THE

THEOSOPHICAL REVIEW

Vol. XXIV JULY 15, 1899 No. 143

ON THE WATCH-TOWER

Holland at work

No better testimony to the value of H. P. Blavatsky's labours can be found than the appearance in the language of one country after another of her monumental work, *The Secret Doctrine*. When a translation of this book is issued, we know that Theosophy has struck deep root in the land wherein the publication takes place. Spain led the way, and Señor Don Jose Xifre and his band of devoted colleagues issued *The Secret Doctrine* in Spanish. Sweden followed and gave it Swedish dress. France is busy clothing it in Parisian garb. And now comes Holland with its sturdy Section, and our young brother, Johan van Manen, is occupied with its rendering into Dutch. The book is being issued in parts, and is admirably printed. Of its merits as a translation my ignorance prevents an opinion, but I am told that it is exceedingly well done.

* * *

Sometimes an Irish legend contains touches which tell us that

the bard who first sang it knew the struggles of the inner life.

The little Child

Among such is the story of Cuculain the Hero, an incarnated Deva, who fought for his people many a time and oft, and stood lonely at his post facing all odds, forsaken yet yielding never. At last he came to his death-hour, when the forces of the Dark Ones had conquered him by their fell magic, and the Son of the Light stood leaning against a rock alone—abandoned by all he had served, in his hour of utmost need—his life-blood flowing slowly and carrying his life out with it, while the evil clan rejoiced at the slaying:

And a terrible loneliness and desolation came over his mind, and again he saw the faces of that wandering clan, and they laughed around him, and taunted him and said:

"Thus shalt thou perish, O Hound, and thus shall all like thee be forsaken and deserted, and they shall perish in loneliness and sorrow. An early death and desolation shall be their lot, for we are powerful over men and over Gods, and the kingdom that is seen and the kingdom that is unseen belong to us;" and they ringed him round and chanted obscene songs and triumphed.

Nevertheless they terrified him not, for a deep spring of stern valour was opened in his soul, and the might of his unfathomable spirit sustained him.

Then was Cuculain aware that the Clan Cailitin [the dark magicians] had retired as though in fear, and there stood beside him a child having a strange aspect, and he took Cuculain by the hand and said:

"Regard not these children of evil, O my brother, their dominion is but for a time."

And Cuculain said:

"What God art thou, who hast conquered the Clan Cailitin?"

Thus perished Cuculain.*

How often is this story repeated in the struggles through which every Saviour of Humanity reaches his crown. Ever from their lips, one after the other, rings out the bitter cry: "I have trodden the winepress alone, and of the people there was none with me;" "My God, my God, why hast *Thou* forsaken me?" But ever comes the little Child as comforter, before whom the hosts of evil fly away, for His Name is Wonderful, and at the end there is His Peace. The legends tell dramatically

* Standish O'Grady, *Cuculain*.

what all occult literature has taught as to the utter loneliness that every soul must face who is resolute to tread the Path. "Stand alone and isolated, because nothing that is embodied . . can aid you." At last as helper only the Eternal Self remains, and then out of the depths of the "unfathomable spirit" arises the little Child.

* * *

Vivisection in Excelsis

MANY opponents of vivisection have prophesied that vivisectors would, sooner or later, carry their experiments into the human kingdom. This prophecy, already proved true by the yellow fever inoculations effected to test the yellow fever virus on members of the dark-skinned races, has now been again verified in Germany, Austria, Switzerland, and Sweden. I am thankful to say that no such cases are recorded in England, and we probably owe this immunity to the action of the anti-vivisectionist associations, who breasted and checked the wave of vivisection when it first swept into this country. Dr. R. E. Dudgeon has published in the *Abolitionist* (20, Triangle, Bristol) the organ of the British Union for Abolition of Vivisection, a series of experiments on human beings recounted in various medical journals. In the *Deutsche Med. Wochenschrift* the following accounts appear: Dr. Koch tells "the effects of tuberculin injections on healthy adults" (Nov. 13th, 1890); Prof. Schreiber of Königsberg injected forty infants with tuberculin (Feb. 19th, 1891); Dr. Menge, Assistant Physician to the Leipzig University Hospital for Women, inoculated thirty-five women, who had been operated on in the hospital, with various most offensive forms of virus (Nos. 46 to 48, 1894); and Dr. Krönig inoculated in similar fashion eighty-two pregnant women (No. 43). In the Royal University Ear Hospital in Halle, Dr. Schimmelbusch inoculated two boys, dying of blood-poisoning, with pus taken from a boil; one boy died twenty-four hours after the inoculation, fifty pustules having meanwhile resulted, and the other, who died some weeks later, developed first pustules and then a boil (*Archiv. f. Ohrenheilk.*, xxvii. 254). Dr. Epstein, Professor of Children's Therapeutics in Prague, recounts some horrible experiments of his own on five little

children—the details are too loathsome for publication here—introducing parasitic worms into the intestines. Dr. Gross, Assistant Physician to the Imperial Rudolf Hospital, gives an account of his inoculation of twenty-four persons with the microbe gonococcus, characteristic of a foul disease (*Archiv. für Dermatologie*, iv., No. 3). Dr. C. Bumm, Professor of Gynæcology and Physician to the Midwifery Hospital of the University of Basle, inoculated a paralytic man and a woman with this same disease (C. Frænkel, *Grundriss der Bacterienkunde*, p. 451, 1890; and *Real Encyclopædie der gesammten Heilkunde*, xx. 137). Professor E. Finger, of Vienna, inoculated three healthy women, recently confined, with another foul infectious disease; and these respectable women, on the development of the disease, were transported to the department of the hospital set apart for this disease, and were—for periods varying from four to twelve weeks—compelled to remain there with fallen women under treatment (*Allg. Wiener med. Zeitg.*, Nos. 50 and 51). Prof. Neissner inoculated eight healthy persons with the serum of this disease, four of whom developed it (*Arch. f. Dermatologie*, xliv. 485; 1895). It must further be remembered that this disease, once contracted, may be transmitted to children of the diseased person. No words are needed to add to the horror of these dry facts, thus carefully set down by Dr. Dudgeon. They should be widely circulated, in order to put a stop, if possible, to that practice of vivisection of which they are the legitimate outcome, and I very earnestly ask my Indian readers to have them reproduced in India, in order to strengthen the hands of those who are opposing the erection in India of institutions in which vivisection would be practised. This most wicked excrescence on Western Science has not yet developed in India to any great extent, though alas! some experiments on living animals were being shown three years ago to students under the Madras University. No Pasteur Institute has yet been founded, and this unveiling of the results which follow in the wake of Pasteurian methods should finally put such an Institute out of the "range of practical politics." The Eastern religions can never welcome into their bosoms this scientific monstrosity, and it is not without significance that Mr. Lawson Tait, the eminent

surgeon and convinced opponent of vivisection, has declared that he owed much to the teaching of the Lord Buddha, and added, in this connection: "I decide against vivisection because it is inherently objectionable from my religious point of view."

* * *

Bad Christianity and Disruptive Politics

CHRISTIANITY is but too often badly served in Eastern lands, and is presented in a most unlovely light by some of its exponents; instead of being a uniting force it is made disruptive and disintegrating. What could be more unfortunate, for instance, politically and socially, as well as religiously, than the pronouncement of the Bishop of Colombo, Dr. Copleston, in answer to a suggestion from his Metropolitan that the eightieth anniversary of the birthday of the Queen-Empress should be observed by non-Christians and Christians alike in India and Ceylon by the offering of prayers for Her Majesty's welfare? The Bishop remarks that as regards Christians who do not belong to the Church of England, "we may be perfectly sure that their loyal and religious prayers for our beloved Queen will be acceptable to Almighty God through the merits of His blessed Son." He then quotes approvingly a resolution passed by some Ceylon clergy and seven laymen, that "respectfully but earnestly deprecates any action intended to imply unity with non-Christian systems in religious worship"; and proceeds to say that while he hopes "lower forms of prayer" may be accepted "from those to whom the name of Christ is unknown," that any "idolatrous rite," or prayer addressed to "supposed Deities very different in attributes from Almighty God, or one appeal to the virtue of the acts of Buddha" must not be promoted by Christians: "We believe these acts to be dishonouring to God and to be in themselves—whatever may be the ignorance of the worshipper—acts of sin." We pass the patronising tone adopted towards the vast majority of Christians, who do not belong to the Church of England, and the assumption of superiority for this by no means ancient community with its comparatively small minority of adherents, and pause, astounded, at the attitude displayed towards non-Christian religions. The prayers of these hundreds of millions of devout

believers are "acts of sin" and are "dishonouring to God." The Universal Father is insulted by the prayers of His children who do not belong to one section of His family; nay, these heathen outcasts sin even in daring to approach Him in whom they live and move and have their being, of whom it is truly written:

> "Closer is He than breathing, nearer than hands and feet."

Beside this harsh blare of the Christian trumpet how sweetly sounds out the music of Shrî Kṛishṇa's flute: "Even the devotees of other Gods, who worship full of faith, they also worship Me, O son of Kuntî, though contrary to the ancient rule. . . . They whose wisdom hath been rent away by desires go forth to other Gods, resorting to various external observances, according to their own natures. Any devotee who seeketh to worship with faith any such aspect, I verily bestow the unswerving faith of that man. . . . However men approach Me, even so do I accept them, for the path men take from every side is Mine."

* * *

Religious Ecstasy

It is a relief to turn from the narrow utterances of Bishop Copleston to the writer in the *Christian World*, who has gained so good a reputation for breadth and depth of thought, who writes under the initials J. B. He has an interesting article last month on religious ecstasy. He begins by remarking that it is a human experience, rich in suggestiveness, and found in all the great religions.

> When St. Paul spoke to the Corinthians of being caught up to the third heaven, of hearing unspeakable things, and of being in a condition where he could not tell whether he was in or out of the body, he was relating an experience with which the Brâhman or Buddhist saint, the Mohammedan Dervish, or the Neo-Platonist philosopher, would have declared themselves perfectly familiar.

We have here "something revelatory as to the innermost nature of the soul and religion":

> The experience is there; every religious man, everybody with a knowledge of human nature and history, must admit that. But it is an affair of humanity's transient gleams, of its rarer moments. But then immediately emerges the question: "What is the significance of these transient gleams? How comes it that humanity has been built in a way to admit such experi-

ences?" This study of the exceptional will, we are persuaded, be pursued by future investigators with an eagerness to which we, as yet, have hardly waked up. For it will be discovered that it is precisely what is now the exceptional which points to what in the end is to be the normal. The momentary flashes of insight and feeling that come to the rarer natures are prophetic of what eventually the human spirit will attain to as an abiding possession. At the masthead, and tossed for an instant on the crest of the wave, the seer catches one glimpse of a goodly land toward which the vessel is voyaging, a land which is real, though it is hidden from his fellows below, and is the next moment hidden from himself.

Of this great "exceptional" of the soul's life we may now make some affirmations. Religious ecstasy, in its higher and Christian form, is an exaltation of feeling and thought in which the mind loses sight of the perishable and is absorbed in a sense of its union with the eternal. The consciousness is accompanied with a wonderful rapture, realised by experts in sensation to be the keenest and purest of all human delights. That delight is a compound. It arises in part from a sense of having transcended for the time all human limitations. At this height the disabilities of age, of bodily infirmity, of social position are lost sight of. The spirit exults in a feeling of the illimitable. Set free of time and space, it knows itself as a part of the Infinite. More than that, there is a mysterious stirring of the soul, as though of a communication made to it, a Divine force acting upon it. The mystics are full of this. This is what Böhme meant by a sense of floating in the measureless ocean of Divine Love; what Tauler meant by being "so grounded in God that the soul was dissolved in the inmost of the Divine nature"; what Madame Guyon meant when she realised that "all was Eternity and all was God."

Often when trouble is sharpest, this consolation appears and "we learn with awe how the spiritual vindicates itself most completely when all seems against it, and yields its choicest treasures in life's darkest hour." Very acutely does J. B. deduce from these experiences the existence of an adequate cause for what is highest in human consciousness. "Nor will it ever permit itself to rest in any world-theory that fails to touch its deepest note or to develope to the full its choicest treasures." Religious ecstasy must not be confounded with mere passionate feeling; its demands are stringent, exacting:

> This sacred enclosure, this paradise set in the midst of earth's confusions, is reached through faith, through obedience, through renunciation of the inferior, in order to whole-hearted acceptance of the Highest.

* * *

A LEADER-WRITER in *The Times*, referring to an appeal for

contributions to complete a fund for the exploration of Lake Tanganyika, writes as follows:

Atlantic Africa

We have almost everything still to learn concerning the mere physical and geological conditions of this great lake and its basin: but its peculiar scientific interest lies in the fact that it possesses a double fauna of a most remarkable and, so far as is known at present, of a unique kind. It has what we may call an ordinary lacustrine fauna which with small local variations is common to the lakes of these regions. But it has in addition an extensive fauna of an essentially marine character—fishes, molluscs, medusæ, and sponges, whose structure and organisation proclaim them closely related to oceanic forms. What is still more interesting, these living inhabitants of a fresh water lake in the interior of a continent are more closely allied to marine fossils from the inferior oolites of Europe than to their congeners now living in the ocean. They are, in fact, of ancestral types now extinct, but represented in the sea by derived and differentiated forms. Pending some as yet unimagined explanation it would seem to follow that Tanganyika was once in free communication with the ocean, that it was cut off at a distant period corresponding to the formation of the European oolites, that many of its denizens accommodated themselves to the slow dilution and ultimate disappearance of the salt water, that they kept more true to type than their brethren remaining in the ocean, and that the lake at some later period was colonised by the ordinary lacustine fauna of the region. All this sounds like a scientific fairy tale of the most astonishing kind. It excites, yet baffles the imagination, and it must stimulate everyone with the smallest tincture of the scientific spirit to demand full investigation. Marine forms, almost identical with oolitic fossils and ancestrally related to the types actually existing in the ocean, are found side by side with ordinary fresh-water fauna in a lake remote from the sea. The astonishing fact has to be explained, and the explanation must obviously involve the examination of biological, geological, and geographical changes of the most bewildering character. It is a most fascinating problem, bearing directly or indirectly upon whole regions of speculation in many scientific fields. The permanence of an oceanic fauna in totally altered conditions is sufficiently wonderful, but more wonderful still is the permanence of type throughout ages which have profoundly altered the type in the ocean itself. If the biological problem is puzzling, the geological and physical changes implied are staggering.

Theosophists can hardly grumble at lack of evidence for their contentions.

THE TRISMEGISTIC LITERATURE

(CONCLUDED FROM P. 307.)

BUT the sensible views of Ménard were impotent to check the crystallisation of the German theory, which was repeated once more by Pietschmann in his learned essay on the Hermes-saga,* based in part on A. G. Hoffmann's article "Hermes" in Ersch and Gruber's *Allgemeine Encyclopädie der Wissenschaften und Künste.*†

In England the subject, as we have seen, like so many others of a similar nature, has been almost entirely neglected, but with the encyclopædic activity of two decades ago we find it touched upon, and in the usual encyclopædic fashion. The German position is assumed, without one word of proof or reference to any, as an "acquired fact of science"! The "last effort of expiring Heathendom" theory is trotted out with complacency and with that impressive air of official knowledge which makes the pronouncements of the family physician a law unto all its members, from father to baby—until the specialist is called in. And unfortunately these *ex cathedrâ* encyclopædic pronouncements are all the general reader will ever hear. This is the case with all those three indifferent articles in our current dictionaries of reference.‡ We are assured that, "as all are generally agreed," the writings are Neoplatonic, and this without any qualification or definition of the term, and that too in dictionaries where the

* *Hermes Trismegistos n. ägyp. griech. u. oriental. Überlieferungen* (Leipzig; 1875).

