperaments suggests the possibility of identifying the continuity.

G. DYNE.

(TO BE CONTINUED)

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### THE LAND OF WAITING\*

THE young prince, of whom I told in the tale called “The Land of the Dead,” rode eastwards until he reached the barren country whereof the traveller told. The wandering people received him kindly; let him sleep by their camp fires, gave him of their scanty food, and sang to him their strange songs; songs that maddened with a great yearning for the Glamour Land, the fire whereof when it enters a man’s blood, drives him forth into desert places to hunt shadows. At least so the folk of the city say. After seven days he reached a stretch of dry earth on which cacti grew; it was bounded by low barren hills of grey and red rock; climbing these he saw below him a bleached land of pale sand; an empty waterway was carven through the rocks and descended to a broad sandy river-bed, opening to a wide desert, once the bottom of an inland sea, bound about by hills of black bleak rock, with jagged peaks like the craters of burnt-out earth fires. Below him, just where the rocks gave place to the sandy river-bed, was a ruined city with great broken columns half buried in the sand, and a long wall of blackish grey stones, running out into the broad dry river-bed; and on the wall a tiny hut of reeds. At the door of the hut sat a man who watched the

\* See “The Land of Battles” and “The Land of the Dead,” in the last two numbers.

prince as he came near. He was a very old man ; a man so old that the barren land seemed no older than he. He wore but a coarse tunic of linen ; his head and his feet were bare. His face was bleached and bloodless, and his eyes had a patience therein which wellnigh stilled the hearts of those who saw it with awe and fear, for it was like the terrible patience of the desert ; the waiting power of nature was in his eyes, and the thing was fear-some to see in a human creature, who, in the belief of the unknowing, lives but for a span. But when the prince drew near he gave a cry, and rose, shading his eyes with one bloodless hand, and staring at him like one newly waked from dreams. The prince said :

“ Greeting and peace, my father ! ”

Thereat the old man, trembling, replied :

“ O young son, forgive me. I have waited here, bound by a promise which I think hath power to hold within a tired body a wearier soul, for one who comes not, and can never come, for death must have claimed him. And for a moment of madness, as you came, I thought you were he. But he, when he left me, was older than you ; yea ! he was older than I ; beyond a doubt he must be dead. Yet I thought you were he.”

And he looked pleadingly at the prince, as one who hopes in defiance of his senses.

“ Nay, nay, good father,” said the courteous prince, “ for I never saw your face before this day. But, hearing that the people of this land tell of a hidden glory which shall be, I have come hither, O holy one, to hear of thy wisdom.”

“ Son,” said the old man, “ I am neither wise nor holy. I wait, bound by a promise to one who left me, as I thought, to a short waiting. The work I do here (and I have learned to think I do somewhat) I know not now ; but I think I shall know hereafter. Sometimes, my son, I think there needs must be men on earth who strive to show forth the patience of God ; as there be others who show some measure of His power, and others a shadow of His love ; all things we show forth are rooted in Him ; nay ! it is He whom we strive blindly to make manifest. But few be those who show His patience and His silent tarrying.”

The prince sat on the black rocks, and gazed at the old man.

“O my father!” he said. “Thou speakest of things that are always in my mind and in my heart. For I too have waited in my father’s court for many years of barren weariness. My father’s land is a land of the dead; there is no life therein. God hath forgotten it.”

The old man trembled.

“In thy father’s court,” he said. “Son, who art thou?”

“I am the youngest son of the king,” said the prince, “driven into the desert by the echo of the Glamour Songs, and the whispering of Shadows.”

The old man knelt before him and did homage, crying :

“My lord and prince, I beg of you that in the name of your grandsire’s father you will pardon me, who betrayed my trust, and gave his son to death. Also, I pray you, tell me of the rebel who led the outlawed men in the reign of your father’s father.”

“Sir,” said the prince, amazed at the sight of one so very old, “I beseech you to rise; in my great-grandsire’s name I freely pardon a sin the record whereof has passed from the memory of every living man, save yourself. I have heard that he who headed the great rebellion in the years long past was hanged in the market-place of the chief city.”

The old man bowed his head, sighing :

“I knew he must be dead. And yet I wait.”

“Better to wait in a land where they look for a hidden glory, my father,” said the prince, “than abide in a lifeless land of the dead.”

Then said the old man humbly :

“Pardon me, my prince, for my age is great, and my long waiting hath taught me a little wisdom. There is no blasphemy more great, no treachery more evil, than to believe a land to be lifeless because we feel not the throbbing of its life, nor see the glory of the power of God therein. For how should a land endure for a day, if God had forgotten it? Son, He holds within His memory both thy father’s court and this barren land. Suffer me now to tell thee of this place, and of my life herein.”



“My father,” said the prince, “this is the thing I long to hear ; and I thank thee for thy rebuke.”

“When I began to wait,” said the old man, “I was young, and I thought my waiting was but for a little while. I thought it would end when he for whom I waited came back ; and life would show me some work, howsoever humble, that I might do. And as the months and years passed, I wept bitterly in my solitude ; for I thought I had cast aside the chance of service that once was mine, and now my punishment was to wait in a barren land in loneliness and idleness. And I thought of the pains I might have soothed, till I thought my heart would burst, by reason of my grief. I sat there, musing on these things, till my very soul, so it seemed, grew rigid with the pains of hell ; an ice-bound lonely hell of great darkness. When in the night the wild dogs howled, it seemed to me they voiced the helpless unheard moaning of lost souls. The tide of the world’s pain seemed to surge in my own breast ; and the sorrow I had not heeded, became as my own sorrow. I thought : No man can know heaven’s fulness, if he forget hell’s emptiness ; and if he enter heaven, in the same hour, it seems to me, he also enters hell. One night as I sat thus, my body was entranced, and there came to me a sudden knowledge. It was shown to me that the service I longed for was already given to me. It was—to wait. There must be shadow of all that is substance elsewhere. There must be an earthly sign of every living truth. Now this place itself is a sign and image, yea ! and an ever-living temple of most wondrous patience. This place waits, as I wait. More than twice two thousand years ago, the waters turned on themselves and ebbed to their source, and the place began to wait for their return. For here lived a mage who blessed and sanctified them ere he swept them by his word to their hidden home ; and on this place his power abides ; it is the power of his silent waiting till the day dawns for the fruitage of the little seed he sowed in this barren silent place where no water is ; it sprouts below the ground in the darkness, where a little unseen spring moistens the dry earth. Like unto this little unseen spring was I. Such things as are worth building need infinite patience, infinite preparation ; you may hear a note struck on life’s harp that seems to melt into

silence, but it is the keynote of the harmony of another age. So there may lie on earth many a silent waiting land, a cup of the wine of life, guarded by Gods. Now when I had waited forty years, there came to my weakness the comfort of sight. I saw, as I lay in bodily sleep, a white dawn rise; and dream waters rolled up the dry channel from the desert, and the desert became a shining sea; then on the horizon rose a cross of light, and shone on the waters; from the white dawn, yea! from the heart of the cross, came a ship, with a sound of music and harping; on the deck was one in shining garments, and at his side was he for whom I waited, and with them others, a very fair company. Night by night I joined them, and over the land the dream waters flowed, and we sailed on them. And I saw that the land was ever washed by these dream waters; I saw also that in fullness of time, those things which begin in the Glamour Country are made visible on earth. For twenty years I had this vision nightly; then it ceased, and I have never had it again. So that I, like you, began to cry 'the life has fled,' because I no longer saw the dream waters, nor heard the harping of the Shining One and those men of his fair company. But there came a traveller here, my prince, to whom the vision of waters was shown not long ago; he who told you of this country at the court of our lord the king. I know therefore the dream waves still wash these barren stones, though I see them no more. And who am I that I should see them? Guard me, O Power of the Waters, from that faithlessness which should make me doubt the dew of Thy mercy; or believe Thou sendest not Thy waters to the blind as to the seeing; least of all that Thou wouldst withhold what even a single faithful soul cries to Thee to give. Shall he, the Shining One, be faithless, where I am faithful; I, who through faithlessness have at last learned to be true?"

"Yea! my father," said the prince with shame, "now I perceive that in all things it is that which is within a man's own soul which reveals to him the wonders of God. By thy own life, my father, thou holdest to His Life; by thy own faithfulness thou believest in His."

"I think, my good lord," said the old man simply, "that this is so. For if I can be faithful and patient, how should the

Root of faith and patience fail? And if I would give water to a thirsty one, though his parched lips were too dry to ask it, and his brain too dull with threatening death to know he died of thirst, shall the Power and Source of Waters hold them back?"

The prince lay on the stones and mused.

"This place is known to me," he said at last, "and thou, my father; my soul leaps to thee, as to one I loved long ago. To this place I seem to come as one native born; I come as one who returns, not as a stranger. Thinkest thou, father, that to me it will be given to release thee from thy long waiting? Thinkest thou it is for me to wait here till the waters return? Am I, my father, the little spring that moistens the earth in the darkness?"

"If this be so," said the old man sighing, "I shall go hence very gladly; and I pray thee, O my son and prince, to lay my body in the dry channel beneath the sand, that the returning waters may wash my grave."

"This will I do," said the prince. "O beloved father, very dear art thou to me! Thinkest thou that to me the vision of waters will come this night?"

"Nay, dearest son," said the old man, "I know not. How should I speak touching this matter?"

That night they lay within the reed hut on the hard black stones, as the old man had lain for years so many that he had ceased to count them. The prince saw no vision; but at dawn he woke, hearing a cry so loud that he leaped up in surprise. The old man stood before him, his face shining with a light that seemed to come from within.

"Thou art he!" he cried, in the strong voice of youth. "O thou! long waited for, and come at last, why didst not tell me thou wert he? I waited for thee, pledged by my faith and honour. I waited where thou didst leave me years ago. Tell me, have I not been faithful to thee, as thou to me? For death kept thee not from me; and birth held thee not, who wert pledged to return."

The aged face became that of one young and very comely; then age swept down upon it again; the old man fell dead in the prince's arms. But that moment had given the prince memory; and he remembered the outlaw who died by the rope in the city

market for the sake of his king and the people. He kissed the dead face, buried the old man's body where he desired it to be laid, and sat in the reed hut alone, to wait the return of the waters. That night he saw the dream waves sweep up the channel from the shining sea; from the white dawn and the heart of the cross came the ship, with the Shining One on its deck, and with Him the man who had fashioned of failure and repentance a weapon strong enough to hold death at bay till the hour when he should have fulfilled the trust given into his hands; and with them was a fair company.

The prince sprang to the side of him whose garments shone, and they sailed over the land, giving life to the dead, and strength to the weak. No man heard their harping as in the days when sorrow caused men to listen for music to soothe their pain. The hum of the great wheels in the buildings where rich merchandise was fashioned, and the voices of those who discussed the matters contained in the 150 parchments which the traveller prepared, filled the air. Nevertheless the harping rang through the city unchanged by the fact that no one heard it; in truth, had it ceased, the wheels would have stopped, the voices have been silent, and the 150 parchments have vanished like blown-out flames.

For ten years the prince waited, and beheld the dream waters flow; until through the power of his waiting there came a day when, in the true dawn, the waters swept up the river-bed, and on them a ship sailed. Wheresoever the dream waters had carved a channel, there, as the waves broke, a way for them was made. The prince leaped on the deck of the ship, as the waters flung their spray on the reed hut, and clasped the hand of one who stood there radiant in youth. With him was a fair company, and one in shining garments who was girt about the brows with a crown of light. Thus with music and harping they sailed in plain day to the city of the king; the land of the East glowed like a rose of flame, and lit the West, the North and the South with light. Through a land of light and pure fire the ship sailed, for the day of waiting was ended, and the hidden glory was shining in the common ways of earth.

MICHAEL WOOD.

## THE FORGIVENESS OF SINS

THE great question of the forgiveness of sins will probably retain its importance for all thinking people so long as the frailties of human nature keep prominently before the consciousness that the condition termed sin is a fact to be reckoned with. And without raising serious philosophical questions as to the precise sense in which the word "fact" is to be understood, we may not unreasonably assert that the affirmation of the state called sin implies the counter-affirmation of the state in which sin is removed or forgiven.

Obviously a study of the forgiveness of sins demands a preliminary consideration of the nature of that which is forgiven. We have before us a contrast of two states, and the very nature of a contrast involves the equal existence of two opposing members of a pair. The contrast in question consists of the state of sin, and the state of sin forgiven. Now what is sin? What is the sinful state? We need not go to Theology for the answer, because by a careful probing of his own experience each man can become his own theologian, and arrive unassisted at a fair working answer to most of the problems over which casuists have wrestled all down the ages. Every thinking sinner will know something of the true philosophy of sin.

But I am less concerned here with sin in the concrete than with the abstract condition which gives rise to concrete acts. While the sinful state is always the cause and the predecessor of the sinful act, a man may yet be in a state of sin without necessarily committing any flagrant breach of the moral law. In this paper we will endeavour to study the state of sin under one main aspect.

This aspect emerges from a study of the Greek word for sin, "*hamartia*," a "missing of the mark." Despite its negative implication, *hamartia* is a highly satisfactory term, because it

exactly describes the state whence positive evil arises. *Hamartia* is clearly a condition, and not an act, or series of acts; and we respect the metaphysical acumen of a people who shadow the cause in the very word they employ to represent the effect. A state of sin is a state of miss, failure, non-attainment. It implies a ceaseless judgment at the bar of an inexorable standard—inexorable because the gaining of it is the sole *raison d'être* of manifested being. I am aware that the mere mention of the state of sin from this point of view raises awful, unanswerable problems as to its cause, purport and meaning—its very claim to existence, even, for how can a state of non-being be logically stated to exist at all? How can positive consequences arise from negative causes?

We have no answer, save to assert from experience that they do,—nay, that the positive results known as sinful acts are in many cases less serious, less stubborn, less indicative of the true condition of a man than the chill state of half-life from which his soul has gone forth into outer action. Not to have attained is, if we probe deeply enough, the ultimate cause of all so-called wrong-doing. And under this wide generalisation must be included the non-attainment of the man who has tried and failed, as well as of him who has not yet arisen to effort. Both are equally in a state of sin, or *hamartia*, though at very different stages of that state. Indeed the judgment of sin from the view-point of inner state rather than of outer act enormously extends the ban of *hamartia*, showing it to be a universal condition inevitable to humanity at its present stage, and not to be escaped by the rigid keeping of a moral law.

By the works of a law no flesh was ever yet justified, because law is the expression of limitation, and the really “justified” man is he whom no limitation can any longer bind. The most faithful legalist, then, is still in a state of sin, because his recognition of an obligation which is not discharged by performance places him on a treadmill of weary acts, only to lead to a series still more rigid beyond. That sin may exist in spite of a stern performance of the moral law must not, however, be taken to mean that freedom from sin can ever imply freedom from moral obligation. What I mean is that law in and by itself can do

little. Regarded as an end, and not as a means, laws, systems and codes do but accentuate the condition of *hamartia* by continually pointing to a mark not yet attained. They are rungs in the ladder, but no man starts to climb a ladder for the sake of reaching a rung. The legalist may hi this tree, only to find that the sky still looms untouched. It is of little consequence, therefore, to the unperfected man that his life is free from outer acts of disharmony; the ban of *hamartia* is over even his highest efforts if by way of law he hopes eventually to reach to the state that is beyond law.

From the height at which we are viewing *hamartia*, the crude colourings imparted to it by popular theology lose their virulence, or disappear. Sin, from our standpoint, is not a state of reprobateness, but simply a failure to attain. I recognise no opprobrium in the term; a sinner may be well on the road towards the mark, but the fact that he has not yet reached it keeps him a sinner still. Indeed the state of *hamartia* may extend very far on the Path, and the man {who elects to climb by legal methods will accomplish much that is good and useful. "In whatever way men approach me, in that way do I assist them," says Kṛiṣṇa; "but whatever the path taken by mankind, that path is mine."

Moreover a study of *hamartia* from this point of view convinces one of the folly of self-righteousness. So long as the goal of humanity is not yet reached, a difference of level between one sinner and another may be of less importance essentially than we who have climbed just high enough to look down upon other men, are in the habit of supposing. Compared with the mark to be attained how paltry and insignificant are the differences in growth which separate one man from his brother. "There is *no* difference, for all have sinned, and come short of the glory of God," are the words of one who, because he placed the goal of the race so high, accounted himself the chief of sinners, from the standpoint of the Light by which he dared to measure man. No room for any degree of self-gratulation, then, until we are *there*.

But if evolution has no limits, and the mark is ever set at a greater and yet greater height, there can be no ceasing from sin, and the soul may beat its wings in vain against the barriers of a never-ending necessity. This is the inevitable outcome of the

legalist's position. Nevertheless, there must be definite bounds of attainment for every degree of the soul's experience, on reaching which it has become perfected *relatively* to that particular stage of an endless evolution—if we may be pardoned for our use of mutually contradictory terms. Moreover the soul knows its task, perceives the goal set before it. For our present humanity that goal has been fixed in the words I have just quoted, and fixed, it must be admitted, at a level exalted enough to dazzle the vision of the most aspiring. If to “come short of the glory of God” is sin, to attain that glory is perfection. Here we are given in no uncertain language the mark, the missing of which is *hamartia*, or sin. Of course the experience of Paul, or any other man, could but touch the merest fringe of that attainment; whatever “*doxa*” may mean—and its interpretation cannot be put into a single English word—the stages of *doxa* will be as infinite as God Himself. “Veil after veil may lift, but there will be veil after veil behind.”

But now, from so dizzy a standpoint, how is forgiveness possible, short of the attainment of the unattainable—the measure of the perfection of the “Father which is in Heaven”? How can we, at our present stage, hope for the ceasing of *hamartia*, which is but another name for the ceasing of imperfection?

The answer to this is really simple. Man exists in two conditions, in two worlds, in two aspects of being. He is in the world of becoming, in which he appears to be subject to the limitations of an interminable development in time, space and matter. He is also in the world of true being—the Eternity—in which, as essentially divine, he is inseparably united to his Source, perfect as his Father, the heir of all the splendours of the Heavenly Kingdom.

The forgiveness of sins is an authoritative statement of man *as God sees him*. He is assured that from the eternal view-point he is no criminal deserving of darkest hell, but a son; no miserable, crawling failure in the lower worlds, but a great and splendid success, *even now*, in God's Heaven. For the Eternal Consciousness consists of the ordered gathering of all the stages of becoming which compose the time-life into one comprehensive Now. In



the Eternity time is not abolished, but completed. Wholeness implies succession seen at once. Therefore the forgiveness of sins states the eternal view-point by proclaiming—not the abolition of the stages, but the encouraging announcement of their *already* perfect accomplishment on the plane of true being. Man is taught to take his stand on the eternal, rather than on the time-view of himself. God invites him to share in His consciousness, to look with His eyes, to act as though his perfection on the timeless plane were already shadowed forth on the plane of becoming. He may be free, even here, from the law of sin and death—from the *hamartia* state which is no part of his true immortal Self—because there he is already free. He shall attain, because he has attained.

To lift man's eyes to his eternal hope ; to arouse in his oblivious consciousness the memory—the "*anamnēsis*"—of that Imperial Palace whence he came ; to assure him that the perfection of his being is potential here because it is actual there, is part of what I take to be the meaning of the forgiveness of sins. But the truth concerning this doctrine is razor-edged ; its proper appreciation depends upon a very nice recognition and discrimination of the two planes on which the soul has its dwelling, neither of which can be divorced in thought from the other without very seriously affecting the equipoise of the doctrine under consideration. To deny or under-estimate the existence of the soul on the plane of becoming, is to re-ignite the Antinomian heresy ; to lose sight of the soul's real life in the heaven-world is to fall into the counter-heresy of legalism, which, we have seen, enchains a man for ever on the wheel of an endless becoming.