† A laborious article replete with references, but dealing solely with the Hermes-saga and not with our writings.

‡ Art. "Hermes and Hermes Trismegistus" by L. Schmitz in Smith's *Dictionary of Greek and Roman Biography and Mythology* (London, 1870), a work which is now entirely out of date; Jowett's art. "Hermes Trismegistus" in the *Encyclopædia Brittannica* (9th ed., London; 1880); and Mozley's art. "Hermes Trismegistus" in Smith and Wace's *Dictionary of Christian Biography* (London; 1882), to both of which the same remark applies.

term "Neoplatonic," in articles on the subject, is applied solely to the "chain" from Ammonius Saccas and Plotinus onwards. The presumption is plain that by Neoplatonic forgeries we are to understand a date of at earliest from the middle of the third century onwards.

And this although Justin Martyr (*cir.* A.D. 150) bestows emphatic praise on these very same writings and classes their writer, "Hermes," among the "most ancient philosophers," a point which the German theorists and their English copiers have all discreetly shirked, but which, together with other considerations, has forced Chambers, in the preface to his translation (London; 1882) to give quite a new meaning to the term Neoplatonist, which he uses of Hermes in his title,* and to declare that our Hermes is entitled "to be considered the real *founder* of Neoplatonism."† Chambers would still, in spite of Justin's clear testimony, wedge in the earliest deposit of Trismegistic literature, such as *The Shepherd* and *The Sermon on the Mountain*, immediately between the time of composition of the new canonical books and Justin, and devotes nearly all his notes to fishing out every verse of the N.T. he can which bears the slightest resemblance to the Trismegistic text.‡ But if we closely compare these so-called parallels, we are compelled to acknowledge that *if there be any plagiarism* it is not on the side of Hermes; nay, more, it is as plain as it can be that there is no verbal plagiarism at all, and that the similarity of ideas therefore pertains to quite another problem, for the distinctive dogmas of common Christianity are entirely wanting; there is not a single word breathed of the historical Jesus, not a syllable concerning the nativity, the crucifixion, resurrection, ascension or coming of Christ to judgment, as Chambers admits.§

Let us now finally turn to the last pronouncements of German encyclopædism on the subject. F. A. Brockhaus' *Conversations-Lexikon* (Leipzig; 1884), does but repeat the old hypothesis.

* *The Theological and Philosophical Works of Hermes Trismegistus, Christian Neoplatonist.*

† *Op. cit.*, p. xii.

‡ In this repeating de Foix, who attempted the same task more than 300 years before.

§ *Ibid.*

The Trismegistic writings are "the last monuments of Heathendom," and the writer grudgingly takes in the date of Justin Martyr in the sentence, "presumably the majority of these writings belong to the second century," but not a word is breathed of how this conclusion is arrived at.

A. Baumeister's *Denkmäler des klassichen Altertums* (München u. Leipzig; 1884-1888) deals with "Hermes," but solely with the Greek Hermes and that, too, in a most materialistic fashion; the writer moves entirely in an environment of the lowest and most degraded conceptions of this fine ideal which the most ignorant of the populace entertained, such as that of the phallus the wind god and the god of trade!

A much more valuable article, in fact far and away the very best that has yet been done, containing innumerable references to all the articles in the most recent transactions of learned societies and to the papers in scientific periodicals, is that of Chr. Scherer on "Hermes," in W. H. Roscher's *Auführliches Lexikon der griechischen u. römischen Mythologie* (Leipzig; 1884, etc.) Unfortunately this article deals solely with the Hermes of the Greeks, while for "Hermes Trismegistos" we are referred to "Thoth," an article which has not yet appeared. This brings our summary of opinions down to the present date; we may have omitted reference to some minor opinions, but we doubt that any work of importance has escaped our notice.

We will now consider the traditional view as set forth in the writings of the Fathers. Justin Martyr in his *Exhortation to the Greeks** writes as follows:

"Now, if any of you should think that he has learnt the doctrine concerning God from those of the philosophers who are mentioned among you as the most ancient, let him give ear to Ammon and Hermes; for Ammon, in his sermons concerning Him, calls God 'most hidden of all,' while Hermes clearly and plainly declares, 'To comprehend God is difficult; to describe Him impossible even for one who can comprehend Him.'"†

* Generally supposed to be the earliest work of Justin, and written therefore somewhere about 125-130 A.D.

† *Ob. cit.*, § 38; vol. ii., p. 123, Otto, 2nd ed. (Jena; 1849).

This passage informs us that in the second quarter of the second century Ammon and Hermes were regarded as the oldest among the philosophers. But as the Exhortation is addressed to the Greeks, and as Justin quotes both Ammon and Hermes in Greek, the writings ascribed to these mystic teachers evidently existed in Justin's time in Greek translation, just as the books of the prophets of the Hebrews existed in Greek in the translation of the so-called Seventy. The Books of Ammon are apparently lost. If, however, Ammon be either the "Ammon" whom Hermes addressed according to the extracts in Stobæus, or the "King Ammon," to whom "Asclepius" wrote in his *Definitions*, and even if this Ammonian literature had only just been translated or compiled, even then we must push the date of our earliest Trismegistic writings back considerably, for the "Ammon" stratum is universally considered later than the "Pœmandrês" deposit. The *original* Egyptian Books of Hermes and Books of Ammon, Justin evidently regarded as very ancient indeed; but at present we are only concerned with the translations or compilations in Greek.

The passage quoted from Hermes is to be paralleled by many passages in the extant literature, but in none are the actual words found. They are, however, evidently a genuine pronouncement of the oldest Trismegistic deposit, and echo the same spirit and diction.

In his first *Apology* also Justin refers to our Hermes when he writes:

"And when we say that the Word (or Reason), which is the first thing born of God, was born without any intercourse* . . . the idea we bring forward is nothing different from that of the Sons who are ascribed by you to Zeus, . . . for instance, Hermes, the Word (or Reason) which interprets all things and is the teacher of all, and Asclepius . . .

"And as to Jesus being called Son of God, even though in a general way he was only a man, yet because of his wisdom is he worthy to be called Son of God, for all writers call God 'Father

* ἄνευ ἐπιμιξίας, that is to say, to use a Gnostic term, without a syzygy or consort; hence only-begotten (μονογενής), that is, emanated or born from the Father alone.

of men and gods.' But if, moreover, in a special way we say that alongside of his general (or common) birth, he was born from God as God's Word, as we have said before, this you must admit is only what you yourselves do when you say* that your Hermes is the Angel† Word from God."‡

The mention of Asclepius immediately after Hermes, shows that the Asclepius deposit of the literature was also known to Justin.

In his second *Apology* (§ 6) also Justin quotes some lines from Hermes, which are also quoted by Lactantius§ in almost the identical words, but which are not found in our surviving texts.

For the full list of the notices in the Fathers (Clemens Alexandrinus, Tertullian, Cyprian, Eusebius, Arnobius, Lactantius, Augustine and Cyril) I must refer the reader to the collection in Chambers; for the most part it consists of quotations from Hermes.‖ The only Father who directly criticises Hermes is Tertullian. Speaking of the origin of matter the Bishop of Hippo says: "Which not even the renowned Mercurius Trismegistus, the master of all physical philosophy, thought out."¶ It is, however, stated in several passages in the "Pœmandrês" group that the universe was created by God.

As to the untenableness of the hypothesis of Neoplatonic forgery, we will call Cyril, the Patriarch of Alexandria in 412, into court. Cyril was the bitterest foe of the Later Platonists. In his episcopate Hypatia was most barbarously martyred for her knowledge by his frantic followers. Cyril also wrote a violent polemic against Julian, the Philosopher, fifty years after the death of that enlightened Emperor. In this book he quotes at great length from Hermes. Now the books of Julian against the Christians were by no means so powerful a criticism of the dogmas of common Christianity as were the XV. Books of

* Lit., let this be common to you saying.

† Lit., messenger.

‡ *Op. cit.*, §§ 21, 22. This work was written, *circa* A.D. 140-148.

§ *Divine Institutes*, i. vi., ed. Fritzsche (Leipzig; 1842).

‖ Unfortunately Chambers quotes anyone's translation indiscriminately, instead of using the best texts and doing the work himself.

¶ *Contra Valentinianos*, xv

Porphyry, a document which must have been known to Cyril as containing the original arguments which Julian did but re-state. Yet the Neoplatonic Syncretismus hypothesis would have us believe that the Trismegistic literature was forged in the days of Porphyry and Iamblichus! If such were the case, is it possible to believe that the bitter foes of the Platonists would not have immediately pounced upon such a nefarious proceeding and denounced it? What would have been a greater triumph for their cause than such an exposure? And yet Cyril, writing against Porphyry and Julian, not only does not breathe a word against the authority and antiquity of Hermes, but appeals to him no less than eleven times.

On the occasion of his first mentioning him, Cyril speaks of Hermes as follows:

"Now I think we ought to deem the Egyptian Hermes worthy of a word of mention, him who, you know, they say was given the title of Thrice-greatest, for the people of his day held him in high estimation, and, as some hold, compared him to the mythic son of Zeus and Maia. This Hermes, then, he of Egypt, although an adept,* who made his home in the shrines of their idols, is nevertheless found to have pondered on the doctrines of Moses, though not altogether correctly and so as to escape criticism, yet still in part. For not only has the writer who has composed at Athens the fifteen books called *Hermaïca*, been personally benefited [by Moses], but he has made mention of him in his writings.†"

Then follows a quotation from the first of these books which is not only not found in any of the extant Trismegistic writings or fragments, but is in a style totally different to any of them and of a manifestly much later date. It is written by an author who is arguing with some opponent, and exclaims: "Have you not heard that our Hermes" has done so and so and invented this and that? These *Hermaïca* written at Athens were, then, not our Trismegistic writings, and, therefore, Cyril's information

* τελεστής—this term was originally used in a very high sense; but perhaps already, by the time of Cyril, it was used by Christian writers in the common sense of magician.

† *Contra Julianum Imperatorem*, i. 30 *a*. Migne; *Patrol Graec.*, tom. lxxvi., p. 548.

about a work of fifteen books, written at Athens* has no bearing on our subject. The Trismegistic writings were produced in Egypt, as all are agreed. In other cases, however, Cyril quotes our Hermes, and we can only regret he should have used so tortuous a method of trying to establish the orthodox hypothesis of his time of universal plagiarism from Moses, or if this was hopeless, of plagiarism by anticipation by the Devil.

It is also to be remarked that Arnobius,† addressing the adherents of the Platonic tradition, places Hermes before Plato and Pythagoras, for he writes: "You, you who zealously follow Mercury, Plato and Pythagoras, and the rest of you who are of one mind and walk in union in the same paths of doctrine." It is thus evident that the teachings of Hermes, Pythagoras and Plato were regarded as belonging to a common tradition, and that Hermes was considered the earliest expression of this tradition, even by outsiders.

It is thus abundantly evident that the Church Fathers did not consider the Hermes literature as a Christian forgery; for them the utility of Hermes was his unchallenged authority as a Pagan philosopher. And that these writings were regarded as Pagan can further be seen from the fact that Stobæus, whose date is uncertain, but who must be placed somewhere between 450-550 A.D., has copied out many lengthy extracts from our Hermes, although he studiously refrains from admitting any Christian writer into the commonplace books which he composed for the instruction of his son.

If we now re-state the three problems we are considering in the interrogative form, we shall have to find anwers to the following questions:

Why did the early Church Fathers unanimously accept the Trismegistic writings as exceedingly ancient and authoritative, and in their apologetic writings quote them in support of the main *general* dogmas of Christianity?

Why, in the revival of learning, for upwards of a century and

* Chambers' translation is entirely erroneous. He makes Hermes the writer of these books, and says he composed them "for Athenians"!

† *Adversus Gentes*, ii. 13, ed. Hildebrand (Halle; 1844). Arnobius flourished about 305 A.D.

a half did all the scholars welcome them with open arms as a most valuable adjunct to Christianity, and as being in accord with its main doctrines, so much so that they laboured to substitute Trismegistus for Aristotle in the schools?

Finally, why during the last two centuries and a half has a body of opinion been gradually evolved, infinitesimal in its beginnings, but now well-nigh shutting out every other view, that these writings are Neoplatonic forgeries?

The answers to these questions are simple: The Church Fathers appealed to the authority of antiquity and to a tradition that had never been called in question, in order to show that they taught nothing fundamentally new, that in brief they taught on main points what Hermes had taught.

The scholars of the Renaissance naturally followed the unvarying tradition of antiquity, confirmed by the Fathers of the Church.

Gradually, however, it was perceived that, if the old tradition were accepted, the fundamental originality of general Christian doctrines—that is to say, the philosophical basis of the Faith, as apart from the historical dogmas peculiar to it—could no longer be maintained. It, therefore, became imperatively necessary to discredit the ancient tradition by every possible means. With what success this policy has been attended we have already seen; we have also reviewed this growth of opinion and shown its baseless character and the straits to which its defenders have been put.

Our next task will be to consider what the Pagan philosophers and historians who wrote in Greek have to tell us of the Thrice-greatest and his doctrines, confining our attention to the first three centuries of our present era, and to the last three centuries prior to it. This will be attempted in a series of papers entitled "Hermes the Thrice-greatest."

G. R. S. MEAD.

COMPREHENSIVENESS

EVERY now and then a word springs up and is heard on all sides, seen in all print, seems in fact to be in the air. Sometimes it is trivial, even slang; in which case it is a mere shuttlecock, bandied about from one to another until it falls to the ground.

Occasionally, however, it is a word carrying with it an idea of intrinsic weight and import, and expressive of a special need or tendency at a certain period; and by constant reiteration, first by those who lead public opinion, and afterwards by followers of those leaders, it becomes a kind of watchword or "Leit-Motiv."

When that stage is reached it is pretty certain to get itself translated into some kind of action.

Of this character is the word "comprehensive"; and it is even now on the wing.

At the Church Congress of 1898 the president (if I mistake not—at any rate one of the chief speakers there) insisted much on the necessity of the English Church being comprehensive. He alluded more especially to recent occurrences and discussions concerning doctrines and practices which were abandoned in the English Church at the time of the Reformation. Looked at only from this point of view the comprehensiveness consists in making the Church broad enough to include those who are in favour of reinstating some, if not all, of those practices. But in truth a much larger measure of comprehensiveness is needed, an expansion in quite another direction. A Church—any Church—to be really comprehensive must open the door wide enough to admit those who are in favour of advancement—that large and increasing community to whom it appears of greater importance to instil noble precepts of morality, truth and real spirituality into the minds of those who are not given to think for themselves, than to lay down rules about the position and number of candlesticks upon an altar.

The present commotion, or crisis in the Church, as it has now come to be called, is in one way doing a great deal of good; for the whole occurrence will be a warning to the strongest and most thoughtful people in the country to beware of undue priestly influence; and it will greatly increase the numbers of those who are determined to keep the regulation of their religious life in their own hands, guided by their own good sense and judgment, and responsible only to a Higher Power. Thus will sacerdotal enthusiasts have unconsciously opened the door to real comprehensiveness—the very door they were trying to keep closed.