The discovery of the "Gate of balance" between these two innate and ineradicable tendencies of the mind, either of which, if pursued, is liable to make spiritual shipwreck, is the problem which the *Bhagavad Gītā* triumphantly solves in its sublime Philosophy of Devotion, to which every student must go who is seeking the true inwardness of the doctrine of *hamartia*. In it we find set forth, in a manner probably unsurpassed in the literature of religious philosophy, the secret of that "Liberation" which has been the goal of the saintly life all down the ages, but which is generally misinterpreted as a mere vulgar longing for

the ceasing of rebirths. It is not so at all. The liberation for which sages strive is deliverance from the very *hamartia*, or state of "miss," or "coming short" which is the basis of the Pauline philosophy. It can matter nothing to him who has reached liberation in what body or state he lives and works. The truly "liberated" man will be liberated, among other things, from preferences with regard to his future. He is one with the Divine Will, and the Divine Will can make no mistake. His Nirvâna being within—an unshaken centre of peace—no garment of flesh can hinder his true emancipation, no action of the "three qualities" disturb his perfect rest in the Supreme. He is free—free to take rebirth, if that be wisest for himself and others; free to remain a Nirvânî, if the Divine Will be best served by this means.

The true spirit of the *Gîtâ* is unmistakable on this point. It may be roughly summarised thus.

There are two great classes of Devotees, the men of action, and the men of faith. By action is meant the performance of such duties as tend to lift the Devotee towards the goal of his evolution; in Pauline phrase, he "presses towards the mark" by every effort that duty and religion can suggest; result is the test, result the motive of his actions; by ceremonial, asceticism, sacrifice, and charity, his very life is continually offered on the altar of his God. But still the ban of *hamartia* is over all his work. He cannot escape the penalty of actions performed for self-salvation, *viz.*, the ceaseless retreating of the mark which he pursues. For the man whose heart is fixed on attaining his goal through action is bound by devotion of the wrong kind—devotion to results. To work for progress for the sake of what progress will bring to the worker has its reward in growth of a kind, *but for him who so acts there is never the rest of realised attainment.* *Hamartia* cannot cease for the Devotee who is incited to action in the hope of its reward, because "all action performed *other than as sacrifice to God* makes the actor bound by action." And so follows birth after birth of illusive striving towards a goal he can never reach by legal methods. But the liberation he desires to secure is liberation from the vanity of a process which is, by its very nature, foredoomed to failure. Rebirth *implies* the cease-

less pursuit of an ever-eluding ideal ; its futility as a means to an end is that which the sage desires to escape. And in the philosophy of right devotion he is shown the way out of his dilemma. He is offered a clue to the overcoming of *hamartia* which is beautifully and profoundly simple, and yet in some respects harder than the severest legalism, in that it makes a demand upon faculties which, in the majority of men, are as yet in abeyance. The secret seems to lie in learning to live *from* the Goal as a centre, rather than in pressing towards it as an object of distant attainment.

The Goal, the Mark, the missing of which is sin, is none other than the Supreme Himself ; what other, indeed, can there be ? He is the "Goal, the Comforter, the Lord, the Witness, the Resting-place, the Asylum, the Friend" ; He is the "Ego who is seated at the heart of all beings," and the man who is in Him—the true Self—is free from sin ; *hamartia* hath no more dominion over him.

"He who seeth Me in all things, and all things in Me, looseth not his hold on Me, and I forsake him not. And whosoever, believing in spiritual unity, worshippeth Me who am in all things, dwelleth with Me in whatsoever condition he may be."

"Assimilation with the Supreme Self is on both sides of death for those who are acquainted with the true Self."

Now the constant worship of the Supreme *as the Goal*—and this is the important part of the doctrine—implies that in Him the Devotee has found himself, for a goal is something to be gained, a climax, an end, a fulfilment. The Devotee is stated to have reached it by centring his heart entirely where the Goal is to be found. He is in God ; in God, therefore, he is complete, perfected, free. In worshipping God as Goal, he has found the acme of true being. For the Supreme has destined nothing short of His own Glory as the end and goal of each child of his heart, and *with Him to will, to conceive, is to accomplish*. To attain, then, this "*doxa*," or end of our being by the way of faith, we take our stand upon it as an accomplished fact on the plane of true being—the eternal plane. Acting from that standpoint outward and downward, the victory which is already ours in the Eternity will eventually become ours in Time. This spiritual

knowledge—the knowledge of the true state of the Self in God—is the *summum bonum* of all knowledge; “every action without exception is comprehended within it, O Son of Pṛitha.” “By it thou shalt see all things and creatures whatsoever in thyself, and them in Me. Even if thou wert the greatest of all sinners, thou shalt be able to cross over all sins in the bark of spiritual knowledge.”

Sin, or *hamartia*, is thus put away for him who has found his Goal. But should not the Devotee act? Is he not to translate his true Self into terms of the material and the finite? He has to act ceaselessly, not for the Goal, but from the Goal.

“There is nothing in the three regions of the universe which it is necessary for me to perform,” says Kṛiṣṇa, “and yet I am constantly in action. If I were not indefatigable in action these creatures would perish. Therefore perform that which thou hast to do, at all times unmindful of the event, for the man who doeth that which he hath to do, without attachment to the result, obtaineth the Supreme.”

Under this sublime philosophy of life Antinomianism and Legalism perish equally. The “forgiven” man who is acting from a recognised Goal in God is yet on the plane of action—a plane which, under no circumstances, he dare ignore. But the works he does can have no influence on the essential state of his soul, nor add one iota to his “salvation,” for that “salvation” was secured before the foundations of the world. Why, then, is action demanded of him?

The question implies the initial problem—on this plane inadmissible—of why there should be manifestation in time-relations at all, and to this there is no answer, save a summary cutting of the Gordian knot by denial of the reality of manifestation altogether—a process which leads those who adopt it to the further problem of why manifestation should even *appear* to exist; and for *this* knot there is no severance by any weapon, philosophical or theological.

But the *Bhagavad Gîtâ* comes to our rescue with—if not an answer—at least a pregnant hint. Kṛiṣṇa, in bidding Arjuna prepare for battle, is made to use an expression which has been somewhat suggestively translated:

“ I am *Time matured*, come here for the destruction of these creatures. They have been already slain by me; be thou only the immediate agent.”

“ Time matured ” suggests, in a fine synonym of the Eternal Consciousness, what I have previously attempted to point out, that Time and Timelessness are neither incompatible nor contradictory conditions, Timelessness being the totality of succession—succession seen at once. In this view Time is not annihilated by, but comprehended in, Timelessness, as the stages of ripening contribute to, and are comprehended in, the perfect fruit. Without Time there can be no Eternity. Add to our figure the fact that on the plane of the “ Now ” the fruit is ripened *before it is born* on the time-plane, and “ Time matured ” becomes a phrase for which we are grateful, assisting, as it does, both the “ how ” and the “ why ” of the relation between faith and works, between life in the above, and action in the below. It shows us that the man who, while resting his heart on the plane of totality—on the finished thought of himself in the Divine Consciousness, which is his true Ego—yet goes forth fearlessly to fill in, or work out the details on the plane of the outer life, is, by these very acts, making *part* of the Eternity in which his standpoint is fixed. He is the “ immediate agent ” of the *happening* of events which *already have had their being*. We still do not know why the “ happening ” need be; but we suspect that it is needed for the “ maturing ” of Time; that without it Eternity would lack somewhat of completeness. “ Fight. Thou wilt conquer all thine enemies. They have been already slain by me.”

CHARLOTTE E. WOODS.

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THIS philosopher has never a tunic to his coat, the other never a book to read, and a third is half naked, and yet they are none of them discouraged. One learned man says, “ I have no bread, yet I abide by reason.” Another, “ I have no profit of my learning, yet I too abide by reason.”—MARCUS AURELIUS.

## AN INVOCATION AND VISION OF HORUS

(FROM THE "BOOK OF TRANSFORMATIONS")

I HAVE called this paper "An Invocation and Vision of Horus," and such indeed is the subject ultimately dealt with, for I have taken as my text that chapter of the "Book of Transformations" entitled "Chapter of Making Transformation as a Divine Hawk," now known as the seventy-eighth chapter of the "Book of the Dead."

Incidentally, however, this subject gathers round itself certain other studies and considerations, until occasionally we may even find ourselves outside the ordinarily recognised boundaries of Egyptology.

The "Book of Transformations" is a subdivision of the "Book of the Dead" and is complete within itself, consisting of a number of "meditative" or "contemplative" formulæ based upon the idea of the transformation of the soul into a divine symbol.

These meditations were to be used by the Initiate for the assistance of his inner life in that eternal path of Union, or as it is called in India "Yoga," which is the final study of the Mystic in every age.

If we desire to unravel the tangled thread of Egyptian mystical methods, so far as is possible with the limited records at our disposal, we must not confine ourselves to one single formula. I, therefore, propose to begin this study by turning to the title-page of the "Book of the Dead," and passing from the title-page to the preface.

There is, however, a peculiar difference between the "Book of the Dead" as we now have it and modern books; for whereas in modern books the title-page invariably comes first, the preface generally second, and afterwards the book, the Egyptian con-

sidered the book itself the most important, and anything he wished to say about it naturally came in a sort of footnote at the end.

Now the so-called last chapter of the "Book of the Dead" has been a puzzle to Egyptologists, principally because it consists merely of a very considerable title and a very long rubric, all without even the shadow of a chapter to follow them. Some have thought it to be a misplaced rubric, and there have, I believe, been a few vague theories as to what chapter it could belong to.