Many good people in England talk about the Reformation as if that were final, and the *ne plus ultra* of enlightenment in religious matters for all the world! Of course it is not so. It certainly was a step in advance, and a fairly long one as times went. But one step is not much in a long walk. It leads, however, to another, and so it goes on as we proceed—certainly without too much hurry—along the dusty road leading to Perfection.

When shall we get there? Ah, who knows! There are, however, some distinct stages on the way. We started in the dark for a night march across the desert of Barbarism. We are just emerging therefrom. At least we hope so; the darkness is dispelled and the daylight appearing. And the travellers are really beginning to know and to understand each other a little better than when they set out. They are not quite so anxious to cut each other's throats as they were at first, when those who wore blue neck-ties were so very angry with some others who had green or red ones.

In other words, distance being practically almost annihilated, all the nations of the world begin more and more to mix and to become acquainted with each other. This is indeed the greatest and most noteworthy fact of our era, whence the ideas and opinions of all become enlarged and grow more and more comprehensive, more alive to affinities, and less inclined to magnify superficial differences in ideas, forms, manners and customs.

From this intercourse it must follow that ideas and opinions about religion, as well as those about other matters, will expand

and open out to a more generous breadth, so that in time it will be looked upon as most strange, barbarous, and well-nigh incomprehensible that religious doctrines could ever have been bounded by any one particular and exclusive groove or sequence of local events in the world's history, or rather, I should say, in the history of one little part of the world; like, for instance, the professed religion of nearly all Europe, which consists chiefly of the laws, opinions and history of the Jews. And this is fundamentally true notwithstanding the simplification and liberation from the narrow letter of the law which came with Christianity, for that also was Jewish. True, the Jewish part has been supplemented and expanded by much that was Persian, Greek and Roman—to say nothing of Egypt, Chaldæa and India. Briefly, a mixing of the nations some two thousand years ago brought about a certain amount of light and expansion; and from a mixing of the nations on a much larger scale will now inevitably follow a much larger share of light and expansion; and that its growth is slow is but a presage of its strength and intensity.

When we speak of the mixing of the nations to-day we naturally, among other movements, have prominently in our minds the extraordinary, and in many ways unexpected, awakening in the far East: the sudden activity and rise of Japan; the now uncomfortable, but, perhaps, with a view to the future, hopeful condition of China, which has come about partly from domestic circumstances, and partly from the convergent march made upon her by the European nations; both phases, the internal and external, being of course naturally and not merely fortuitously connected. Thus, in this quarter of the world alone a very great impetus has been given to the mixing of the nations.

In the case of Japan it has come upon us more gradually and is less in the nature of a surprise than in China. For years past the accessibility of the Japanese to new ideas, both moral and material, has been well known; but with China it is different. The reformers there, and those who wish for change and more familiar intercourse with nations outside the Middle Kingdom, are in a minority. And if we really desire to influence the people, morally, for their own good, and not only for our own gain, now is the time to be careful, and to refrain from any

attempt to force upon them the outward observances and mythical details of any particular creed. Otherwise we might fall into a mistake similar to that said to have been committed by the Emperor and his progressive advisers, when, being over-anxious for speedy reform, pigtails were ordered to be cut off, and European costume adopted. *Festina lente* is advisable.

Moreover, if we were to succeed in pressing upon them any alien form of religion, it would certainly develope in time a different shape from that in which they received it; some local colouring would gradually appear upon it. Creeds, like animals or plants, take unexpected turns when introduced into lands strange to them; and, without any irreverence be it spoken, a creed planted bodily out as an exotic into soil not altogether congenial, might be found even more inconvenient than the rabbits in Australia.

The Roman Catholics have for centuries been wise enough to see this, and their missionaries, instead of trying to force those whom they would convert into sudden and abrupt changes, have endeavoured to meet them half-way, embodying into their teaching not a few of the indigenous doctrines, and even superstitions, which they find already in possession.

As the wax takes the impression of the key, so religious doctrines take the form of the people who profess them. Thus Christianity, which is essentially humble and peaceful, saying: "turn the left cheek . . ." and "take no thought for the morrow," has been interpreted into a doctrine of foresight, self-help, aggressive courage and all the warlike virtues, and so has been made the cause of the national greatness of Great Britain. How Great Britain and other so-called Christian nations have achieved such worldly greatness in spite of their professed doctrines, is a problem well worthy of consideration in a separate essay. Once I said to a clergyman of my acquaintance, and a very "good fellow" too: "But you would not turn your left cheek if smitten on the right." He paused a moment; then said with some warmth: "I am an English gentleman, and could not stand a blow!" He was an English gentleman first, and *tout ce que vous voudrez* afterwards!

In reality, Christianity has chiefly influenced quite another

side of our national character, and, as Mr. Benjamin Kidd says (*Social Evolution*, chap. vii.): "The altruistic development and the deepening and softening of character which have accompanied it are the direct and peculiar product of the religious system on which our civilisation is founded."

To refer again to the Far East: perhaps the most interesting country in its relation with religious questions is Japan.

The two religious systems chiefly professed there are the Shinto and Buddhism. The former can scarcely be called a religion. It existed in the country before Buddhism was brought there from abroad, and it is allied to the Chinese "worship of the spirits." Shintoism and Buddhism flourish not only side by side, but have become curiously intermingled, and the combination has been modified by and compounded with Confucianism and other teachings. There is also a fairly large number of Christians. And, as the people generally are not given to adhere narrowly and rigidly to one form only, it may truly be said that the Japanese are capable of taking comprehensive views. On the whole, they appear to be a people in search of a religion, or rather in search of some decisive ideas on the subject.

On this head the following two quotations, both embodying the ideas of leading men in the country, are interesting.

1. From *The Times*, March 15th, 1898:

"Quite recently the subject of religious education has been the topic of some public discussions in Japan, some educational authorities contending that in order to guard against the spread of cosmopolitan ideas, it will be necessary to introduce some form of national religion into the educational system of the country. It was said that the late Cabinet had considered this matter, and the Marquis Ito, the new Prime Minister, was asked his opinion about it. He stated that no Japanese Cabinet at the present day could consider the propriety of remodelling the educational system of the country on a religious basis. To do so would be to show total ignorance of national polity, of the policy of Japan since the restoration* of 1868, of the spirit of the constitution, and of the tendency of all civilised countries in Europe

* That is, the restoration of the Mikado after the revolution of 1867-8, which crushed the Shôgun and feudalism.

and America. In Western countries, he said, the tendency was to banish religion from the fields of education and politics more and more in proportion to the progress of civilisation. In some countries education was wholly independent of religion. In Japan Buddhism was excluded at the time of the restoration from the Imperial Court, where it had up till that time held sway. He thought Japanese progress since that date was due, amongst other things, to the avoidance of all religious entanglements in the domains of education and politics.

"Other Oriental countries which are still in religious bondage, said the Marquis, offer in their religious prejudices a fatal barrier to the introduction of an enlightened system of administration. Japan does not want to follow those backward countries of the East.

"He did not mean to say that religion should be altogether banished from the world, but only that there were limits beyond which its influence was not admissible. People in Japan could adopt what form of faith they pleased, and their freedom in practising it was guaranteed by the constitution, except where it was inconsistent with the order and tranquillity of the community. Beyond this statesmen had nothing to do with religion, and persons concerned with education had to do with education, and, equally with statesmen, had nothing to do with religion."

2. Another view by another Prime Minister is expressed in the following extract from *The Times*, November 5th, 1898:

"The Japanese Prime Minister lately addressed a young men's association in Tokio on the changes in his ideas during the past half century. He was born, he said, at a time when the Shôgun's government was beginning to feel the effect of disaffection in the country. He studied Dutch, and through the medium of that language acquired some knowledge of the causes of the prosperity of European countries. He was at that time an ardent anti-foreign partisan, and was also an enemy of Christianity, which he regarded as a danger to the State. But in the course of time and further study his sentiments underwent transformation; also his personal intercourse with foreigners had revealed to him his own defects. He grew anxious to spread foreign learning, and threw himself in with those who resolved

to overthrow the Shôgun. He became a wandering agitator. Thought in Japan advanced, and at last it came to pass that the man who was an irresponsible inmate of one lodging-house after another, reached at a single bound the position of a Minister of State. The struggle in Japan of the old with the new was severe; and as to the moral and social outlook, he said: 'The materialism that I once believed in I now see to be one of our greatest foes.'"

What, then, is the conclusion we can draw from the words of these two Prime Ministers—what the resultant of these two forces? Why, surely this: that to expect all the individuals of a nation to acquiesce either in a narrow, dogmatic formula, or in an equally narrow, bald materialism, is short-sighted and unstatesmanlike; that the conduct of every nation must be based on Justice and Righteousness, the foundation, that is, of every religion worthy of consideration; that such conduct must be taught in the schools, but that there should be no straining after that rigid uniformity of belief in things we know very little about, which has in a less enlightened state of the world than the present been thought inseparable from a National or State Church.

Probably both of these Japanese Prime Ministers would agree with our poet Wordsworth:

> Truth fails not; but her outward forms that bear
> The longest date do melt like frosty rime
> That in the morning whitened hill and plain
> And is no more.

But it is not only in the Far East that this opening out, this seeking after larger fields of thought, is to be seen.

I have endeavoured to show in a book, *The Tendency of Religion*, lately published, how much freer, broader and more comprehensive religious ideas and opinions are growing in our Canadian and Australasian Colonies and in the United States; this being especially apparent in the absence of any obligatory creed in the State schools. And we may be certain that the large territorial expansion of the United States now in progress will carry this breadth of view into the hitherto priest-ridden countries they have lately taken upon themselves to liberate, and in some instances to govern.

Those who hesitate and are afraid to take a step in advance say: it is all very well to talk about being comprehensive, but it really means having no particular belief at all. When, however, we ask, belief in *what* is it that finds itself paling in the light of a more comprehensive view?—we very soon see that the only beliefs affected are the man-made and political formulas whose day is past, being suited only to a earlier and darker period, while the universal God-made moral heart of religion stands forth, not only as strong as ever, but much stronger, from being taught and understood in its grand simplicity, instead of being obscured by myth and fable.

But a very large number of people are, alas! like some indifferent swimmers after a shipwreck; they are able to see the shore, and have every wish to reach it, but are afraid to cast themselves loose from the narrow little plank they have been clinging to for so long.

It is Time that makes us more comprehensive; that is, enlarges the scale of our comprehensiveness. Muhammad, in the little world of his day, did his best to be comprehensive. In the Quran (chap. xlii) he says: "Believe in all the Scriptures which God hath sent down." This for him and for his time and locality was comprehensive, although the only Scriptures he knew were the Jewish and the Christian.

So with us there was a time when a certain degree of comprehensiveness was attainable within the boundaries of our own island and its special beliefs, held with eyes shut to, and contemptuously ignoring, in our fancied strength and superiority, every thing foreign to our own little "-ism." But that time is no more; and to be really comprehensive we must look far beyond the existing articles of any one Church, knowing indeed no geographical or ethnical bounds to our reception of wisdom, knowledge and light.

It is cheering to note as a real sign of the times, of advancement and of the growth of larger views, that the Gordon Memorial College in the Soudan has been founded, in spite of some of the usual narrow-minded protests, on principles entirely free from bigotry and sectarianism.

"But after all," says Philosophus, "your candlesticks, etc.,

are only symbols." Yes, but the crowd knows nothing of symbols—does not understand that they are only a reminder of something deeper behind:

> A primrose by a river's brim
> A yellow primrose was to him
> And it was nothing more.

It would not be very easy, for instance, to explain to a crowd that the Parsîs, when they bow down before Fire, do not worship the fire itself, but have only taken it as a symbol of the Eternal. Doubtless many uneducated Parsîs themselves would not see it.

Nevertheless it is probable that a modern European or Colonial or American crowd is much more intelligent and open to explanation than a crowd of a few centuries ago.

"Is not a symbol," says Carlyle (*Sartor Resartus*, chap. iii.) "ever to him who has eyes for it some dimmer or clearer revelation of the Godlike?" Certainly—to him who has eyes for it. Furthermore, he who has eyes for it will be able to see the significance of his neighbours' symbols, and to comprehend that their inner meaning is just the same as that of his own.

To conclude then, it is plain—as a fact, and not as a mere optimistic sentiment—that as we are at the present day in a position to take, compared with former times, a view so much more accurate and comprehensive of the whole world, of the nations with all their hitherto accumulated history, knowledge, and experience, it must follow that our ideas and opinions, even concerning matters transcending exact knowledge, will expand and become more and more comprehensive.

It is like a stone dropped into the water, producing a series of ever-widening circles. So in time—but not in a short time—we may hope to reach an infinitely wide circle of harmony and comprehensiveness.

R. ELIAS.

THE PHILOSOPHY OF PLOTINUS

It is a common saying, that genius is in advance of its time; as if it were meant thereby, that where the man of genius stands to-day, the masses of mankind shall stand perhaps a hundred years hence. If there be any truth in the saying, it is true of genius only in its lower and more practical manifestations; and even then but partially true. Of genius in the highest acceptation of the word, it is not even partially true. Genius is not in advance of its time: it is above its time, and above all time. For what constitutes genius, if it be not a deeper insight than that of ordinary men into the truth which underlies appearance, a fuller intuition of the divine and eternal reality? With whatsoever is temporary, genius is concerned only incidentally; its true home is eternity. "See," says Emerson, "how the deep, divine thought demolishes centuries, and millenniums, and makes itself present through all ages. Is the teaching of Christ less effective now than it was when first his mouth was opened? The emphasis of facts and persons to my soul has nothing to do with time."*

In inviting the reader's attention to the teachings of the Neo-Platonist Plotinus, I do not therefore ask him to consider them, in the usual spirit of modern scholarship, as the speculations, more or less entertaining, which suggested themselves to a thoughtful student at a certain stage of the world's evolution, some sixteen centuries ago; speculations which were the offspring of a distant age and remote conditions; speculations which the continuous progress of humanity has long outgrown, and which claim our attention almost solely by what is termed their "historical" interest—that is to say, as a kind of intellectual amusement, with no real bearing upon our daily lives, our

* *Essays*—"The Over-Soul."

moral and spiritual development. If the philosophy of Plotinus were no more than this, I should not trouble the reader with it. I take it for granted that the student of philosophy demands, for his serious hours, some more profitable occupation than the merely "historical" study of an ancient author; that he would scarcely deem his time employed to the best advantage in following, as Mr. Pater recommended,* "intelligently, but with strict indifference, the mental process there, as he might witness a game of skill"; or even in reading the *Republic* of Plato "for its dramatic interest." If these ancient philosophers are to repay us for the time spent in their perusal, we must approach them with widely different aims. Here, if anywhere, it is fitting that the student should apply the rule which Emerson has set down in his Essay upon History: to read "actively and not passively; to esteem his own life the text, and books the commentary."

Thus whatever is merely "historical" in the writings of Plato or Plotinus, concerns us mainly as the shell which we must needs crack in order to arrive at the kernel. From this point of view the so-called historical method is not without its value for us. In studying any system of philosophy it is well to bear in mind Carlyle's saying, that the beginning of all philosophy is to look fixedly on *clothes* until they become transparent. Thought is obscured, as well as revealed, by utterance; we must learn to distinguish the identity of truth under all its temporary vestments. It were indeed pedantic to affirm that a knowledge of the tongue in which a philosopher has expressed himself is indispensable to the comprehension of his meaning.

Few men of our time have brought so much understanding and sympathy to the reading of Plotinus, as Emerson; yet I believe he was acquainted with the writings of that philosopher only through the very imperfect medium of Thomas Taylor's translation.† But, apart from the mere tongue, different ages and different countries employ different modes of expression for

* *Plato and Platonism*, p. 6.