If we look more closely at this remarkable chapterless title, and note the first word of its opening sentence, we shall find it still more remarkable; for whereas nearly all the separate chapters of the "Book of the Dead" are opened with the distinctive word "Chapter of," or in Egyptian Rĕ-eN, this simple title and rubric, followed by nothing, begins ShAT-eN, meaning "Book of," and cannot therefore truly be called a "Chapter."

But, where then is the Book? I have come to the conclusion that it is none other than the true ancient title and preface of the "Book of the Dead."

Translated it reads thus :

"Book of the Perfecting of the Shining Soul in the Midst of Rā, of granting it Victory before the Master, of Magnifying it in the Presence of OSIRIS, of giving it Strength before the Ruler of the Dwellers in Amentet, of the Granting of its Spiritual Powers before the Circle of the Gods."

The very first clause in this title is significant, for Rā is the symbol of the crystallisation of the Divine Cause in the unutterable Word, and therefore represents that focus or centre of the manifestation of Divinity wherein alone Divine union is possible, and wherewith alone the lost secret of the Holy Grail must be sought. It is here in this true centre of the world that the Mystic hopes in the last day to stand as a pillar in that temple of God whence he shall nevermore go out, remaining for ever in indestructible "stability."

The arrangement of the clauses in this ancient title is also significant. First by contemplation the aspirant enters the Heart of the Divine Manifestation and is "perfected" therein;

he is then granted Victory, then Greatness, then Strength, and finally Spiritual Powers. It is well to note that spiritual powers are but the last result of attainment, and can never be a means to that end; indeed, to strive for the possession of such powers is one of the surest methods of preventing true spiritual development.

The preface of the "Book of the Dead," so far as the present purpose is concerned, is only of interest to the extent of a single sentence, but that sentence, when read by the light of parallel tradition, forms a key by means of which the student may reconstruct the ancient Egyptian Chamber of Contemplation, as also of Initiation.

The passage in question reads thus: "Thou shalt perform it within a chamber of cloth embroidered with stars throughout."

And from this single suggestion we are enabled to understand that the Chamber of Contemplation was arranged symbolically to represent the universe; its floor the elemental foundation of all things; its walls the four directions in space; its ceiling the starry canopy of the midnight sky.

Here in the centre of a symbolic universe, and at the midnight hour of manifested nature, the Egyptian Initiate composed himself to his meditation. What physical attitude he took we do not certainly know. There is some presumptive evidence for three positions: namely, standing, sitting and lying flat upon the back. I incline to the belief that all were used at different times according to the purpose and special character of the object for which the meditation was performed.

In the case under consideration it is probable that the Initiate lay upon his back on a couch of that form known as the "lion couch"; that is to say, a couch whose two sides were carved at the head and foot into a representation of the fore and hind quarters respectively of two lions; this was also the form of the Egyptian bier.

This couch would be placed with head to the north and foot to the south, standing, as in the case of the mummy in the tomb, at the centre of a square whose corners are marked by the symbols of the four "Children of Horus."

The Chamber of Meditation and its furniture form the



external or tangible symbols of that form of meditation dealt with in the "Book of Transformations."

After the external and tangible symbols come the mental symbols; that is to say, those symbols which the Mystic was to make use of during the act of contemplation.

I can best introduce these latter by quotation from Éliphas Lévi on the "Blazing Pentagram," endeavouring to confine myself as much as possible to sentences which appropriately illustrate ideas that underlie the ritual of the Transformation as Horus given in the seventy-eighth chapter of the "Book of the Dead."

Éliphas Lévi writes: "The pentagram, which, in Gnostic schools, is called the 'blazing star,' is the sign of intellectual omnipotence and autocracy.

"It is the Star of the Magi; it is the Sign of the Word made flesh; and according to the direction of its points, this absolute magical symbol represents order or confusion, the Divine Lamb of Ormuz and St. John, or the accursed Goat of Mendes. It is initiation or profanation; it is Lucifer or Vesper, the star of the morning or the evening. It is Mary or Lilith; victory or death, day or night. . . . When one point is in the ascendant, it is the Sign of the Saviour.

"The pentagram is the figure of the human body, having the four limbs, and a single point representing the head. . . . If magic be a reality, if occult science be really the true law of the three worlds, this absolute sign, this sign ancient as history, and more ancient, should and does actually exercise an incalculable influence upon spirits set free from their material envelope.

"The sign of the pentagram is called also the sign of the microcosm, and it represents what the Kabbalists of the book *Zohar* term the Microprosopus. The complete comprehension of the pentagram is the key of the two worlds. . . . The pentagram is consecrated with the four elements; . . . is breathed on five times; . . . the five breathings are accompanied by the utterance of the names attributed to the five genii; . . . afterwards the pentacle is placed successively at the north, south, east, west, and centre of the astronomical cross, pronouncing at the same time, one after another, the letters of the

sacred tetragram, and then, in an undertone, the blessed names of Aleph and the mysterious Thau, united in the Kabbalistic name of AZOTH.

“. . . Signs are the active voice of the verb of will. Now, the word of will must be given in its completeness, so that it may be transformed into action. . . The G which Freemasons place in the middle of the blazing star signifies Gnosis and Generation, the two sacred words of the ancient Kabbalah. It signifies also Grand Architect, for the pentagram on every side represents an A. . . .

“The allegorical Star of the Magi is no other than the mysterious pentagram; and those three kings, sons of Zoroaster, conducted by the blazing star to the cradle of the microcosmic God, are enough in themselves to demonstrate the wholly Kabbalistic and truly magical beginnings of Christian doctrine. One of these kings is white, another black, and the third brown. The white king offers gold, symbol of light and life; the black king presents myrrh, image of death and of darkness; the brown king sacrifices incense, emblem of the conciliating doctrine of the two principles. Then they return into their own land by another road, to show that a new cultus is only a new path, conducting man to the one religion, that of the sacred triad and the radiant pentagram, the sole eternal Catholicism. . . .

“The pentagram, profaned by men, burns ever unclouded in the right hand of the Word of Truth, and the inspired voice promises to him that overcometh the possession of the morning star. . . .

“As will be seen, all mysteries of magic, all symbols of the gnosis, all figures of occultism, all Kabbalistic keys of prophecy, are summed up in the sign of the pentagram. . . . Those who defy the sign of the cross tremble before the star of the microcosm. . . . The magus turns his eyes towards this symbol, takes it in his right hand, and feels armed with intellectual omnipotence, provided that he is truly a king, worthy to be conducted by the star to the cradle of divine realisation; . . . provided that the intrepid gaze of his soul corresponds to those two eyes which the ascending point of our pentagram ever presents open.”

Now the pentagram in the magical sense, the sense that Éliphas Lévi is considering, is not usually associated with Egypt, or considered to be an Egyptian mystical symbol; such nevertheless it is, but the Egyptian word corresponding to the five-rayed star has never yet been so translated.

In studying the peculiar shades of meaning in Egyptian words, by comparing the contexts in which they occur, we are occasionally met by combinations that can only be explained by a certain re-adjustment of accepted ideas. The word DUAT, usually translated "under-world," is one of these words that will not always fit. Egyptologists generally take for granted that the DUAT is a place, a mythological locality, and this idea frequently brings a considerable strain upon its context. The DUAT is not a place; the "place" conception has arisen from the word being connected with that place or chamber of the tomb where the mummy lay in state; for it was the appellation of the symbolic disposition of the furniture of that chamber, namely, the bier with the mummy upon it surrounded by the symbols of the four Children of Horus, as already described.

Here then is one key to the nature of the DUAT; but not the only one, for the word is used in connections that do not point particularly to this or any other arrangement of separate and separated symbols; in fact it would appear to be a moveable symbol itself.

Now the word DUAT is derivable from DUT, meaning "five," and its pictorial representation is ever a five-rayed star with one point upwards. Sometimes it stands alone, and sometimes is enclosed within a circle. It is evident also to the mystical student, from various passages in which it is mentioned and from other evidence, that it stands as the especial symbol of the rule of the four elements, or Children of Horus, by Horus Himself or the Divine Spirit, and as the four Children are the elements as symbolised by the Cherubim of the Hebrews, so we have in the DUAT that same ancient pentagram perfect as Éliphas Lévi has described it.

In my translation of the seventy-eighth chapter, I have translated DUAT by the word pentangle, the term pentagram being more especially associated with that method of forming the

five-rayed star by which it becomes the pentalpha, so named because each point forms a capital A, and it is extremely doubtful if this form was used among the Egyptians.

Now, as the cross is the symbol of the death of the Divine Being in and by manifestation, so is the pentangle the tomb of that ultimate Cause who is slain from the foundation of the world. For the cross is a five-fold symbol, consisting of four arms and a central point ; but the central point of the cross is not that primal and unmanifest Cause, for the central point of the cross is marked and visible, and is therefore itself but a manifestation. It has the same meaning as the upper single point of the pentagram. But the centre of the pentagram is unmarked and invisible, and represents that Cause whence all manifestation emanates. Thus and for this reason came the arrangement of the mummy in the midst of the four elements to be called the DUAT, and this is the meaning of the Crucified Rose. The pentangle is not only placed at the north, east, south, and west, but also at the centre of the astronomical cross ; and in the meditation in the symbol of the Divine Hawk the Initiate formulated the four external pentangles in such a manner that the cross was formed within the chamber at the same time, having his own quiescent body at its centre, where the fifth pentangle forms itself during the course of the meditation.

The evidence for the position of these four external pentangles lies in the invocations that accompany them, wherein are mentioned the Two Pillars, connected with the east, Osiris connecting with the west, the Heavenly Period referred to the south, and Horus to the north.

We shall now be in a position to follow the consecutive acts of meditation of the seventy-eighth chapter.

M. W. BLACKDEN.

(TO BE CONCLUDED)

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Do not return the temper of ill-natured people upon themselves, nor treat them as they do the rest of mankind.—MARCUS AURELIUS.

## “NO CONTINUING CITY”

WE may take it that all readers of the THEOSOPHICAL REVIEW have followed with interest the papers on “Private Revelations,” by Dr. Wells, that have appeared in the February and March issues. Almost certainly the re-appearance in the REVIEW of the once familiar initials A. A. W. has filled not only ourselves, but many other readers, with pleasure; and should the remarks in this article seem to indicate any discrepancy of opinion between the writer and Dr. Wells, the difference will not arise from lack of respect and regard to one through whom so much of vital interest and advantage to students of Theosophy has been put forward in these pages.

It is, indeed, that very respect and gratitude which have prompted the writer’s criticism of Dr. Wells’ present attitude (if one may call that criticism which contains no touch of superiority on the part of the *quasi* critic!), for it is impossible to avoid feeling that if the Path of Discrimination be slippery to the practised feet of the veteran leader and pioneer, it behoves the rank and file to look to their steps.

It should be stated at the outset that the present article is in no way concerned with the main issue of Dr. Wells’ papers, readers of the REVIEW will in all probability solve the problem there raised in one of three ways as dictated by their individual temperaments, and in each way may find a useful check upon their own tendency in mental attitude.

Some there may be who fail to see that the two statements of Mr. Leadbeater’s quoted by Dr. Wells, *are* so “mutually destructive” as he states them to be. Others will in all probability feel that, even should the statements prove on closer examination to be mutually incompatible, there is still comfort in the thought that things are not at a standstill in the realm of discovery upon the Astral Plane. Others again there are to whom it will be a matter of very keen regret that what appears to them to be

a flaw, is found in a system of teaching that with them was beginning to acquire the sancity of a creed (!), and will expect to see the whole structure of Theosophy totter when some merely tentative scaffolding is pulled down.

In this latter class we cannot but recognise, to our intense surprise, that Dr. Wells has placed himself, when we read the second of his papers in the March number of the REVIEW, and it is on account of his own full and frank narration of his experiences in the spiritual life, that we feel ourselves entitled to draw some conclusions from his present attitude, without laying ourselves open to the charge of bad taste or impertinence in alluding to a personal question ; and Dr. Wells himself, we feel assured, would be the first to rejoice that his own experience should be made use of for the helping of those who follow him in the quest for truth.

Briefly then ; we have before us the picture, drawn by Dr. Wells' own hand, of a soul desperately in earnest in its desire for freedom from limitations, in its search after the wider outlook, in its demand for the "untrammelled air" of a Religion that sets the individual *sense* of Right upon the judgment seat, as the criterion of right thought and action for the individual. We see in Dr. Wells' brief sketch of his life, a soul athirst for Truth and willing to follow the highest presentment of Truth that it could find, even if at the cost of all that most men count as gain.

Dr. Wells writes : " I doubt much if the make of my mind is such as to allow me to take *anything* on authority " ; and again : " I couldn't be satisfied with less than a Cosmic Religion, even the World Religion was too small ! "

We cannot fail to recognise in this autobiographical portrait a spirit akin to that of the world's pioneers in the realm of thought, a spirit dear to those whose pride it is to be the heirs spiritual of the "heretics" all the world over. All the more startling, therefore, is that other picture of himself which Dr. Wells gives us a few pages further on, in a passage in which he permits himself to condemn a point of view put forward by Mr. Leadbeater, *not* on the ground that it is in itself inimical to a high ethical or moral standard of thought, but solely on the ground that it "*is new.*" (Italics Dr. Wells'.)

True, Dr. Wells more than once takes exception to the point of view in question, on the ground that it leads to a different conception of the relationship between the various vehicles of the true Self; or again because it seems to him that such a point of view opens up a vista from which the life after death appears to be less dignified and reposeful than it has been represented as being in previous writings of Mr. Leadbeater and others. But no one reading the paper carefully can fail to be impressed with the fact that it is *not* the truth or untruth of the later "revelation," neither is it the worth of its ethical significance which renders it unfit, in Dr. Wells' opinion, to form part of the Theosophical teachings. Dr. Wells is hostile to the new view on account of its very *newness* and of its consequent incompatibility with a "scheme of things" made out by him with no view to its admission.

Dr. Wells is prepared to admit that this last pronouncement may be "full of consolation for those who have to die, and for their friends," yet adds naively: "But I *don't* see clearly what is left of *my* Theosophy." (Italics Dr. Wells'.) And again, "Theosophy, as I understand it, is my house, my only shelter from the desolation I know so well, and I altogether decline to permit you to get up a little explosion and blow out my doors and windows, under plea of giving me more light."

Comment on these two statements is needless so far as proving any point as to Dr. Wells' mental attitude, and indeed were it only to criticise we should not be justified in looking even thus long upon the picture he has unveiled to our gaze—that most sacred and solemn sight of a human soul striving to build, upon the shifting sands of time, a house of creed and dogma, "eternal in the heavens."

It is not to criticise but to learn that we look longer upon the portrait that has been drawn for us. Does it not hold for every one of us a deep and far-reaching lesson that we may lay to heart at every stage of our upward struggle to evolve the life that—while conditioned, sustained and perfected through form—may yet know no rest in any one form, if it would mount upward through a world of forms to that of which *all* forms are but a partial expression. We are told that upon the upward arc the form

evolves increased plasticity without loss of stability ; and as we ponder these things we realise how, at the stage to which as a race we are normally developed, we cling to the idea of *stability* in form, too often identifying the very continuity of our existence with that of the enshrining form, dreading as worse than death anything approaching instability, and forgetting, in our tenacious clutch upon the one aspect we know, the other and further development of plasticity of which as yet we are almost wholly ignorant.

So much for the world of physical existence ; but how about the world of mind ? Surely here we as Theosophists may claim to keep in view the dual possibility ; and while striving for increased stability of thought-forms may at the same time avoid the danger of crystallisation into cramping and stultifying dogma.

But is this so ? or are we not in danger, inside the Society as well as outside, of forgetting to put into practice the very thing which we hold so enthusiastically in theory ?

All through the ages it has been the same ; in the early stages of material existence it has taken the cataclysmic action of Nature's most Titanic forces to break down the law of cohesion and liberate the imprisoned life ; and in the birth pangs that rend life from an encompassing form on this physical plane we see again the agony of the shattered form as the clinging tendrils of the life it sheltered are rent away. It is no new thought to any of us, this ineradicable tendency of the life to identify itself with the form, and its inability, at a certain stage of development, to do so. Men of science see the drama enacted in countless ways, in every field of research, and have learned part, if not the whole, of the lesson it has to teach.

Poets have sung with Robert Browning :

Rejoice that man is hurled  
From change to change unceasingly,  
His soul's wings never furled.

Yet for all that we—even those of us who have begun to try to understand life and its lessons—are as far as ever from realising the action of the eternal law in our own life.

“Here we have no continuing city” cries a seer of the



olden time, and we can almost catch the sigh of the World-Heart as it echoes “ Alas ! ”

“ Let us build here three tabernacles,” is the prayer of another, to whom a moment of spiritual insight has given a joy so intense that he is fain to stamp it indelibly upon his memory and have it for ever “ graven upon his soul’s palms.”

It is but twenty-eight years since the Theosophical Society appeared to this Western world, and we can yet be guilty of that same longing to build tabernacles to enshrine the vision, the truth, the very human being it may be, that has given us our “ joy in believing.” We can hear our veterans speaking of the “ logical completeness ” of one scheme or system constituting an “ authority ” for its acceptance, which “ authority ” shall preclude the acceptance of anything apparently irreconcilable with the original “ logical completeness.” So surely might the Inquisitors have argued that the heliocentric system of Galileo upset the “ logical completeness ” of their astronomical theories !

Once again, let us look to *ourselves* in this matter ; and, leaving our leaders alone, remember that there are in the Theosophical Society small souls, and young souls, and silly souls, and (if we are nice about classifying ourselves under any of these headings) that there is a still further category embracing them all, namely, “ human souls,” a title more full of pathos than we are apt to believe !

Human we all are ; and, as human, seekers after a “ continuing city,” whether in the realm of custom, of religion, or of desire.

We are human, and as such let us see to it, lest the plastic walls of our beloved Theosophical Society crystallise slowly but surely round us into ramparts of dogma and of creed, behind which, in these days in which we live, we shall see our members fighting in bitterness of spirit and blindness of heart for “ *The faith, once for all delivered to the Saints* ” ! Let us see to it that we do not so follow the fearless spirit to whom we owe our existence as a Society.

E. M. GREEN.

## IN RE "OF PRIVATE REVELATIONS"

IN thirty-one and a half lines of his article in the March REVIEW Dr. Wells uses the first personal (singular) pronoun sixteen times in the nominative case, three in the objective, and four in the possessive, or twenty-three in all. Almost three of the lines are "quote."

What would the paper have been like if Dr. Wells had not struggled to keep it "free from the personal element"?

"Too much Ego!" as one of Kipling's characters remarks.

Dr. Wells quotes two extracts from Mr. Leadbeater's book, *The Other Side of Death*, and they are repeated here: "It must be remembered that we are here for a purpose—a purpose which can only be attained upon this physical plane. . . . There are lessons to be learnt on this plane which cannot be learnt anywhere else. . . . At present the physical plane is the principal theatre of our evolution, and a great deal of very necessary progress can be made only under its . . . conditions." (*The Other Side of Death*, p. 47.)

Second, speaking of the astral plane: "Its possibilities, both of enjoyment and of progress, are in every way very much greater than those of the lower level." (*Op. cit.*, p. 52.)

Says Dr. Wells: "Now Mr. Leadbeater enunciates these two propositions, and [Mrs. Besant why drag in Mrs. Besant?] reviews his book, without manifesting the smallest sense of incongruity between them."

It would have been much more worthy of note if they *had* displayed any sense of incongruity, for there is none. Dr. Wells, however, thinks there is, and attempts to justify his view, without doing more than repeating the statement of it in other forms.