† See Cabot's *Memoir of Emerson*, i., 290.

thoughts in their essence identical. The form (εἶδος) remains, the formula is ever changing. And so, unless we have become to some extent accustomed to the mode of expression natural to the age and environment of the philosopher, we may often find ourselves unnecessarily puzzled by thoughts which are perfectly familiar to us, but which are presented in an unfamiliar guise. Thus there can be no doubt that some acquaintance with the conditions of life in the days of Plotinus, and with the general trend of contemporary thought, will be of advantage to us in the perusal of his works, although this advantage is often over-estimated.

Again, in reading the works of any philosopher, we may derive much benefit from knowing something of the relation which his system bears to those of other philosophers, whether his contemporaries, or of earlier or later date. This also is a thing not in itself of the first importance. It is not, for example, to us a matter of the deepest concernment to know how far Plotinus was in consent with Plato or Aristotle, or in what respects he differed from them. What does concern us, as readers of his books, is to know if he be capable or not of awakening us to a consciousness of the truth which lies deep hidden at the very foundation of our being. Emerson says truly, "the office of books is to inspire"; but we cannot get inspiration from them until we have learnt to read their language. Whatever sets their meaning in a clearer, more familiar, light, is therefore of value to us. A knowledge of Plato will help us to the understanding of much in Plotinus that were otherwise obscure; a knowledge of Plotinus will throw new light into the depths of Plato, and reveal meanings therein previously unsuspected.

But all this historical, or critical, apparatus is but a preliminary to real study. It does not of itself carry us forward, but merely clears away obstacles from our path. As an end in itself, it is nothing more than an intellectual amusement; as an adjunct to real study, it is a useful auxiliary in the great task of converting There and Then into Here and Now.*

* Emerson

Plotinus was a native of Lycopolis in Egypt, and was born about the year 205 of the Christian era. He passed his apprenticeship to philosophy at Alexandria, then the centre of culture for the Roman world. There for eleven years he studied philosophy in the school of Ammonius the Porter. This Ammonius is regarded as the founder of Neo-Platonism. From the few scattered notices of him which we find in ancient authors, we form a picture—somewhat indistinct, it is true—of a man of high enthusiasm, balanced by a genius singularly penetrating and original; a philosopher upon whom his revering successors bestowed the title of "God-taught" (θεοδίδακτος). But we have very little definite information regarding either the man or his teaching. It has been sometimes assumed that the doctrine of Ammonius is represented substantially in the writings of his greatest pupil, Plotinus; yet we must remember that other famous men of that time—Longinus and Origen—whose doctrines differed widely from those of Plotinus, were also disciples of the same master. M. Vacherot justly observes, that "to attempt to judge of the teaching of Ammonius by the books of Plotinus, were as rash as to seek the doctrine of Socrates in the dialogues of Plato."* Nevertheless it is clear, from the evidence of Porphyry that Plotinus owed much to his teacher. In later years Porphyry attended the classes of Plotinus at Rome, and he tells us that for a long time Plotinus did not commit his thoughts to writing, but taught orally in the school what he had learned from Ammonius; and further, that he carried the spirit of Ammonius into his investigations (τοῦ Ἀμμωνίου φέρων νοῦν ἐν ταῖς ἐξετάσεσιν).† We know, also, that in his own system of philosophy Ammonius combined the doctrines of the two great luminaries of ancient Greece, Plato and Aristotle; and this method of philosophising remained throughout a prominent characteristic of the Neo-Platonic school. Lastly, although Ammonius, like Socrates, wrote nothing, tradition has handed down to us two fragmentary specimens of his teaching—on the immateriality of the soul, and on the union of the soul and the body; and the views expressed in these fragments are identical with those of Plotinus.

* *L'Histoire de l'École d'Alexandrie*, i., 343.

† Porphyry, *Life of Plotinus*, chapters iii. and xiv.

This is nearly all that we know of the connection of Plotinus with Ammonius Saccas. His own writings show Plotinus to have been a man of open mind and free from prejudice; eager to discover and willing to accept the truth wherever it might be found. His erudition was extensive. He learned much from Aristotle, though he does not hesitate occasionally to dissent, very decidedly, from Aristotle's conclusions. Something of the Stoic philosophy may be discovered in his teachings, far removed though he was from all sympathy with the Stoic materialism. It is said, also, that we may discern there occasional vestiges of the wisdom of the East, with which he must have come into contact at Alexandria. That he was interested in Eastern thought is proved by the fact that in the year 242 he quitted Alexandria to accompany the Emperor Gordian's expedition against the Persians, with the intention of studying the philosophy of the Persians and the Indians in their native countries. But this purpose he was not enabled to fulfil. Gordian was murdered in Mesopotamia, and Plotinus, having with difficulty made his escape to Antioch, repaired subsequently to Rome, where he continued to reside until shortly before his death in 270.

But of all external sources of inspiration for Plotinus, the principal was that which he found in the writings of Plato. Himself he regarded always as the disciple and interpreter of Plato. He frequently quotes or refers to Plato, often without mentioning his name, but introducing the quotation simply with the words "He says." If he goes beyond his master, it is usually in the direction which Plato had pointed out. The most distinctive and central feature of his system, the doctrine of the three Hypostases, which Plotinus was the first to develope clearly, he finds already implied in Plato, and even in earlier philosophers. "It is no new doctrine," says Plotinus; "it was held in the earliest times, although without being explicitly developed: we desire only to be in this matter the interpreters of the wise men of old, and to show, by the evidence of Plato, that they held the same views with ourselves."* With all this, if there is one thing which strikes us more than another in studying the books of Plotinus, it is that we are here in the presence of that rare entity,

* Ennead, V. i., § 8.

an original thinker. He writes as one who knows, not as the reporter of other men's beliefs.

Of the great spiritual influences which prevailed in his time, there was one by which Plotinus seems to have been entirely unaffected. Considering when and where he lived, we cannot doubt that he was to some extent acquainted with the doctrines of Christianity, but of Christian influence there is no trace to be found in the whole of his writings. He composed a treatise against certain of the dogmas professed by the Gnostics, but even the dogmas with which he there deals by way of refutation are not Christian, but purely Gnostic. Plotinus himself believed them to have originated, to a large extent, in a misunderstanding of the doctrines of Plato. M. Bouillet has pointed out that, unlike his successors in the Neo-Platonic school, Plotinus never attacked Christianity, and that he is often quoted with honour by the Fathers of the Christian Church.* This is undoubtedly correct: Plotinus never attacked Christianity; he ignored it.

The picture which Porphyry has left us of his master is that of a wise and good man, whose life was in all respects consistent with the high doctrines which he professed. In his personal habits temperate even to asceticism, he was kindly and easy of access to those who needed his counsel or assistance. It is a significant fact, that his house in Rome was filled with young orphans, whose parents had left them to his guardianship, and in whose affairs he showed himself not only a wise teacher, but an excellent man of business.†

Directly and indirectly, the writings of Plotinus have exercised an enormous influence upon philosophic thought, from his own times even to the present day. Above a century after his death, Eunapius tells us that his works were studied by the learned even more than those of Plato, and that the very masses of the people were influenced by his doctrine, although, of course, incapable of comprehending it. The books of Plotinus are the "Gospel of Neo-Platonism."‡ Even Christianity has been largely indebted to them. The Fathers quoted them; the

* *Les Ennéades de Plotin*, i., p. xxx.

† Porphyry, *Life of Plotinus*, ch. ix.

‡ Vacherot, *Hist. de l'École d'Alexandrie*, i., 353.

theologians of the Middle Ages studied and discussed their teachings. By the students of the Renaissance they were received with enthusiasm, and they were translated, entire, into Latin by Marsiglio Ficino. To quote M. Bouillet: "The influence of this philosophy has extended so far that it has made itself felt even in the works of the most eminent writers of modern times, in those of Bossuet, Fénélon, Malebranche, and Leibnitz. Not that all these authors had before their eyes the actual writings of Plotinus or of his disciples; but, brought up as they were on the works of the Fathers, many of whom were Platonists, and some of whom, as we have seen, had borrowed directly from Plotinus; familiarised, moreover, with the scholastic theology, into which a great portion of the Neo-Platonic doctrines had passed and, so to speak, become incorporated, they reproduced, even unconsciously, those doctrines, of which, for the most part, they did not suspect the source."*

Lastly, we may find much in common between the deepest thinker of our own time and this philosopher, whom I should be inclined to call the deepest thinker of antiquity. No one who is acquainted with the writings of Plotinus can read those of Emerson without being reminded of the former, not only in particular passages, but often by the general tenor of the thought. Indeed, to the English student one could hardly recommend a better preparation for the understanding of Plotinus, than the study of Emerson.

The philosophy of Plotinus is not experimental, but intuitional. This follows of necessity from the Platonic conception of knowledge. We can know only what we are: self-knowledge is the only real knowledge. Plotinus is perfectly clear on this point. If you wish to understand divine things, you must become yourself divine; there is no other way. Experience, reflection, can help us only by exciting the divine energy which is latent in every one of us; which is, in fact, our own inmost being. In proportion as the divinity within ourselves is awakened, shall we recognise the divinity which is in all things; and this is the true self-knowledge. The practical aim of the philosophy of Plotinus is the conscious union of the divine in

* *Les Ennéades de Plotin*, i., p. xxxiii.

man with the divine in the universe. This union, indeed, always exists, but not always to our consciousness; since, here on this lower plane, we are conscious rather of the separateness of sensible things, and of the passions arising therefrom, than of the real unity which lies at the back of them, and manifests by these endless impressions its infinity of power. It is as Proclus says: "Men lead a material life, and tend to a nature which is partial, apostatising from the whole: wherefore there is much among them of *mine* and *not mine*. But they abandon the union and communion of life."*

By degrees, therefore, the soul which has thus identified itself with its lower faculties, must again ascend to the perception of its real and universal essence. And the path by which the ascent is made is the path of virtue, which leads to ecstasy. In Emerson's Essay on the Over-soul—an essay which, perhaps more than any other of his writings, recalls the characteristic feeling and thought of Plotinus—there is a singularly beautiful passage upon the relation of our individual souls to the universal Mind. Emerson writes: "From within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all. A man is the façade of a temple wherein all wisdom and all good abide. What we commonly call man, the eating, drinking, planting, counting man, does not, as we know him, represent himself, but misrepresents himself. Him we do not respect, but the soul, whose organ he is, would he let it appear through his action, would make our knees bend. When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love. And the blindness of the intellect begins when it would be something of itself. The weakness of the will begins when the individual would be something of himself. All reform aims, in some one particular, to let the great soul have its way through us; in other words, to engage us to obey. Of this pure nature every man is at some time sensible. Language cannot paint it with his colours. It is too subtle. It is undefinable, unmeasurable, but we know that it pervades and contains us. We know that all spiritual being is in man. A wise old proverb

* *On the Timæus of Plato*, Book I.

says 'God comes to see us without bell': that is, as there is no screen or ceiling between our heads and the infinite heavens, so is there no bar or wall in the soul where man, the effect, ceases, and God, the cause, begins."

And again, in the same Essay, he writes: "We distinguish the announcements of the soul, its manifestations of its own nature, by the term *Revelation*. . . . This communication is an influx of the Divine Mind into our mind. . . . Every moment when the individual feels himself invaded by it is memorable. Always, I believe by the necessity of our constitution, a certain enthusiasm attends the individual's consciousness of that divine presence. The character and duration of this enthusiasm varies with the state of the individual, from an ecstasy and trance and prophetic inspiration—which is its rarer appearance—to the faintest glow of virtuous emotion, in which form it warms, like our household fires, all the families and associations of men, and makes society possible."

Plotinus, I will venture to say, might have written such words as these. To him this influx of the Divine Mind, this "Union," as he would have called it, was a true experience, rising even, it is probable, to the highest degree of ecstasy possible to a human soul while yet encumbered with its mortal body. But such union implies no abnegation of the soul's individuality. No real being ever perishes, says Plotinus; and each individual rational soul is a real being, subsisting as an individual in eternity. 'Tis incredible to him that Socrates—to quote his own instance—although possessing an individual existence so long as he is hampered by the fetters of the flesh, should be annihilated as an individual at the very moment of his liberation from those fetters, when now at last are opened to him the gates of the highest and most perfect life.* The goal which lies before us is union with the Highest, but not absorption, if by absorption be meant the loss of individuality. The soul in such union is not passive, but altogether active. It is then in the fullest sense free, for the divine Self with which it is united is, in very truth, its own highest Self. By its inclination to body and the material life, the soul loses its freedom and becomes subject to the law of

* Ennead, IV. iii., § 5.

fate which rules the generated world. Imprisoned in the body, it has more or less of freedom, according as it governs or yields to the passions of the body. Liberated from its corporeal bondage, it has accomplished its term of servitude. The soul which wholly belongs to God, belongs wholly to itself.

A word must yet be said as to the consciousness which the individual soul possesses when thus united with God. Whereas the soul is active, it is necessarily conscious; but in proportion as the union is more perfect, the ecstasy more pure, is the soul less *self*-conscious—conscious, that is to say, of itself as something distinct from the object of its contemplation. To this state of the soul a certain analogy exists in an experience not wholly unfamiliar to us. The ordinary consciousness of a rational being in the present life is twofold: he is conscious of the object of his perception, and, by a sort of reflex action of the consciousness,* he is also aware that it is he, himself, who thus perceives. But there are moments when the attention is so fully engrossed by its object, that our self-consciousness is, for the time, suspended. At such rare moments, it would seem as if we had transcended the limitations of our individual existence, to become one with the object which thus transports us. Yet the individuality, thus expanded, is not lost; and, although our *self*-consciousness be dormant, our *consciousness* is exceptionally and intensely active. Thus, in a higher measure, it is with the soul at the moment of divine union. Concentrated in the object of its contemplation, it has no thought for its individual self; nevertheless it is that very individuality which thus contemplates, and that which it contemplates is the perfection of its own nature.

WILLIAM C. WARD.

(TO BE CONCLUDED)

* Ennead, I. iv., § 10.

THE YOGA VÂSIṢHṬHA

I.

Vairâgya Khaṇḍa

OR

Section on Dispassion

(concluded from p. 367)

[*Râma is speaking*]

"And stronger than the mind is Tṛiṣhṇâ.* Burning quenchlessly within, it dries me up as the sun's glare kills the morning's moistures. The highest reaches of perfection whereon I try to give my faith a resting place, it undermines and tumbles down like some strong-toothed burrower of the earth. Like dead leaves in the swirl of the waters; like light straws in the sweep of the storm; like pale clouds in the skies of autumn; helplessly I whirl about in the race-grounds of Desire. I have only heard the wonder that the wise cut through its adamantine firmness with the flawless sabre of Viveka.† But yet it seems to me that even the edge of the sword, or the spark from the forge of iron, or even the tongue of the lightning, is not so strong and keen as the Tṛiṣhṇâ that rules in the heart.

"See further wherein this strong Tṛiṣhṇâ centres! In this foul frame of flesh and blood and bone that is so dear to us. Its very being is pretence and falsehood! Unknowing in its nature, yet it knows; composed of many, yet appearing one; foul everywhere, yet so seeming fair; it is not dead, nor is it yet alive. I have no love for this old house of mine, an open thoroughfare for ceaseless winds, o'erspread with cobwebs feigning shape of

* Desire; literally thirst.

† Discrimination—between the Real and the Not-Real, the Self and the Not-Self.

nerves, running with filthy drains in all its parts, painted with blood, plastered with things impure, raftered with bones belonging to the burning place by right and only borrowed thence for a brief while, and undermined withal and shaken by the legion vermin of disease. O Muni! I would leave it and go forth before it falls about me of itself. I do not understand why men should love this false and faithless friend that follows not one step to help the soul when it sets forth on its last long and lonely way, though this same soul did nurse and nourish it so lovingly, so carefully, day after day, even from infancy unto old age. False friend! it is our friend only so long as we provide it with good meats and drinks! I will have naught to do with it, or wealth or kingship or desires. But a few days and Time shall sweep them all away.

"When I go over silently in mind the various stages in the life of this unstable frame of ours, my love for it is lost without return. Think of the helplessness, the ailments and the thirst, the dumbness, non-intelligence and greed and restlessness and piteousness of infancy, its fits of crying, cruelty and rage. It seems to me that not in later life, in youth or manhood or old age, are our sensations and our cares so keen as during childhood. A life of ceaseless terror is the child's, and of restraint from parents, teachers, and from elder children, and ever are his wishes thwarted everywhere. They are not wise that say childhood is happy.

"Passing beyond the ills of infancy, the human being rises into youth only to fall again. The lusts of life there take firm hold of him and, helpless as the child put into trance with the black crystal, he obeys their inspirations. Smiling for a brief moment like the lightning, only too surely youth precedes the groans of thunder and the tears of rain. Burning and sweet and bitter all in one; stained with sore sin, yet varnishing its vice and hiding it under the paint of beauty; this passing flush of youth, like flush of wine—it has no charm for me. Unstaying, like the city of the sands; more evanescent and more weird than dreams; vacant at heart like mercenary loves; headstrong, muddy, uncontrollable, like shallow stream, swollen by slightest showers—such is the youth bepraised by paltry wits. The reason that is rightest runs to wrong beneath its sway. In its mad reign the

mind that is most pure, most placid and most self-contained o'er-breaks its bounds, tumultuous and turbid and discoloured grows, even as waters in the rains, howe'er transparent they had been before. Youth is a spreading forest, wherein dwells at ease and roams at will the mighty elephant of Abhimâna,* and the snakes of sin infest the tangled undergrowths in its depths of the mind's fancies. Youth is a lotus-flower, pollened with sensations that pall in the tasting, petalled with evil pranks that lead to pain, belovéd of the black bees of remorse and care. Youth is an ocean, surging with the countless waves of vice, amongst which there disport the myriad sharks of ailments bodily and mental. More, far more difficult is it to cross unwrecked this ocean, than the other ocean of mere waters with all its storms and tempests and mischances. They are the happy, they are the blessed, they are the Great Ones to be worshipped, who have passed beyond its turmoils.

"They say that Love is glorious. Alas! for the short-lived loves of youth and sex, between these dolls of flesh that we are, dolls fashioned with a little flesh, moulded over bones, and tied and held in place with thongs. The eyes that see the depths of Heaven in each other—they are but skin and nerves, blood, pigment and salt tears. The flowing locks, perfumed with sweetest scents, the maze of shining curls that dazed the mind, the bloom of burning gold, the moon face and its smiles like blowing lotus-buds, the frame down which the wreaths of priceless pearls streamed like the streams of Gangâ down the snowy slopes of Himavat and the golden sides of Meru, how are these fit food, O holy Muni, for the fire of the cremation-ground and its ill-omened birds and beasts of carrion! What is the meaning of these strange and cruel things, O Sage? Alas! these dazzling limbs are all mere flesh. The ruthless winds shall blow about the ashes of those forms that were unto each other the whole concentred world, with all its joys and sorrows.

"And even worse than youth is the old age we see around us. Far better youth should die than pass into the living death of age. As youth did mar the innocence of infancy, so age fitly

* Pride, arising from the sense of separateness, which leads to a feeling of superiority over others.

destroys the joys of youth. As the hot blast dries the dew-drop, as the hoar-frost blights the bloom, as the torrent tears down green trees, so old age o'erpowers youth. No friend remains to help that sure defeat. Even intelligence, at the approach of age, deserts the man, like a high-minded dame insulted with a rival. Only a ceaseless, helpless craving for the past makes a lasting home in the desolate heart, even as obscene vultures make their roost in old, leafless, scorched and stunted trees. And ever-present terrors of the future sweep o'er it as hot winds sweep o'er the desert. Better to see a city long deserted, better to see a noble tree cut down, better to see a fertile plain parched by long drought; it is not good to see an age-wrecked human frame. Whom not the mightiest foes could conquer in the field of battle, who pierced an unchecked path through the very mountains; behold how easily they are over-mastered by weak old age. I have not the courage to face it, O Muni!

"I cannot understand how grown-up men should hope and try, like little children, to grasp and press sweet tastes from mere glass images of fruits. Alas! even the false paints of these images, the forms and colours that attract the infant's hand, even they shrink and shrivel up and disappear beneath the burning touch of Time the ruthless. Naught is there in the worlds that Time doth not devour. Truly is it the Îshvara of all Îshvaras. None is beyond its sway. We cannot trace the limits of its vast dominion. We try to comprehend and compass it within a year; but see, it stretches back behind and on before, as the Great Yuga*; when we calculate the limits of the Yuga, it once more advances and recedes into the Kalpa.† Whatever there is of the Beautiful, whatever there is of the Good, whatever there is of the Firm and the Weighty, be it Sumeru's‡ self, hopeless and helpless it disappears in the ever-insatiable maw of Time. The pitiless, the hard, the cruel, the rough, the miserly, the mean—these too are equally good meat for it. Oho! the wondrous perseverance of this Gardener! Ever is he growing all these fruits of worlds, and ever is he eating them. Countless are

* Four yugas, or ages, which make up 4,320,000 years.

† A kalpa is a thousand yugas, or a "day of Brahmâ."

‡ Meru, the great mountain, the emblem of stability and permanence.

the plants in his garden; Brahmâs are their roots; Devas are their branches; the Lokapâlas* are the insects in the rotten fruits that he delights in. The days are the flowers—each haunted by a night-bee—with which he weaves his endless wreaths and chains. The suns and the moons are his playthings, lighter in his hands than balls in the hands of babes.

"Many are his names: Kṛitânta, the Ender; Daiva, Doom incarnate; Destiny is his grim bride. Hand in hand they dance an awful dance in celebration of the Kalpa's end. Thrice purchased slaves of theirs are we, and they our masters, all devoid of mercy. Ruthlessly they drive their slaves and prematurely wear them out. Their ever-present tyranny transforms our foods into unwholesome poison. The world grows only sick with sensuous joys. Wherewith we seek our ease yields but disease. Our own limbs become our enemies. Truth turns to falsehood, and in sheer despair the Self destroys itself, unable to endure that great oppression longer.

"Wherein shall we find rest, wherein relief, from this relentless horror of impermanence, of helpless slavery to change and Time?

"Ever this stream of living things is vanishing into the shambles of nonentity. Old landmarks disappear; broad countries change their faces; the mountains wear away into the dust. Where we behold to-day an immense hollow like the dry bed of an ancient ocean, there we see to-morrow a towering mountain crowned with clouds; where that mountain clothed in green and spreading forests uplifts its head to-day to greet the skies, there next day stretches a flat and arid plain. The body that to-day is decked with silks and wreaths and unguents lies to-morrow in the grave all bare and wasting into putrid dissolution. Where we see to-day the busy city restless with its multifarious life, there a few days later reigns, without dispute, the silent wilderness. The man that glows with majesty to-day and is the sovereign of many lands, becomes but in a few days a heap of fast dispersing dust. Lush vegetation yields its place to sand; lands change to waters, waters into lands. The seas dry up; the

* The eight Regents of the world, one on guard at each of the four points of the compass and the intermediate points.

earth, the stars, crumble and disappear; the Siddhas* die; immortals meet with death; Indra† does not escape; and Yama's‡ self, who swayed and ruled all others, falls under another's sway; Brahmâ,§ the Parameṣhṭhi,‖ has an end; the unborn Hari¶ too passes away; and Bhava,** Source of Being, goes himself into Non-Being.

"How then may feeble souls like mine find rest from fear of Death, and Change, and Ending?

"Tell me, O Munis! how have ye, whom the world calls the Great Ones, sinless Jîvanmuktas, attained to this unshakable calm of spirit? How have those, Janaka and the others, whose story is conveyed to us by old tradition, attained that peace? What insight is yours, what secret knowledge, whereby ye are ever in harmony with others and with Self? How do ye and they walk in the world without being soiled by all its mire and its foulness? What great Being, passed beyond Saṁsâra, shall I ever bear in mind to help me as example? What other way may I pursue assiduously to gain this peace of mind? How may I realise my own Eternal Fulness, whereafter I may not suffer from doubts again?

"Or if no way exists, O Brâhmaṇas! or if none tell it me though it exist, or if I find it not myself with laborious search and long, then shall I give up this place of pains wherein so long I have abided thinking it was *my* body. It is not mine, nor am I its at all, and like the flame of the lamp unfed with oil, I too shall pass into extinction, being unnourished with desire."

IV.—The Promise

So ended Râma's speech to the assembled Ṛiṣhis, as end the peacock's notes, suddenly exhausted, after welcoming the deep dark rain clouds, bending laden with the waters of compassion over the faint and thirsty earth.

* Superhuman beings who live to the end of a kalpa.

† King of the Gods.

‡ God of Death.

§ The Creator.

‖ The Supreme.

¶ Viṣhṇu.

** Shiva.

The Ṛishis heard that sweet and wondrous speech which was to wash away in its strong flow the stain of many a mind. They heard it with deep joy. The king, his ministers and chiefs and honoured citizens heard it in silent wonder. The mothers and the ladies heard it, seated in their gallery windows, in a stillness and an awe in which their very ornaments forgot to twinkle. The birds perched in the garden-creepers and the niches of the palace walls listened, suppressing their own melodies to drink that sweeter music. The wanderers of Heaven heard those words. "Sâdhu,* O Prince! well done!" the Siddhas cried. And after that, for the fourth part of a Muhûrta,† flowers fell from Heaven over the gathered Sabhâ,‡ like stars down rushing in their eagerness to hear that high converse, or like approving smiles of heaven's dames sent down in luminous crystals to the earth.

Then the people heard the Siddhas whispering to each other how they had roamed the heavens for long æons, and never heard from earth discourse like this, which for its restfulness and wisdom was not excelled by work of even the Lord of Speech, Bṛihaspati himself, and which instructed and enlightened even the dwellers of the skies. The Siddhas said: "Most meet it is we hear what the great Ṛishis will pronounce hereon, for see, Nârada, Vyâsa, and Pulaha have come already; let us hasten then and stand around King Dasharatha's court like bees around the blooming lotus."

With this that luminous procession of the Munis streamed into the court of Dasharatha, till all its vastness grew too small for more. The chief of Ṛishis, Nârada, was there, still holding in his hands the sweetly-sounding Vîṇa.§ And there beside him sat the Ṛishi Vyâsa, dark with the soft blue darkness of new rain-clouds, and Bhṛigu, too, and Aṅgira, Tulastya, Chyavâna, Uddâlaka, Ushîra and Sharalorna—a very clustering of suns enhancing by their contact the glories of each other.

Then in the hall of Dasharatha's court was seen a sight unusual. As the members of the court rose to their feet to greet

* Excellent!

† The thirtieth part of a day, or forty-eight minutes.

‡ Assemblage.

§ A stringed musical instrument.

the coming Ṛiṣhis and the Siddhas, the denizens of air mixed with the dwellers of the earth, sceptres, wands of office, implements of sport mingled with the daṇḍas* of Sannyâsins; braids twisted with dûrvâ-grass shone side by side with locks crested with jewelled crowns; dresses of sacred bark rustled in company with cloth of gold and silk, and rosaries of beads of crystal rested beside chaplets of gleaming pearls and jasmine-flowers.

Vasiṣhṭha, Vishvâmitra and the king welcomed the august visitors, each and all, with Arghya† and with Pâdya‡ as required by the old and gracious rule of courtesy, and they too greeted these in turn, and all took seats and turned with praise to Râma.

The Anûchânas—they that know the Scriptures in their full completeness—blessed him and addressed him thus: "Wise are thy words, O Prince! and full of sweetness. Very rare are they. And often long we wait before we find one of such promise as thou art. Many are the trees that grow luxuriantly and clothe themselves in heavy foliage. Few are the shrubs of sandal that impart their fragrance to the axe that cuts them down. Many are the dolls of flesh and blood and bone that thou hast spoken of. Not often do we find a true mind lighting one. They pass through the old rounds of birth and age and death, of pains and pleasures, and are not yet aroused to think what this Saṁsâra means and is. Few are they that like thee, O Râma! try to take account of what has gone before and what lies after. Few are they whose knowledge burns like thine to make light for itself and for all other. But be thou happy. As thy words are full of wisdom and of the sweetness and the sadness of Vairâgya, so do they carry in themselves full hope of happiness and peace. Never have these, Viveka and Vairâgya, failed to bring with them Bodha, enlightenment and rest. Twofold is desire; one is the foul, the other is the pure. The one ties to the wheel of births and deaths. The other helps to free the Soul therefrom. The one is dead in thee; the other has

* Sticks carried by ascetics; the Sannyâsin is an ascetic who has renounced all.

† An offering of rice, dûrvâ-grass, flowers, etc., and water, presented to persons of high spiritual rank.

‡ Water for washing the feet.

now taken large and vigorous birth. And if we cannot show to thee, O Prince! the Light thou seekest, then the very being of the Munis were in vain. Be thou happy, Prince! for thy enlightenment is near."

END OF THE VAIRÂGYA KHAṆḌA

THE HEAVENLY KINGDOM OF THE HOLY GRAIL

II.

THE HISTORY OF TITUREL

(CONCLUDED)

> THE fairest of old men ancient whom ever his eyes had seen,
> Grey was he as mists of morning.
>
> *Parzifal*, i. 137, by JESSIE WESTON.

AND the Grail, it chooseth strictly, and its Knights must be chaste and pure.—*Ibid.*, i. 283.

To the founding of the Palace Spiritual, and to Titurel, the noble ancestor of the Grail-Kings, our attention must now be turned. Many and varied are the versions which may be found of the history of this Grail-Race, and each interpretation of its traditional history differs according to the writer's sympathy with and comprehension of the mystical history of the human family. Few and far between are those clear-sighted critics who recognise, in this fascinating tradition of Oriental generation, a link which relates the outer life of man to its hidden basis, and sets the type of an ideal life which had its inception on this earth when the "Sons of God" still trod its paths, and the "Children of the Fire-mist" had not withdrawn from the outer world, but yet dwelt among the children of men.

From the despised mental dust-bins of the "dark Middle Ages"—as they are termed—precious gems of rarest literary worth are being disinterred, of quality so pure, with richness so won-

and some provinces in France were also given to him. To the brothers Azubar and Sabbilar were given Anschowe (Anjou) and Kornwaleis (Cornwall). To Parille and Argusilla was born a son whom they named Titurisone, who became the stem of the Grail-Race. Parille tried to reform and Christianise his pagan provinces, which had fallen into degraded superstitions, but he was poisoned by the people and Titurisone reigned in his place.