There is no more incongruity between the two passages than there is between the two following statements, addressed, say, to a youth attending school: "At present, you have many restric-

tions imposed on you for your own good, in order that you may learn lessons that cannot be learnt elsewhere." Secondly, "The possibilities of adult life, both for enjoyment and progress, are in every way very much greater than those of your school-life."

These statements may or may not be true in themselves, but they are certainly not incongruous.

Curiously enough, on the second page (p. 68), after displaying this mare's nest, Dr. Wells himself indulges in discrepant and incongruous statements. In his summary of "the 'Esoteric Buddhism' doctrine" he says: "That the true Self is a fragment of the God above us, and like Him, 'was, is and ever shall be,' dwelling ever on a plane far above physical or astral, *unchanged* (italics mine—O. F.) whether the physical or astral bodies die or live. That, having to *qualify* (italics mine—O. F.) itself hereafter to sit at the right hand of God to judge the living and the dead, it is forced for experience sake from time to time to put forth a manifestation of itself into physical life that it may 'learn by the things it suffers' to rule wisely when the time comes for rule."

If the Self have to "qualify" it must acquire qualities and thereby change, so it cannot be "unchanged."

In any case, does Dr. Wells wish us to accept *Esoteric Buddhism* as an infallible authority that no Theosophic teaching must contradict?

May we *never* accept anything that appears to contradict it?

Will Dr. Wells kindly give references to the passages in *Esoteric Buddhism* which lead him to say that its teaching is that the Self, having "qualified," is "to judge the living and the dead"?

Having argued that Mr. Leadbeater's statements tend to destroy *his* (Dr. Wells'!) "Theosophy," by showing that two selected passages are not, in his opinion, congruous, Dr. Wells manfully declines to accept the "private revelation" that so woefully wrecks his tight little cosmic scheme! Addressing Mr. Leadbeater he says: "I will *not* accept from you anything which completely destroys the system I have learned." This is enough to give the boldest pause! For, if Dr. Wells doesn't accept certain teachings, who so bold as to venture to do so? Let us

pray for a sense of proportion ! Mr. Leadbeater had better submit all his future work to Dr. Wells prior to publication, lest a worse thing befall !

It is scarcely credible, yet is nevertheless the fact, that in the January REVIEW Dr. Wells was begging for permission to believe this very subversive teaching! Hear him! "The vision *does* commend itself to me as reasonable, as far as my small knowledge goes, and *I wait anxiously for permission to take it as truth*" (italics mine—O. F.)! This in January, yet in March he *takes* permission to reject the self-same teaching! "Consistency, thou art a jewel!"

Still, if he be free to *reject* the teaching, he must be equally free to accept it.

After this, it seems scarcely worth while to follow the learned Dr. further, and it only remains to beg him to occupy his able pen with some subject more worthy of it. O. FIRTH.

I HAVE read with much interest the two preceding papers which came to me among the other proofs, and with the editor's permission I append a few remarks.

With my friend Mr. O. Firth I will take a friend's liberty *not* to dispute. But I should like to say a word or two to Miss Green. If she will read again my paper in the March number she will, I think, see that she has misrepresented me in saying that it is not the truth or untruth of the later revelation which renders it unfit, in my opinion, to form part of the teaching. I have said, over and over again, that I am ready to accept new teaching—as much as I can get. But I have also said—and stand to it—that it must come as development, not as contradiction, of what has already been given us.

I think Miss Green hardly appreciates the purely agnostic position she herself takes up. Is it indeed true that all we have learned from earlier mystics, all which has been given us through H. P. B. herself, all which may come to us hereafter, is rightly described as the work of "a human soul striving to build upon the shifting sands of time a house of creed and dogma" ? and rejected as mere "forms," to be cast aside (in the name of Freedom) when a new seer bids? If so, I do not see what becomes, not only of *my*

Theosophy but of Miss Green's. I fail to see any meaning in H. P. B.'s message or in the Society she founded, any use in studying her writings, unless you accept her statement that she is dealing with actual *facts* of the higher planes—facts whose *representation* (the *form*) will vary with every seer who sees, every thinker who studies them, but which themselves *are* "eternal in the Heavens." Such truths glimmer for us in the sermons of Hermes, the philosophies of the Hindus, the writings of saints and mystics, Dionysius, St. Teresa, Paracelsus, Swedenborg, L. Oliphant and H. P. B. (not to speak of living authors); the *words* ever varied, as each writer makes a new attempt to describe the indescribable, but ever leaving a thoughtful student with the conviction that they *had* truth, and that the *same* truth, before their dazzled eyes. To pin one's faith on the mere *words* of any seer, and make an orthodoxy from them, as the New Jerusalem Church do from Swedenborg's, is of course fatal, however honest and reliable the seer may be; we must always keep in mind that the more completely our physical-plane words express the vision the more imperfect must the vision be.

I confess it seems strange to me that, writing for Theosophists and in H. P. B.'s own magazine, I should have it laid as a charge to me that I believe I have learned some solid actual *truth* from her, and that I venture to use it as a test of later revelations. I am sorry that I should appear to some of my friends a fossil Tory, left behind by the new developments with my out-worn "forms"; but I am an impenitent sinner, and (I venture to think) in good company. Every student knows that in all past time there have been those who knew the actual facts of Nature; whence Man comes, how far he has developed, and what is his final goal. The very meaning of our Society is that They have put for us into clear words much that before lay in the confusion of which I have spoken; and this for our use and guidance, that we may no longer be "blown about with every wind of doctrine" as my critics would seem to prefer, but *have* some solid foundation on which to work. To throw all this away as mere "changing forms," we have no need of science or revelation at all, much less of a Theosophical Society.

A. A. W.

## A SCOTCH POET-THEOSOPHIST OF THE EARLY NINETEENTH CENTURY

JAMES HOGG, the Ettrick Shepherd, is perhaps somewhat neglected by his own countrymen, though they are never tired of extolling his predecessor Burns; but Hogg deserves our attention from a special point of view that I think has not yet been discussed, for we may claim for him the distinction of being one of the most Theosophic of all our British poets.

His most important work is the "Queen's Wake," which consists of a series of ballads supposed to have been sung by Scottish bards on the occasion of the accession of Mary Queen of Scots. Among these ballads is "Kilmeny," usually regarded as one of the finest fairy tales that has ever been imagined; but it is really a profoundly Theosophic poem.

Kilmeny is a pure maiden, who is carried away to the spirit-land, and brought back to the glen from which she was taken, after a lapse of seven years.

Kilmeny had been where the cock never crew,  
Where the rain never fell, and the wind never blew;  
But it seemed as the harp of the sky had rung,  
And the airs of heaven played round her tongue,  
When she spake of the lovely forms she had seen,  
And a land where sin had never been;  
A land of love, and a land of light,  
Withouten sun or moon or night;  
Where the rivers wa'd a living stream,  
And the light a pure celestial beam;  
The land of vision it would seem,  
A still, an everlasting dream.

It is clear that the country to which Kilmeny was carried was no ordinary fairyland, but what some Theosophists would call the Rûpa levels of Devachan.

That land to human spirits given,  
The lowermost vales of the storied heaven;

From thence they can view the world below,  
 And heaven's blue gates with sapphires glow,  
 More glory yet unmeet to know.

They bore her far to a mountain green,  
 To see what mortal never had seen ;  
 And they seated her high on a purple sward,  
 And bade her heed what she saw and heard ;  
 And note the changes the spirits wrought,  
 For now she lived in the land of thought.

The next six lines, and the first of Kilmeny's visions, sum up what we may imagine to represent the Arûpa levels of Devachan.

She looked, and she saw nor sun nor skies,  
 But a crystal dome of a thousand dies ;  
 She looked, and she saw nae land aright,  
 But an endless whirl of glory and light ;  
 And radiant beings went and came,  
 Far swifter than wind, or the linked flame.  
 She hid her een frae the dazzling view ;  
 She looked again, and the scene was new.

This vision is followed by others, evidently symbolic of the fate of Mary Queen of Scots, and of the war with Napoleon. This is, perhaps, somewhat out of place in the poem ; but afterwards we are told,

But to sing the sights Kilmeny saw,  
 So far surpassing nature's law,  
 The singer's voice wad sink away,  
 And the string of his harp wad cease to play ;  
 But she saw till the sorrows of men were bye,  
 And all was love and harmony ;  
 Till the stars of heaven fell calmly away,  
 Like the flakes of snaw on a winter day.

Allowing for the hyperbole of the falling stars, could there be a more restful picture of the universe sinking into Pralaya ? After Kilmeny's return to the world,

But she loved to raik the lanely glen,  
 And kepted afar frae the haunts of men ;  
 Her holy hymns unheard to sing,  
 To suck the flowers, and drink the spring ;  
 But wherever her peaceful form appeared,  
 The wild beasts of the hill were cheered ;  
 The wolf played blythely round the field,

The lordly byson lowed and kneeled ;  
 The dun deer wooed with manner bland,  
 And cowered aneath her lily hand ;  
 And when at even the woodlands rung,  
 When hymns of other worlds she sung,  
 In ecstasy of sweet devotion,  
 O then the glen was all in motion !  
 The wild beasts of the forest came,  
 Broke from their bughts and faulds the tame,  
 And goved around, charmed and amazed,  
 Even the dull cattle crooned and gazed,  
 And murmured, and looked with anxious pain,  
 For something the mystery to explain ;  
 The buzzard came with the throstle cock,  
 The corby left her houf in the rock ;  
 The blackbird along wi' the eagle flew ;  
 The hind came tripping o'er the dew ;  
 The wolf and the kid their raik began,  
 And the tod, and the lamb, and the leveret ran ;  
 The hawk and the hern attour them hung,  
 And the merl and the mavis forhooyed their young ;  
 And all in a peaceful ring were hurled,  
 It was like an eve in a sinless world !

But after a month and a day Kilmeny lay down again in the wood, and disappeared from the world for ever.

It was na her hame, and she couldna remain ;  
 She left this world of sorrow and pain,  
 And returned to the land of thought again.