He married Elizabel of Arragonia, and the royal couple went on a pilgrimage to Jerusalem. There it was they received the prophecy about the great future of the son who should be born to them. He was to be under the special protection of God, and he would be dowered with great gifts. His name was to be formed from those of his father and mother; thus Titurel was he called, which includes a part of Titurisone and Elizabel. He grew in grace and in "favour with God and man." In him was embodied the true type of the ideal Knight, noble, pure, tender and chivalrous. Such was Titurel, the first Grail-King; and—say some accounts—he conquered the rebellious heathen of Auvergne and Navarre, with the help of the Provençales, and the peoples of Arles and Lotheringen. These combined forces—so runs the tradition—conquered the Saracenic union, and the degraded remnants of the old Druidical worship. It was after these long struggles were completed that Titurel was bidden to prepare and build the Temple for the reception of the Holy Grail—that perfect treasure which was to be entrusted to his charge. Amongst the "powers" and "gifts" with which Titurel was dowered was that of "length of days," for when the Temple was builded, and he was commanded to marry, in order that the Grail-Race might be continued, Titurel had reached four hundred years of age. The site where the Sacred Shrine, or Grail-Temple, had to be founded was shown to him by an angel-guide; so carefully secluded was the spot, that it could not be discovered but by the aid of a higher Power.

It is without doubt on the far side of the Pyrenees* that we

* Says Görres, "the Temple of *Mont Salvatsch* stands in Salvatierra, and not as people thought in distant Gallizein, but in Arragonia, just at the entrance into Spain, and close to the Valley of Ronceval and the great road which leads from France towards Gallicia and Compostella."—*Lohengrin.* Koblentz; 1812.

find this legend most deeply engrafted, though the name of its abiding place is differently rendered by various writers. Thus the name *Mon Salväsch*,* or *Mont Salvat*, may from its wild and inaccessible position only mean the uncultivated mountain, *Mont Salvatge* or *Sauvage*. It is said that between Navarre and Arragon there is still a place named Salvaterra.

The site of the Temple was shown to Titurel, and the "Invisible Helpers" brought him materials for the building; the description is marvellously elaborate, full of symbolical detail,† entirely oriental in its whole construction, both material and ideal, but it cannot here be given, as our sketch is limited to Titurel himself. When the building of the Temple was completed he was four hundred years old, but such was the power of the Holy Grail that he looked—says the tradition—only forty. And now he gathered around himself that goodly company of knights—the Knights of the Temple Holy—and gradually their influence and their power spread into other lands; first Arragon and then Navarre were drawn to this spiritual society, then followed Catalonia, Grenada and Gallicia; the chief town of this great alliance was concealed in the forests on the boundaries between Navarre and Arragon, on the ridge of the Pyrenees. The centre of the spiritual supremacy of the new faith reached from Gallicia beyond Provence, towards Burgundy and Lorraine. All of this was done during the four hundred years of Titurel's reign. San Marte speaks of it as a "similar institution to that which existed in the Pythagorean Alliance."

The Sacred Grail was enshrined in the Temple, and the instructions to the King and his knights appeared on its surface, remained there for a while, then faded slowly away. And now was given the order for Titurel to marry, and the wife chosen for him was Richonde, a maiden consecrated to God. Her father's name was Frimutelle, a king of a Spanish province; messengers were sent to her, and she came to Mon Salvatsch accompanied by a great suite of maidens and of warriors, all of whom returned to Spain except

* Sometimes called *San-Salvador*, or *Salvez*.

† See Boisserée (Sulpiz), *Über die Beschreibung des Heiligen Grals*. Munich; 1834. Also *Transactions of the Munich Academy*, i. 30. The description is in the *Jüngere Titurel*, edited by Hahn, strophe 311. 1842. San Marte (A. Schulz), *Leben und Dichten Wolfram's von Eschenbach*, ii. 357. Madeburg; 1836

those whom the Grail ordered to remain. Titurel had to select two hundred knights from amongst those who came; moral qualifications alone fitted them to enter the service of the Grail. Two children were born to Titurel. His son Frimutelle, who married the daughter of the King of Grenat, became the next Grail-King, and they had five children—Amfortas, who succeeded him as Grail-King; Herzeloide, the mother of Parzival; Treverizent, the hermit; Tchoysiane, and Urepanse. This was the male line. The daughter of Titurel married Kailet, King of Spain, the capital of which was, at this time, Toledo, and this marriage connected the Kings of Spain with the Kings of the Grail-Race. It must be remembered that it was at Toledo that the manuscript on the Holy Grail legend was found by Flegetanis, the contents of which gave the Eastern sources of this tradition.

By daily contemplation of the Grail Titurel's life* had been prolonged for five hundred years, and when he knew his forces were beginning to fail him, he gathered his children round him to instruct them on the spiritual significance of the Holy Grail.

Thus he taught: no one may ever see the Grail but the elect; those who do not live a holy life, and guard themselves in purity and from all strife, are not fit to gaze upon that holiness; no tongue may ever tell the Grail's true form.

Titurel also instructed his knights as to the inner meaning of the symbols and ceremonial they used, particularly the spiritual significance and power of the twelve precious stones. He sorrowed that his son Frimutelle had not been "called" by the Grail to be the Grail-King. Shortly after this, we are told, the name of Frimutelle appeared on the Grail, and then followed the names of the Knights who were to enter the Grail service. Titurel was also warned that his son, and his grandson, Amfortas, would suffer bodily injuries, as the result of their ungoverned natures. Finally, Titurel died in India, more than five hundred years old.† Of his journey thither we know nothing, but the

* In Persian history the life of Jemshad was extended to nearly seven centuries from a similar cause.

† One of the few definite dates is given to us by Görres in his *Lohengrin*, p. lxiii., where, speaking of Lohengrin's death, he says: "It was known now to the murderers who this Prince was . . . . they became monks . . . these events took place five hundred years after the birth of Jesus Christ."

tradition runs, that there is a "waiting place,"* in that region of peace, where they dwell and watch over the human race, whence the return of these knightly souls is expected. Thus passes the Founder of the Grail-Kingship from our immediate view ; he had but to strike the keynote of a higher purity, and a nobler manhood, and his work in the material world of that period ended.

"He still holds," we are told, "communication with the world, and occasionally dispatches a faithful champion to grant assistance in cases of momentous need. There also the Grail maintains the sanctity of its character, and becomes at once the register of human grievances and necessities, and the interpreter of the will of heaven as to the best mode of redressing them." Immense stress is laid on the necessity for a perfect purity, and so corrupt did the court grow, that at one time only the infant children of Perceval and Lancelot, and the daughter of Gawain, were considered worthy to step within the sacred shrine.

Warton speaks quite frankly in his book of "esoteric doctrines" which belonged to the "heathen world" (*sic*), and which have been transplanted into Christendom, a new name having therein been given to the old teachings of the East.†

But we must pass on to the other aspects of this legend, and one of the most curious is the connection traced by many authors between the Holy Grail and the traditions of the Knights-Templars.‡

Aroux is very definite on this point: "It must be acknow-

* Here we have a clear and most definite hint given that the doctrine of re-incarnation was taught by this Troubadour, who is handing down the Secret Wisdom of the Holy Grail.

† Warton (Thomas, B.D.), *The History of English Poetry*, i., 83, 84. London; 1824

‡ "Le Temple du Graal une fois bâti dans les Pyrénées, Titurel institue pour sa defense et pour sa garde une milice, une Chevalerie spéciale, qui se nomme la Chevalerie du Temple, et dont les membres prennent le nom de Templieus, ou de Templiers. Ces Chevaliers font vœu de chasteté, et sont tenus à une grande pureté de sentimens et de conduite. L'objet de leur vie, c'est de défendre le Graal, ou pour mieux dire, la foi chrétienne, dont ce vase est le symbole, contre les infidèles. Je l'ai déjà insinué, et je puis ici l'affirmer expressément, il y a dans cette milice religieuse du Graal une allusion manifeste à la milice des Templiers. Le but, le caractère réligieux, le nom, tout se rapporte entre cette dernière Chevalerie et la Chevalerie idéale du Graal : et l'on a quelque peine à comprendre la fiction de celle-ci, si l'on fait abstraction de l'existence réelle de l'autre." Fauriel (C.), "Romans Provençaux," *Revue de Deux Mondes ;* Première série, viii. 185. Paris ; 1832.

ledged," says he, "that the romances of the Sangreal, the legend of which is borrowed from the Apocryphal Gospels composed, according to an essentially Albigensian idea, in glorification of the Templars, mark the period when the poets of the South felt the need of procuring auxiliaries in the North."*

It is Aroux to whom we are chiefly indebted for the secret thread which guides us through much of the tangled maze of the struggles of the mystics during the Middle Ages. He points out that the Holy Grail was a mystic Gospel† as well as the Holy Chalice, containing a mysterious power. Another German‡ thinker connects the legend of Titurel with the origin of the Masonic Orders, and the early *Ritter-orden* in Germany. It is the Herr Doctor Simrock who has given us much detail with regard to the tradition of the Holy Grail and its connection with the "Order of the Knights-Templars"; it is his view, and that of other serious students, that that Holy Grail tradition, which is termed by Aroux the "book of the Gospels," was in reality the Secret Doctrine of the Templars, for which they suffered so bitterly. Founded in 1118 on the base of the old Society of the Magian Brothers, drawn together by the same guiding powers, the Templars did but develop the ideal seed which Titurel had sown. Let us see what Simrock says on these points.

"It seems our duty to bring forward here that which has already been shown to hold good as regards this view. Fauriel, who finds in the *Templeisenthum*—or the Knighthood of the Grail—that there is only a play on the Knights-Templars, appeals to the evidence given by the power and the riches which that Order had already obtained in Southern France and the South-East of Spain, but especially in the Pyrenees, where since the founding of the Temple-lands as the first in Europe, by Roger III. Graf von Foix, castles, churches, temples, and chapels had rapidly increased. San Marte lays stress on the agreement of the name as well as on the different rules and customs of the

* Aroux (E.), *La Comédie de Dante*, i. 39. Paris; 1857.

† Aroux (E.), *Les Mystères de la Chevalerie*, p. 166. Paris; 1858.

‡ Rosenkranz (Karl), Doctor der Philosophie, zu Hall. *Über den Titurel und Dante's Komödie mit einer Vorerinnerung über die Bildung der Geistlichen Ritter-Orden*, pp 52-70. Halle u. Leipzig; 1829.

Order which coincided [with those of the Grail]: for instance the Templars at the Lord's Supper, diverging from the Romanist Liturgy, made use of the opening words of the Gospel of St. John, which change also occurs at the baptism of Feirefis;* but he bases his arguments chiefly upon the heresies of which the Templars are known to have been accused: the worship of certain idols . . . . their belief in spirits and demons, which recall the 'Heavenly Host' [around the Grail]—angels who, according to Trevrezent's statement had to serve the Grail as they hovered around it. The fact remains however undecided [to San Marte] whether the accusers took their incriminating charges from the Romances of the Grail, or from the scraps heard of the real teachings of the Templars."† Other authorities‡ think that by these Templeisen are to be understood the Knights of San Salvador de Mont Real, who were, however, founded at a much later date, in the year 1120. Another Knightly Order was founded at this period, who wore a "five-pointed star" upon their breasts; they were the Knights of Monfrac in Castille and Knights of Mongoia,

* Baptism had a much deeper meaning among the Gnostic sects than among the orthodox church people. A "true baptism is only that which takes place in the *living* water;" and again, speaking of S. John the Baptist, "He . . . baptised with the living baptism and named the Name of Life." Brandt (A. J. H. W.), *Die Mandäische Religion, ihre Entwickelung und Geschichtliche Bedeutung*, pp. 98 and 100. Utrecht; 1889. It was an Initiation into the Real Mysteries, and is so still.

† Simrock (K. Dr.) *Parzifal und Titurel, Rittergedichte von Wolfram von Eschenbach*, p. 793, third edition. Stuttgart u. Augsburg; 1857.

‡ Hagen (Dr. H. von der), Docen (B. T.), Büsching (J. G.), *Museum für Altdeutsche Literatur und Kunst*; i., 508. Berlin; 1809. Shallow J. (J. Y. A. Mashead), *The Templer's Trials*, p. 62. London; 1888. "M. Loiseleur considers that the Temple compiled its heresy from the principles of three contemporary sects—Bogomiles, Euchetes, Luciferians. The actual history of these sects, however, rather gives one the impression that each was suggested to some heresiarch by some particular phase of that Manichæan feeling which always existed in Bulgaria or Asia Minor.' Mignard (*Monographie du Coffret de M. le Duc de Blocas*, Paris; 1852), proves that the Templars were Cathari—another name for Albigenses—who believed in the doctrine of reincarnation. Says Aroux: "How did Valthier of Aquitaine, how did the romance of Perceval, the Perfect Knight of the Saint-Graal, accurately translated by a Templar—Wolfram von Eschenbach, after the poem of the Troubadour Guio—become transplanted into Germany, if the Provençal missionaries had no relations with that country, if their romances, their symbols were not understood there? . . . . Who but themselves and their disciples conveyed thither the ideas and romances of chivalry, and by turning to account the national traditions, worked on the foundation of the ancient sagas and impressed on the modern ones the very visible stamp of Albigensianism? . . . . Traces are again to be found not only in Europe, but even as far as Asia. True Knights errant of the Church Militant, in open war (but more often war secret and hidden) with Roman Catholicism, they journeyed unceasingly . . . . sometimes they went as bearers of secret messages or were charged with transmitting verbally important information from Prince to Prince." Thus was the secret mystical teaching preserved through the dark ages. Aroux (E.) *Mystères de la Chevalerie*, p. 189. Paris; 1858.

on Mont Gaudii in Catalonia. There had, moreover, been a close connection between the Order of the Templars and the House of Anjou, for a tax on his dominions for the benefit of the Templars had been imposed by Fulk. V. of Anjou, on his return from Jerusalem in 1120. It is, however, the learned Baron von Hammer-Purgestall* who gives the most detail on the connection of the Templars with the Holy Grail, by tracing its history from the identity of hieroglyphs which he found on the old churches and buildings in the Danubian Provinces. He unfortunately is for ever trying to find the most unsavoury interpretation for all the ancient symbolism; with his views we are not concerned, but to the work of research which he carried on with such ability we are profoundly indebted. His statement is very decided, for on p. 88, in note 33, of his article, he says: "The whole poem T 8 Titurel, is nothing but the allegory of the Society and the doctrines of the Templars."

Upon these details we cannot dwell, for we must trace the passing of the Holy Grail to India, and this will bring another mysterious personage within sight, whose name was Prestre John —a man about whom legends were rife in both East and West during the early Middle Ages. Colonel Yule speaks of his history as "that of a phantom taking many forms."† The apostate Nestorians, and the personage called Presbyter Johannes, appear to have been Manichæan Buddhists; the country of Prestre John was Indian Tartary, and the real Prestre John was the Grand Lama, the incarnation of Wisdom or Gnyâna.‡ Every authority joins in admitting that there was some mysterious and powerful individual of this name, some identifying him with Gengis-Khan.§

* Hammer-Purgestall (J. Baron von): "Mysterium Baphometis Revelatum; seu fratres militiæ Templi, quâ Gnostici et quidem} ophiani, apostasiæ, idololatriæ et quidem im puritatis convicti per ipsa eorum monumenta." See *Fundgruben des Orients*, vi. Vienna; 1811. Nell (M. von) writing on Hammer's "Baphometum," says that Hammer insists that the Cup of the Holy Graal is Gnostic, and of the same set as the Baphometo of the Templars, which all have Gnostic-Ophite symbols on them. But Nell says they are theosophical and alchemical: in both cases these authors trace the Grail legend to heretical sects.

† Yule (Col.); see *sub voce, Encyclo. Britt.*

‡ "Prestre John" seems to have been the title of an office, for the periods of time at which we hear of this curious person are various. The person who succeeded to the position took the designation Prestre John.

§ Sir John Maundeville, an old knight, writing in the fourteenth century, relates

We must now return to the Grail Legend and trace the connection which is therein made between this cryptic entity and that tradition.

"The passage of the Grail to India," says San Marte, "and the transformation of Parzival into Prestre John is important for us to notice; according to the version of Wolfram, this curious and interesting person is the son of Urepanse,* hence a cousin of Parzival; no details are given to us about this mysterious personage, whose existence, however, cannot be denied. The Monk Wilhelm von Rubruquis,† passing through the East about 1253, told of a ruler in the northern regions of India, in 1057, called Ken-Khan. The Turks sought his help against the Christians. The Nestorians called him King Johannes. Interior Asia was peopled by numerous sects; besides the Nestorians were the Jacobites, Monophysites, and the Zaböer or Johannes Christians.

(Cassell's National Library, *The Voyages and Travels of Sir John Maundeville*, p. 170) the following: "This Emperor Prester John takes always to wife the daughter of the great Chan, and the great Chan also in the same wise the daughter of Prester John. For they two are the greatest lords under the firmament. . . And Prester John has under him seventy-two provinces, and in every province is a king, all which kings are tributary to Prester John, and in his lordships are many great marvels, for in his country is the sea called the Gravelly Sea. . . Three days from that sea are great mountains, out of which runs a great river which comes from Paradise, and it is full of precious stones without a drop of water. . . Beyond that river is a great plain, and in that plain every day at sunrise small trees begin to grow, and they grow till midday, bearing fruit; but no man dare take of that fruit, for it is a thing of fairie. . . . This Emperor Prester John when he goes to battle against any other lord has no banners borne before him, but he has three large crosses of gold full of precious stones, and each cross is set in a chariot full richly arrayed. . . And when he has no war but rides with a private company, he has before him but one plain cross of wood, in remembrance that Jesus Christ suffered death upon a wooden cross. And they carry before him also a platter of gold full of earth, in token that his nobleness and his might and his flesh shall turn to earth. And he has borne before him also a vessel of silver, full of noble jewels of gold and precious stones, in token of his lordship, nobility and power . . . the frame of his bed is of fine sapphires, blended with gold to make him sleep well. This Emperor Prester John has evermore seven kings with him to serve him, who share their service by certain months."

* Urepanse was one of the grand-daughters of Titurel.

† In the account of the travels of Rubruquis, in the *Geography of the Middle Ages*, Book iii., p. 270, London; 1831, we read: "There is reason to believe that the Nestorians had penetrated into China as early as the sixth or seventh century, and carried into that kingdom the civilization of the Bactrian Greeks." Rubruquis says, that in his time they "inhabited fifteen cities in Cathay. . . . The Nestorians of Tartary had imbibed the specious doctrine of the transmigration of souls." They then told him of a child about three years old who could write and reason, and who stated "that he had passed through three several bodies." William de Rubruquis—or more properly, Van Ruysbroeck—was a Minorite Friar, from a village of that name near Brussels. He started on his travels in 1253. He also said (p. 273), "that he had been told by Baldwin de Hainault at Constantinople some facts about the direction of the rivers in Tartary which he afterwards found to be true."

All travellers of the thirteenth century speak of a widely spread Christianity in the East, and the information thereof may have come to the West with the first crusade—confused with vague intelligence about the Hierarchy of the Dalai Lama, of whom Kiot may have heard."* The poem, entitled *Der Jüngere Titurel*,† deals most minutely with the passing of the Grail-Kings to the realms of Prestre John; and in this work it is not Parzival around whom the chief interest is grouped, but Titurel and his race, as they follow the Founder; then—when the darkening of the spiritual fervour begins, and the falling away from the standard of purity grows more general—then with prayer and fasting do the few sorrowing knightly souls, the Templeisen, make preparations to return to that East whence had come their early inspiration. Led by Parzival they pass from West to East. The description of the kingdom of Prestre John far surpasses, however, in splendour that of the Holy Grail. There, we are told, the whole of nature is sanctified; it is a land free from crime, perfidy, scoffing, and lack of faith.

Prestre John is described as a man holy before God and man, perfect in virtue, and glorified with humility; he gives honour to Parzival, who comes bringing the Holy Grail to its Indian home, and the Priest-King of that land offers his crown and kingdom to the king of the Grail-Race; Parzival desires, in his humility, to give himself to the service of Prestre John, and finally it is the Grail which decides the noble strife of these two great souls. The decree was given that Parzival should accept the kingship, but his name was to be changed into that of Prestre John.

Then was fulfilled a prophecy, formerly made by an angel, that Prestre John should receive a son who should be a more powerful ruler than himself. But it was also decreed that Parzival should only wear the crown for ten years, since he was not entirely purified from the sin that his mother, Herzeloide, had died of grief for him. As San Marte‡ points out, the sin

* *Neue Mittheilungen aus dem Gebiet Historisch-Antiquarischer Forschungen*, ii. 36.

† Scharffenberg (A. von), *Der Jüngere Titurel*, 1270, line 5893 *et seq.*

‡ San Marte (A. Schulz), "Vergleichung von Wolfram's Parzival mit Albrecht's Titurel in Theologischer Beziehung," *Germania*, viii., 454, 458. Wien; 1862.

was entirely unintentional on his part; nevertheless, it was still unexpiated and stained that spotless purity of a perfect life which was demanded of every knight who entered the service of the Holy Grail. Thus it appears that even a more perfect condition was required in the office of the Priest-King Johannes than in that of the Grail-Kingship. The holders of both offices were nominated by the Holy Grail.

The space at our disposal does not admit of any further detail on these interesting points, and we must pass on to the connecting links between Theosophy and this tradition.

III.

The Links of the Mystic Chain

The strongly Eastern tinge that characterises this tradition may be noticed in many different points. The knowledge, for instance, of the occult properties of precious stones and metals and their powers; the stone that enables the wearer to make himself invisible, the condition being that he should do nothing dishonourable. Then we have the mysterious land of mist, where people* are neither dark nor light, but have lost all ordinary human colour. Again, there is the magic column brought from India, in which all that happens for miles round is represented; and one of the most important links is the clear reference made to reincarnation in the belief held that Titurel and his knights may return, and that the Perfect King still holds communication with the earth and its sorrows.

The moral and mystic teaching of the Grail tradition is the most vitally interesting to the earnest student of Theosophy, for the resemblances between the present laws of spiritual development and those given to the Knights of the Grail are strikingly identical: The knight who watched the Grail—the highest office—had to be entirely pure; all sensual love, even within the bounds

This writer also remarks in the same interesting article that "the poem appears as a mirror of those religious movements at the end of the twelfth century which were struggling towards freedom from the compulsion of the Church . . . . the fundamental appreciation of both poems, 'Titurel' and 'Parzival,' is only obtained by comparing them from the theological standpoint. . . . Titurel is full of learned and varied reminiscences brought from afar." *Op. cit. supra.*, pp. 421, 422.

* Some of the Kâmalokic planes might be thus described.

of marriage, was forbidden; one single thought* of passion would obscure the eye and conceal the mystic vessel; the only marriage that was permitted amongst those who stepped on to this "Path" was the marriage of the King, and even that was not based on personal attractions or attachments; the Grail alone decided whom the Grail-King should take as wife. Not for himself, not for gratification, but for the service of the race was he to marry.

As we search into the mystic symbolism of this Grail myth, does it not become clear that we are face to face with the occult teaching about the buddhic body—the first veiling or vesture of Âtman, the Divine Spirit, as it manifests for evolution.

The vesture of the Self in its perfect glory is of a purity of transcendent perfection. No mortal stained with earthly passion can gaze upon that garment of the soul.

And as the upward striving soul struggles to free itself from the bondage of the lower bodies and their subtle forces, and as it purifies one vehicle after another pertaining to the three lower planes of matter, finally it reaches that step on the Path whereof the substance is perfect purity, and the soul perceives that "Light vesture" which is the garment—spoken of in theosophic terms as the buddhic body—veiling the divine mysterious Self.

This is the great reality which is typified by the Holy Grail, the symbolic Cup or Chalice, the first container of the Holy Life of the Logos. In all religions is this myth to be found; truly an "outward and visible sign of an inward and spiritual grace." Titurel had told his knights that no tongue may ever tell the Grail's true form. This shows that some mystery was concealed behind the outward symbolism of the Cup and Chalice, or Gospel.

Burnouf says: "In spite of the difference produced by the influences of the place, the study of the legend of the Vase permits us to understand and discover that esoteric teaching which has never ceased to animate or ensoul the five great Âryan religions. This theory—which in the Christian churches was transmitted under the name of the Secret Doctrine, *disciplina secreti*—is of a

* "One single thought about the past that thou hast left behind will drag thee down," Blavatsky (H. P.), *The Voice of the Silence*, p 17. London; 1889.

Fire as the universal force under different names, always the same at the basis, and manifesting itself by the same words and symbols."*

This Fire is the true Spirit of life, the living Word, which inflames the soul of man, and gives it that force by which it can conquer the kingdoms of the lower world, and, crossing the ocean of births and deaths, can finally land itself on the further shore, a holy, purified "Son of God," a Saviour of worlds to come.

Thus runs the Legend of the Holy Grail.

ISABEL COOPER-OAKLEY.

"THE GÎTÂ" AS A TEXT-BOOK OF DEVOTION†

STUDENTS of Indian thought will be familiar with the fact that the great school of philosophical and religious thought known as the Vedânta—or Final End of all Knowledge—presents itself to us to-day under three distinct forms or traditions, each forming a separate school of its own, each emphasising what the theosophical student will at once recognise to be one view or aspect of the complete truth. Naturally enough—considering the deep-seated egotism of man—each of these has come nowadays to claim exclusive and entire possession of the whole truth; each presents itself, especially in the mouths of its modern exponents, as being the only truth; and under the impulsion of human bigotry and ignorance each has given rise to much sectarian strife and bitterness in India. But regarded in the broader and more catholic light of theosophical teaching, it will be seen that each occupies its own special point of view, one which is most

* Burnouf (E.), *Le Vase Sacré et ce qu'il contient : dans l'Inde, la Grèce, et dans l'Eglise Chrétienne;* avec un appendice sur le Saint Graal, p. 172. Paris; 1896.

† Shrî Râmânujâchârya's Vishishṭâdvaita Commentary on the *Bhagavadgîtâ*, translated into English by A. Govindâchâry, the disciple of Shrîmân Yogî Pârthasârathi Aiyangar. [Madras, 1898.]

essentially necessary to a complete grasp and apprehension of the truth as a whole, while each has many most noble and valuable lessons to teach, especially to the student of religion in the West. Moreover, each of these three great subdivisions of the Vedânta, known as the Advaita, Vishiṣhṭâdvaita and Dvaita, claims with strong evidence to be based on a hoary tradition, running back to those earlier times when as yet the mystic teaching of the Upaniṣhads had not, in the outer world, become systematised into definite form or organised into a complete intellectual structure. Professor Deussen, it is true, one of the most learned and competent of European oriental scholars, contends that only the Advaita tradition has a good title to be thus considered, and that the teaching of the Upaniṣhads, when systematised, establishes the Advaita claim that their school alone truly represents and embodies the essential doctrine of the Upaniṣhads, upon which all three schools alike take their stand. Dr. Thibaut, however, in the Introduction to his splendid translation of Shrî Shañkarâchârya's commentary on the Brahma-Sûtras, the great classic exposition of the Advaita standpoint, seems to lean to the belief that possibly all three schools, most probably the Vishiṣhṭâdvaita at least, with which we are here concerned, have an equally good claim to antiquity of tradition and to be the embodiments or systematised presentations of moments or aspects veritably present in the great teaching of the Upaniṣhads.

But these questions can hardly be considered ripe for solution, since as yet but a small part of the indispensable work of scholarly analysis and criticism, on which any valid conclusion must rest, has been accomplished. For hitherto the attention of the very few western scholars adequately equipped for such a task has been mainly concentrated upon the Advaita school and its texts; while marvellous as is the learning and profound as is the Sanskrit scholarship of many an Indian Paṇḍit, no great *comparative* scholar has arisen among them in recent years, and nothing like a school of broad, open-minded critical and historical scholarship as yet exists at all. Thus, though controversy is still active and living between the various schools, and many a Paṇḍit is a profound and thorough scholar

in his own special school of thought, there is little material as yet available for such a task, and the field to be covered is so vast that it will be long, I fear, before any scholar, Indian or European, can hope to find himself in possession of the indispensable preliminary work upon which to found a sound and reliable study of the Vedânta as a whole in its genetic and historical aspects.

But under the impulse primarily given through the Theosophical Society something is being done towards rendering this vast field accessible to the student who is not a profound Sanskrit scholar, and the book with which we are now concerned is a valuable and welcome evidence of the fact, as well as a most useful addition to our literature.

The great classic of the Vishiṣhṭâdvaita school is, of course, Shrî Râmânuja's splendid commentary on the Vedânta-Sûtras, or Brahma-Sûtras as they are also entitled. This great work, usually called the Shrî Bhâshya, is for the Vishiṣhṭâdvaita philosophy what Shrî Shañkarâchârya's commentary on the same text book is to the Advaita, the recognised, accepted, and highest authority for the special teaching of the system. But at present no rendering of the Shrî Bhâshya exists in English, though a rumour is current that Dr. Thibaut, to whose industry and learning we already owe the translation of Shañkarâchârya's great work, is even now engaged in rendering into English the equally monumental production of Râmânuja. For the present, however, we must wait for an accessible and adequate presentation of the whole system of Râmânuja's thought, until this much-to-be-desired work sees the light. But both Shañkarâchârya and Râmânuja have commented, each from his own special standpoint, upon the *Bhagavadgîtâ*. The work of the former is accessible in an admirably scholarly form in English in the rendering of our brother Paṇḍit Mahâdeva Shâstri of the Mysore State Library, while Râmânuja's Commentary is presented to us in English garb in the volume now under consideration, also from the pen of an Indian Theosophist. A brief comparison of these two treatments of the same wonderful book thus very naturally suggests itself as not inappropriate in a notice of the latter ; and this will perhaps assist in familiarising some of our readers with

the fundamental differences between two out of the three great schools of Vedântic thought.

The characteristic difference between the two schools, the one indeed from which each takes its name, consists in its way of regarding the relation between the individual self and the Supreme Self. The Advaita holds that that relation is one of absolute identity, and hence its name, the "non-dual" system; for it recognises no *real* duality or slightest shade of difference in real truth between the Self of man and the Supreme Self—Paramâtman or Parabrahman. The Vishiṣhṭâdvaita, on the other hand, maintains that the relation of the individual to the Supreme Self is that of unity indeed, but with a difference—as the name, which means "modified non-dualism," implies. To try and make this difference a little more intelligible to the non-philosophical reader, I will endeavour to express what I believe to be the real meaning of the point at issue in our own theosophical terminology—with all needful reserves as to my own incapacity to fully interpret the thought of such mighty teachers and thinkers.