Another poet, Moore, contemporary with Hogg, has summed up, not Devachan, but one aspect of Nirvâna itself, in almost Oriental terms, in *three lines* :

Take all the pleasures of all the spheres,  
 And multiply each through endless years ;  
 One minute of Heaven is worth them all !

(“Paradise and the Peri.”)

Of the other poems in the “Queen’s Wake,” the most powerful is “The Abbot M’Kinnon,” which relates how the last Abbot of Iona broke his vows, and the judgment which fell upon him. One line in the Mermaid’s song has a wonderful cadence, almost like a Mantra :

*But the waves and the tides of the sea shall cease,  
 Ere wakes her love from his bed of peace.*



A later poem of Hogg's, "The Pilgrims of the Sun," deals with a somewhat similar theme to "Kilmeny"; but it is far inferior, and it sings the praise, not of virginity, but of wedded bliss and maternity. It is a longer poem, and relates how a Scotch maiden was carried away through the universe, to a more orthodox heaven than Kilmeny, by an angel, who afterwards appeared on earth as a wandering harper, and married her.

Another work of Hogg's, "The Mountain Bard," consists of ballads founded on various Scotch legends. In fact, most of Hogg's best work takes a ballad form, and though his poems are usually serious, he is by no means always deficient in humour, as witness the two amusing ballads of "The Good Man of Alloa," and "Jock Johnstone the Tinkler."

To those who are unacquainted with Hogg's poems, we may say, read them; those who already know them, do not need this advice.

W. F. K.

## ACCIDENTAL LOSSES

A SEVENTEENTH century poet, more famous for his wit than his wisdom, has embodied his reflections on the subject of "accident" in the following lines :

If we consider accident,  
And how, repugnant unto sense,  
It pays desert with bad event,  
We shall disparage Providence.

So Sir John Davenant, and it may be that there are those even to-day who could be found to endorse his dictum; but in view of the light thrown upon this, as on so many other problems, by the discovery of the universal and immutable law of evolution, it may be doubted whether there are many of us willing to allow that such conditions as "chance" or "accident" can be said really to exist. Are not such words rather the invention of our limited intelligence and restricted mental vision, and is not the fate of any human being but strictly in regard to the direction taken by his relatively free-willed activity? Evolu-

tion, as we believe, is controlled and directed by a strict enforcement of the unalterable laws of cause and effect, "accident," as usually interpreted, being therefore an impossibility—an unknown quantity. In a certain limited sense there may rightly be said to be an evolving both of progress and degeneracy, but applying the term to the sum-total of result in material creation the word evolution is now accepted as synonymous with progress. In its broadest interpretation it implies a progressive process in which nothing is overlooked and from which nothing escapes; a universal process whose dealings with each individual are relative to and compatible with the good of the whole. Could we but penetrate more deeply into the mysteries among which "we live, and move, and have our being," we should learn, to our no small comfort, that all "chance" has a very real reason; that all "luck" is the effect of some well-defined cause; and that all "accident" is the result of a series of circumstances providing for present necessities and working for ultimate good. This being so, it is with a mighty sense of relief that we turn from the superficial comment of Davenant to the words of a writer of later days:

"Fate, then, is a name for facts not yet passed under the fire of thought—for causes which are unpenetrated."

To those of us who hold this belief there is something strangely incongruous in the mental attitude so universally assumed in the presence of what is, perhaps, the greatest of all human losses. Studying the subject from a general standpoint and without reference to the near and intimate bereavements which, at one time or another, we are all called upon to sustain, it seems but a discordant note of sorrow that is struck as, one by one, our great men are removed from our midst. Especially is this the case when these prominent intellects are cut off without warning in the full vigour of their activity by so-called "accident" in one form or another, such sorrow and lamentation not being apparently considered incompatible with the generally professed belief in the government and disposal of human existence by supreme intelligence.

But are we justified in urging the plea of "irretrievable loss" as an excuse for our grief when some representative man is sud-

denly removed from his immediate surroundings? May it not be suggested, in such a case, that if he had been permitted to continue, unchecked, his intellectual activity, he would have become a source of discouragement, and even of danger, to the majority of his followers? In this earthly form of life genius is apt to grow out of harmony with its environment; as it develops it is wont to soar above and beyond those conditions which for a time it beneficially affected. In its best sense, genius implies a marked advance towards truth, and, as has ever been proved by both history and experience, the world kicks obstinately against all such advance.

Great minds, in order to exert on the world to the fullest extent, their influence for good, must adapt themselves, in some degree, to its demands. When, either through pure spiritual aloofness or from mere want of human sympathy, they fail to comply with this condition their sphere of usefulness is materially narrowed. All truly great men are reformers—evolution's pioneers sent out ahead of the main body. Remaining within speaking distance of the slowly advancing rank and file, they not only guide, and point the way, but stimulate and encourage. Possessed, however, of a lofty ideal, and of conspicuous ability with which to pursue it, they, not unfrequently, advance with such persistent activity as carries them out of touch with the main body, and thus they lose the greater part of their immediate usefulness. They make for such reform as is against all evidential precedent in material evolution; in a word, they become extremists, and—Nature eliminates extremes. Probably, since all conditions have their uses, their example may be of value in producing a reaction among their many would-be but uncertain imitators, in driving them back to a more tenable position than the one they occupy; but at the same time, such a reaction is not unlikely to cause a breach in the ranks, thus hampering, if not actually retarding all normal progress.

It is frequently urged as a special reason for lamenting the sudden demise of some great man, that no one can be found to take up his particular work from the point at which he left it, and carry it on in a straight and continuous line. A slight reflection will show us that such inequality of development as would be en-

tailed by uninterrupted progress in any one direction is forbidden by the very nature of things. It may be long before the point touched by these advanced intellects can be reached by others; yet workers will meanwhile be busy along the route but dimly indicated by the master minds. Exploring, strengthening, making the way sure and possible for the numbers who will assuredly follow, these fulfil their mission in guarding against too precipitant an occupation of the position attained. Thus does ever-watchful Wisdom study to meet the immediate necessities arising from the relatively unenlightened activity of its offspring, by providing for every factor or intellect removed from active participation in this world's history another of more immediate usefulness, so that there is never a breach, never a loss in the chain of human existence.

Surely such faith affords a wider and brighter outlook than that which scans with melancholy eye "the changes and chances of this mortal life," and decides to "disparage Providence." Optimistic, if you will; but is not every lover of truth of necessity an optimist? We believe that "*all* things work together for good," even though highest truth may seem slow to demonstrate its supremacy, to insist on its own immediate attainment; for time and space are, after all, but quantities of man's invention, and are entirely relative to his imperfect powers of conception and realisation. Untruthfulness can exist only just so long as is necessary for it to produce causes that will extinguish it, and even could the Worst persistently exist and rule, it would by its existence and power, have proved itself Best. Truth therefore, from its very nature which is omnipotence, must be optimistic; failure or defeat can in no way enter into its purpose. Man's pessimism is bred of the material haze—so largely traditional—in which he lives, and by which he is led to declare himself the victim of "losses," of "accident." Let him but study the eternal and immutable laws of moderation or reciprocity, of self-sacrifice, believing that in their mysterious and intricate workings can be traced the efforts of all-powerful truth, of all-pervading spirit towards its own realisation. Then, and only then, will he echo the words of one, than whom perhaps, a truer optimist never lived:

Simple? Why this is the old woe o' the world ;  
 Tune, to whose rise and fall we live and die.  
 Rise with it then! Rejoice that man is hurled  
 From change to change unceasingly,  
 His soul's wings never furled.

RICHARD MONTHEY.

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## REVIEWS AND NOTICES

### CHRISTIANITY IN EARLY RABBINICAL LITERATURE

Christianity in Talmud and Midrash. By R. Travers Herford, B.A.  
 (London: Williams and Norgate; 1903. Price 18s. net.)

WE are delighted to welcome the result of the many years of labour summed up in this useful volume. Mr. Herford was a pupil of Kuenen's; he dedicates his work to the memory of that great scholar, and follows worthily in his footsteps, writing with admirable impartiality and with a matured knowledge of his to us most fascinating subject. All the more interesting are Mr. Herford's labours to ourselves, seeing that he covers precisely the same ground as we have recently endeavoured to do in the first part of our essay on the Jewish Jesus traditions and legends. While, however, with regard to the Minim passages, we used only such as were more plainly referable to Jewish Christians, Mr. Herford has appended all the passages he has been able to find referring to Minim and Minuth. On the other hand he has not touched the later Toldoth and allied literature, or traced what we have called the "external evidence" to the Jesus stories in Patristic and subsequent literature. In fact, Mr. Herford has confined himself very rigidly to the Talmud and Midrashim, only permitting himself two or three references to the first Gospel, the Letter to the Hebrews and the Revelation; and beyond these calling into court only the famous Jerome "hæresis . . . Minæarum" passage.

Here we have a man saturated with the literature from the Jewish side, a competent Talmudist, indeed one of the most competent non-Jewish students of the Talmud and allied literature we have so far come across; how, then, does Mr. Herford regard the famous Jehoshua ben Perachiah passage, and how does he relate it to the Akiba Mary story; that is to say, how does he explain the Talmud

statements that Jesus lived in the days of Jannai (c. 100 B.C.) and his mother in the days of Akiba (c. 100 A.D.)? It must be confessed that our learned author does not attempt to explain the matter in any way; and it goes without saying that he has not the slightest idea that such a question as the one now familiar to our readers can possibly be raised. All that he practically says is summed up in the phrase:

“It is certain that chronology was not a science in which the Rabbis excelled, or one in which they laid stress upon accuracy” (p. 347).

It can hardly be said that this is a very satisfactory manner in which to deal with the most startling phenomenon in the Talmud Jesus passages. We must, however, not estimate the value of Mr. Herford's work by this example; his labours are of first-class importance for all who desire to have marshalled for them within two covers the Talmudic material (the direct material at any rate, if not the indirect) bearing on the question of Christian origins. Most useful is his collection of passages on Minim and Minuth; indeed it is the fullest extant, and we have now the evidence, faithfully rendered into English, on which to form an opinion on the great Talmud puzzle involved in these terms.

Mr. Herford strongly resists Friedländer's theory that Minim invariably means Gnostics, and that, too, of the Ophite persuasion; and points to many serious blemishes in that scholar's arguments; in his own conclusion he follows the generally received opinion that the Minim were Jewish Christians, and associates himself closely with the judgment of the famous Jewish historian Grätz. Mr. Herford, however, wisely adds the two qualifications: “first, that the name may occasionally denote other heretics, but most often refers to Jewish Christians; second, that the Jewish Christians designated by the name Minim held a Christology similar to that of the Epistle to the Hebrews” (p. 381).

That is to say, the great heresy of the Minim, or Minuth *in excelsis*, was the doctrine of the “Two Powers,” not the Persian dualism, but the logos-theory as set forth in the Letter to the Hebrews — “by whom [*viz.*, the Son] also He [God] made the worlds” (i. 2); for strangely enough there is no mention of a Trinitarian “Minuth” in the Talmud or Midrash, an extraordinary fact, no matter how reserved we may be in using the “argument from silence.” Another extraordinary fact is that nowhere in the Talmud or Midrashim is there the slightest hint of the alleged Messiahship of Jesus. That, however, we should be very cautious in using the “argument from silence” is

specially evidenced here in that in the Toldoth the Messianic prophecy controversies come into the greatest prominence.

Mr. Herford's judgment as to the Talmud Jesus stories is "that they add nothing new to the authentic history of Jesus"—a somewhat unfortunate phrase for so exceedingly liberal and open-minded a scholar, when it is just the "authentic history" of Jesus that criticism is endeavouring with might and main to ascertain. Our Talmud specialist then continues, and towards the end with great insight :

"In general, though not in detail, they seem to confirm the Christian tradition; by giving independent, and indeed hostile, evidence that Jesus of Nazareth really existed, a fact which has by some been called in question. But if, beyond this, the Rabbinical Jesus-Tradition has no value for the history of Christianity, it does throw some light upon the attitude of Judaism, as represented by the Rabbis, towards Jesus. It shows how the violent hostility directed against him during his life left only the vague and careless memory of a deceiver and an apostate. Of the great personality of Jesus not a trace remains, no sign of recognition that the 'Sinner of Israel' had been a mighty man. His birth, which Christian devotion had transfigured into a miracle, Jewish contempt blackened into a disgrace; and his death, which has been made the central point of Christian theology, was dismissed as the mere execution of a pernicious criminal. Judaism went on its way, but little troubled in mind at the thought of the man whom it had cast out. And this is natural, because Rabbinical Judaism was in some respects so fundamentally different from the religion of Jesus, that no real recognition of him, or assimilation of his teaching, was possible. This is by no means to say that Judaism stands condemned by its rejection of Jesus. It is merely to say that Rabbinical Judaism and the religion of Jesus stand at opposite poles of religious thought; they are mutually exclusive, but have equal right to exist; and each is proved by the witness of history during nineteen centuries to be capable of all the functions of a living religion" (p. 360).

We have very carefully read Mr. Herford's pages for any new facts or explanations that might upset any of our own contentions, and are glad to find that we have nothing to alter. That in which Mr. Herford excels is in explaining the Talmud by the Talmud, and in this he has done most valuable work; for the rest his most fruitful suggestion is that "heresy" (Minuth) was regarded by Rabbinism as spiritual unfaithfulness, and therefore frequently equated metaphorically with harlotry and fornication, being strongly text-supported by

the famous "Wisdom" chapter of Proverbs (v.); hence perhaps the nickname used for Jesus—"the son of the whore." This is certainly a useful suggestion. At the same time the "Wisdom" terms "harlot" and "virgin," as we have attempted to show in our last book, were used by the mystic schools of earliest Christendom in their everyday symbolic spiritual language; for them the Christ was as much the "spouse of the harlot" as the "son of the virgin," as well the Beloved of Mary the Magdalene as the Son of Mary the Virgin. All of which does but the more confirm our opinion that doctrinal controversy was at the bottom of much "history" in these early days.

It only remains to be said that Mr. Herford's valuable contribution to the material for the study of Christian origins is most excellently printed in *Hibbert Journal* type—a sight for sore eyes indeed!

G. R. S. M.

#### MAGAZINES AND PAMPHLETS

*Theosophist*, March. In "Old Diary Leaves" for this month Colonel Olcott goes through the sorrowful history of the American Secession. In proposing to make the American Section entirely independent of any organisation in other countries Mr. Judge appealed successfully to one of the strongest prejudices of American society. Had the result been to form a strong and united body, faithful to the teaching of the Masters, and willing to live in peace with the 'elder Society, we should have been ready to forget the faults of its origin; but Karma "knows no anger, but also no forgiveness." We shall be glad to pass to the pleasanter scenes the Colonel promises for next month. Mr. Leadbeater's lecture on "Theosophy and Christianity" is concluded by a full exposition of the evidence that Christianity once had Mysteries which it has now lost, and an eloquent appeal to Christians to study our doctrines, and to find in them, not the destruction, but the completion of the religion which is so precious to them. J. J. Vimadala notices two public lectures given by an eminent Parsee scholar in Bombay which seem to give good hope that the doctrine of Reincarnation may be hereafter accepted by the Parsees as part of their own religion. Two valuable papers are contributed by S. Stuart, "Theosophy and Science," and by W. G. John on the points of contact and difference between modern Socialism and Theosophic thought. "A French Surgeon's" "Reflections on Vivisection" are concluded, and a short paper from the *Bulletin Théosophique*, ends a good number.



*Theosophy in India*, March. In this number the running articles are continued. "Theosophy and New Zealand" is a very interesting account of the progress of the Society there, contributed by F. Davidson. The Report of the Thirteenth Annual Convention of the Indian Section states that "it was an immense gathering, the largest and most representative of all we ever had. More than 500 delegates were present, from as many as 107 different branches, and not only all the Provinces of India, but also Burma and Ceylon were represented." The General Secretary speaks most cheerfully and hopefully of the condition and future of the Section, of the Central Hindu College and the Girls' School to be added to it.

*Theosophic Gleaner*, March. Narrain Rai Varma opens a good number with a paper on "The Three Characteristics of Matter"; then we have "The Alchemy of Life," by D. D. Writer; "Pre-natal Culture," by D. D. Jussawalla; and a reprint of the ever-interesting "Aspirations of Akbar," from *Theosophy in Australia*.

*The Dawn*, February, is also a very strong number, containing (amongst others) papers on "The Claims of the Christian Religion on the Hindu Mind"; "The New Alchemy"; "The Educational Problem in India"; and two on Korea and Russia.

*East and West*, March. This magazine more than keeps up the high level at which it started. The papers which more immediately concern us are the conclusion of J. J. Vimadalal's valuable treatise on "Theosophy," and Prof. L. H. Mills' "The Persian Biblical Edicts, the Inscriptions, and the Avesta." In a letter signed H. L. Chatterji anxiety is expressed lest Theosophy in India should become too exclusively identified with Hinduism, just as in older times the Hindu pandits complained that the Society was a Buddhist propaganda. Our energetic little contemporary the *Gleaner* will answer for us that the Parsees do not feel themselves left out in the cold, and if Mr. Chatterji is willing to work for any other religion on Theosophic lines, he may rest assured of our full sympathy and of what help we are able to give.

Also—*The Sun of Truth*, an Anglo-Tamil Review, of which we can report that the English portion is well written, and give it credit for what we cannot decipher.

*The Vâhan*, April, has important answers by G. R. S. M. as to the meaning and origin of "Amen" and "Hallelujah," and by B. K. on the worship by Hindu workmen of the tools of their art.

*Bulletin Théosophique*, April. From the General Secretary's Re-

port to the Convention we find that the French Section now contains twenty-one Branches, with the formation of four others in active progress. The net increase during the year is sixty-nine. The Secretary makes an earnest appeal to the large number of unattached members in Paris and elsewhere to join the Branches and thus take a more active share in the work. We can fully sympathise with his complaint that but few of the members subscribe for the magazine.

*Revue Théosophique*, March, confines itself to translations of C. W. Leadbeater's "The Proofs of Theosophy," Mrs. Besant's "Evolution of Consciousness," and Mr. Mead's "Apollonius of Tyana."

*Théosophie*, April, continues to do credit to the exertions of our Antwerp brethren.

*Der Vâhan*. April, Mme. von Schewitsch continues her "Hints on Practical Occultism"; then follow the continued study of Col. Olcott's *Old Diary Leaves*; and the usual abstract of the *Theosophist*. A. Fullerton's "Address for White Lotus Day" is reprinted, and "Correspondence" and "Answers to Questions" conclude the number.

Also received: *Teosofisk Tidskrift*; *Theosophic Messenger*; *South African Theosophist*; *Theosophy in Australasia*; *New Zealand Theosophical Magazine*; *Teosofisch Maandblad*, now temporarily under the management of our old friend, J. van Manen, to whom we wish every success in his undertaking.

Also *Modern Astrology*; *Mind*, concluding Miss Lang's series on Theosophy; *La Nuova Parola*; *Light*; *Humanitarian*; *Psycho-Therapeutic Journal*; *Logos Magazine*; *The Wise Man*; *Lo Nuevo*.

Books and Pamphlets: *Hindu Social Progress*, a collection of papers, edited by N. Subbarau Pantulu Garu, B.A., B.L.; *Psychology*, by Frank H. Randall; *The Race-BUILDER*; and *The Duties of the Heart*, by Rabbi Bachye, and *The Odes of Confucius*, two small shilling volumes forming the beginning of a series entitled "The Wisdom of the East Series," and published by the Orient Press, 26, Paternoster Square.

A.