Regarded in the light which Mrs. Besant has lately been throwing upon the higher aspects of the Divine Life in man, we may say that the Advaita Vedântin concentrates his attention exclusively upon the fact that the Highest Life, the Monad or Real Self in man, is a centre formed in the Divine Life, being constituted by that Life itself, containing in potency all its powers and capacities, and differing from the Supreme Self, the Logos, only as the seed differs from the plant, *i.e.*, in Time or Manifestation, not in Eternity or Reality. Moreover, since in its ultimate self-unfoldment this "centre" or Monad becomes co-extensive and co-terminous with the Logos, having for the content of its consciousness the whole content of the consciousness of the Logos Himself, it is plain enough that the Vedântin, whose position is stated from the standpoint of *eternal* truth, *i.e.*, from that of the Logos, is fully justified in affirming *from that standpoint* the absolute and perfect identity of the individual Self with the Supreme Self. This is right and true enough for those who have reached, or who are at least nearing the attainment of, that one only real, true and eternal Knowledge towards which the whole

Vedânta, in its three divisions, is designed to lead us. But most of us are very far indeed from being able, even in our most strenuous flights of aspiration and insight, to reach, in any real sense, still less to maintain ourselves at, this loftiest summit of true and perfect knowledge. Hence for one who is aspiring upwards indeed, but has not yet reached a sufficient inner insight to realise with any useful result this ultimate standpoint, matters present themselves somewhat differently. This earlier standpoint may be illustrated from the earlier form of the theosophical teaching regarding the spiritual man in which the latter was spoken of as the "Higher" or "Spiritual" Triad, Âtmâ-Buddhi-Manas, in which Manas was to be merged in Buddhi and then Manas-Buddhi in Âtmâ, constituting the Master, or fully evolved spiritual man. In a very lofty and real sense this unified Higher Triad may be regarded from below as the Spiritual Individuality or Individual Self, and thus looked at we find ourselves, I think, occupying the standpoint of the Vishiṣhṭâdvaita school. For of the Higher Triad in man, the "reflection" of the three aspects of the Monad itself, it would be quite correct to assert, as does the Vishiṣhṭâdvaitin, that the unified Higher Triad or individual Self is "one and identical but with a difference" with the Supreme Self or Logos. And perhaps this contention may even be pressed a stage further, for so long as we regard it from below, even the Monad itself appears to us as distinguishable, in virtue of the past history of its unfoldment, from the Logos in Whom it has unfolded from the germinal seed into the perfect likeness of Himself.

Along the same line of thought, coming as it were a stage lower down, and looking up at the *separated* Causal Body, within which Âtmâ and Buddhi are evolving, and regarding this, now, as the individual Self, we may perhaps be able to get a little nearer to an understanding of the place and significance, as well as of the justification in fact, of the Dvaita or Dualist standpoint —that third school of the Vedânta, which is based upon the conception that the individual Self is separate and altogether distinct from the Supreme Self. But as we are not here immediately concerned with the Dvaita philosophy, let us return from these attractive generalisations to the task actually before us.

Since the Advaita doctrine is above all else a doctrine of Identity, and assumes as existing in those to whom it is to be taught (as evidenced by the "qualifications" demanded) a very lofty level of intellectual and spiritual growth, it is readily intelligible, I think, that special stress should be laid by it upon *Knowledge*. All through the Advaita we are perpetually reminded that the attainment of man's Supreme Goal must be accomplished through Knowledge, *i.e.*, through the one only true Knowledge, the realisation in consciousness of the absolute identity of the individual with the Supreme Self. Now the *Bhagavadgîtâ* is universally regarded as one of the highest "scriptures of liberation," standing hardly, if at all, behind the great Upanishads themselves. When therefore Shañkarâchârya proposes to comment thereon, he naturally regards it from the standpoint of Knowledge and declares in his introductory words that: "The aim of the *Gîtâ* is, briefly, the Supreme Bliss, a complete cessation of saṁsâra, or transmigratory life, as well as of its cause. This accrues from a steady devotion to the *Knowledge of the Self*, preceded by a renunciation of all works."

The keynote here is Knowledge, the condition precedent, renunciation of all works; and in his subsequent exposition Shañkarâchârya treats Action (Karman) and Devotion (Bhakti) as means by which the mind may be purified and controlled and so made capable of receiving real Knowledge, All this seems to me to tally perfectly with the view here taken of the purpose and function of the Advaita teaching, which is avowedly intended only for initiated disciples, and indeed, apparently, only for those who have already reached the higher levels of initiation.

Corresponding to its own standpoint, which, as we have seen, belongs to an earlier stage of spiritual evolution than that of the Advaita, the Vishishṭâdvaita lays special stress upon Devotion as the path to the supreme goal, and treats Knowledge and Action as leading up to Devotion.

Now the standpoint of this school is that at which most of us really stand. However clearly we may intellectually apprehend or even imagine we understand the teaching and standpoint of the Advaita, the simple fact, as revealed in our every thought, feeling and action, is that we do not realise it at all, and are not

likely to be able so to do for a good many incarnations to come, even should those incarnations be fruitful to an extraordinary degree. A moment's thought will show the student how far he actually is from functioning in full consciousness on the buddhic plane, and from having unified his entire consciousness and its vehicles up to that level. But it is that unification which forms the real standpoint from which the disciple must set out in order to actually realise the Advaita teaching. Clearly, therefore, the Vishishṭâdvaita point of view is the one best adapted to our present needs, and therefore the one which is most calculated to afford us effective and really useful help in quickening our evolution and fitting ourselves for an advance hereafter to the loftier standpoint. And accordingly there is much, very much, for us to learn from the *Gîtâ*, looked at from the Vishishṭâdvaita point of view, *i.e.*, as especially a Scripture of Devotion.

Râmânuja regards the *Gîtâ* as having for its object the promulgation of the doctrine of Bhakti-Yoga,* or Devotion, and opens his Proem or Introduction by a magnificent description of the perfections of the manifested Logos, Viṣhṇu, the Lord of Shrî, especially regarded as the Fount and Source of the Avatâras or Divine Incarnations, among whom Shrî Kṛishṇa, the speaker of the *Gîtâ*, is pre-eminent.

This Introduction with its wealth of imagery and fervour of deep devotion is in striking contrast to the sober, almost coldly intellectual, sentences with which Shañkarâchârya begins his Commentary, and with the severe and almost rigid tone which prevails through the entire work. In the latter we have the highest goal of man's aspirations, and the path thereto, regarded in "the dry, cold light" of the pure intellect, while in the former, it is predominantly the emotional side of man's nature through which that goal is contemplated, and there is a warmth and a glow about Râmânuja's exposition which forms a mode of appeal to our higher aspirations, possibly more direct and powerful than is furnished by the rigorous strength of Shañkarâchârya's appeal to our intellects.†

* Bhakti-Yoga is defined here as exclusive, loving devotion to God.

† It should be borne in mind, however, that rigorously intellectual as is the Shañkarâchârya revealed to us in the specially philosophical treatises bearing his name, there is quite another aspect of his nature which comes out in the beautiful and magnificently devotional stotras or hymns of which he was also the author.

In Râmânuja's view the *Gîtâ* divides itself into three distinct parts, each consisting of six chapters, of which the first treats the subject matter with reference to the various modes or ways in which the cognition, or realisation, of Âtmâ, the Self (Gnyâna-Yoga) may be attained by the aspirant, by adopting the path of Karma (Karma-Yoga). The second division, or set of six chapters, expounds the path of Bhakti (Bhakti-Yoga), while the third division is devoted to a further elaboration and discussion of the topics propounded in the first two divisions, under the heads of: matter and spirit, their union constituting the manifested kosmos; the nature of Îshvara; the nature of the paths or means of salvation, Karma, Gnyâna and Bhakti; and how to acquire and practise these several methods.

Shrî Shañkarâchârya, on the contrary, recognises no such divisions in the *Gîtâ*. Indeed, in his exposition he finds himself obliged, at times, to disregard even the division of the text into chapters, in his effort to make the whole treatise a coherent and consistent exposition of the Advaita standpoint exclusively.

But to follow out in detail all the differences between these two great expositors of the *Gîtâ* would expand this article to altogether unreasonable limits, besides being only of interest to specially close students of the *Gîtâ* rather than to the general reader of the REVIEW. Nor does the present work lend itself conveniently to be made the ground of a general consideration of Râmânuja's doctrine and method of devotion, which will be far more lucidly and effectively done when we have the Shrî Bhâshya in our hands, though the present volume will prove, I expect, an invaluable supplement and addition to the more complete work. Enough has been said, I hope, to make clear the general standpoint from which Râmânuja starts in commenting upon the *Gîtâ*, but it may save the reader from an unpleasant surprise to be warned in advance that this standpoint leads to many minor and to some rather startling deviations from all the translations of the text of the *Gîtâ* itself with which we are familiar. The reason of this is that all, or nearly all, the existing translations have been made with the help and under the influence of Paṇḍits trained in the Advaita school and guided in their reading and rendering of the Sañskrit original by textual com-

mentators of the same school. The Sanskrit language lends itself, as we all know, with exceeding readiness to such divergencies, and hence the student in reading the present volume must not reject as mistaken or erroneous even the most startling departures from the renderings with which he is familiar, for indeed both may be equally legitimate and supported by an equal weight of erudition and authority.

In concluding, a few words may be said as to the more mechanical features of the volume we have been considering. It is well and clearly printed, in good readable type, with nice margins, and is quietly but well bound. The number of typographical errors is considerable, but not more so than one usually finds in books printed in India under any but the most strict and detailed supervision. Still I cannot help expressing my deep regret that our learned and able brother, Mr. A. Govindachârya, to whose industry and devotion we owe this most valuable addition to our literature, did not profit by his membership in the Theosophical Society and his personal friendship with many of us to secure for his work a thorough and careful revision at the hand of an Englishman. By so doing, many blemishes, much bad English, and frequent obscurities of meaning, would have been avoided, and I am sure the value of the work itself would have been greatly enhanced for all students of Indian thought. Let us hope, however, that ere long a second edition will be called for, and that before that time our brother will have made arrangements for the carrying out of such a careful revision and emendation as I have alluded to. I am sure he will have no difficulty in finding among our English members one or more who would be delighted to assist him in such a task. All this, however, does not lessen the value of our brother's devoted work, nor render less warm and hearty the welcome which it deserves from all students of the *Gîtâ* and all lovers of India.

BERTRAM KEIGHTLEY.

THE CHRIST

Historical, Mythic and Mystic

Among the many changes brought to the modern world by increased facilities of communication, not the least has been that wrought in the relative positions held by religions to each other. The old exclusiveness which claimed a unique rank for Christianity, regarding it as the only divine revelation and classing the other religions in a lump as "heathen," is no longer to be found among the educated laity and is rapidly disappearing among the clergy. For that exclusiveness was based on the fact that one part of the world knew very little of the way in which the rest of the world was living, and knew, if possible, even less of the way in which the rest of the world had lived in the far past. When communication was rare and difficult, and the nations were separated by barriers that could scarcely be overtopped, it was inevitable that they should not realise their possession of a common religious heritage, nor be aware that identity of thought and of traditions was thinly veiled by external diversities of manners. But in these modern days, when these barriers have been broken down, when the obstacles of language have been overcome and the obstacles of distance have been minimised, the nations are being drawn more and more closely together and their past histories are also being included in the survey of the student of religions. The fact that has distinctly emerged out of this greater communication of people with people is that all religions have very much in common, and use very similar symbolism, rites and ceremonies; that the histories of their Founders shew the most remarkable identities, and that the festivals which are important religious festivals in one are found to be important religious festivals in the others.

Out of a study of these identities in beliefs, symbolisms, rites, ceremonies, histories, and commemorative festivals, has arisen a modern school which relates the whole of these to a common source in human ignorance and in a primitive explanation of natural phenomena. From these identities are drawn weapons for the stabbing of each religion in turn, and one of the most effective attacks levelled against Christianity during the last hundred years has had the significantly named Comparative Mythology as base. Comparative Mythology may be said to be about a century old, dating from the appearance of Dulaure's *Histoire Abrégée de differens Cultes*, of Dupuis' *Origine de tous les Cultes*, of Moor's *Hindu Pantheon*, and of Godfrey Higgins' *Anacalypsis*. These works were followed by a shoal of others, growing more scientific and rigid in their collection and comparison of facts, until it has become impossible for any educated person to even challenge the identities and similarities existing in every direction. Christians are not to be found, in these days, who are prepared to contend that Christian symbols, rites, and ceremonies are unique—except, indeed, among the ignorant. There we still behold simplicity of belief hand-in-hand with ignorance of facts, but outside this class we do not find even the most devout Christians alleging that Christianity has not very much in common with faiths older than itself. It is well known that in the first centuries "after Christ" these likenesses were on all hands admitted. Justin Martyr, for instance, crowds his pages with references to the religions of his time, and if a modern assailant of Christianity would cite a number of cases in which Christian teachings are identical with those of elder religions, he can find no better guides than the apologists of the second century. They quote pagan teachings, stories and symbols, pleading that the very identity of the Christian with these should prevent the off-hand rejection of the latter as in themselves incredible. A curious reason is given for this identity, one that will carcely find many adherents in modern days. Says Justin Martyr: "Those who hand down the myths which the poets have made adduce no proof to the youths who learn them; and we proceed to demonstrate that they have been uttered by the influence of the wicked demons, to deceive and lead astray the human race.

For having heard it proclaimed through the prophets that the Christ was to come, and that the ungodly among men were to be punished by fire, they put forward many to be called sons of Jupiter, under the impression that they would be able to produce in men the idea that the things which were said with regard to Christ were mere marvellous tales, like the things which were said by the poets." "And the devils, indeed, having heard this washing published by the prophet, instigated those who enter their temples, and are about to approach them with libations and burnt offerings, also to sprinkle themselves; and they cause them also to wash themselves entirely as they depart." "Which [the Lord's Supper] the wicked devils have imitated in the mysteries of Mithras, commanding the same thing to be done."* "For I myself, when I discovered the wicked disguise which the evil spirits had thrown around the divine doctrines of the Christians, to turn aside others from joining them, laughed."†

These identities were thus regarded as the work of devils, copies of the Christian originals, largely circulated in the pre-Christian world with the object of prejudicing the reception of the truth when it came. There is a certain difficulty in accepting the earlier statements as copies and the later as originals, but without disputing with Justin Martyr whether the copies preceded the original or the original the copies, we may be content to accept his testimony as to the existence of these identities between the faiths flourishing in the Roman Empire of his time and the new religion he was engaged in defending.

There is only one way by which we can escape the conclusion of the Comparative Mythologist that religions are products of the fertile soil of human ignorance and are all equally false; and that is by tracing them to a common origin in the teachings of highly evolved men, and showing that all are true. Some orthodox Christians are prepared to admit that there was "a primitive revelation," broken gleams of which illuminate the religions of antiquity, and will say with the late Primate, Dr. Benson,

* Justin Martyr: *First Apology*, §§ liv., lxii. and lxvi.

† Justin Martyr: *Second Apology*, § xiii.

that all religions contain a certain revelation from God, not a delusive will-o'-the-wisp light, but a ray from the one spiritual Sun. This is a step in the right direction, though it does not go very far, and shows a grotesquely inadequate appreciation of the grandeur and sublimity of the faiths so lightly waived aside. It is, however, important to realise that human ignorance *has* been at work in all religions, and has introduced much confusion by mixing up and blending elements originally distinct; it is, therefore, often necessary to disentangle the intertwisted threads, and to see where symbols have been taken as events, allegories as histories. And perhaps nowhere is this more necessary than in the story of Jesus, surnamed the Christ.

There are two schools of thought at the present time, bitterly opposed to each other, who dispute over the story of the great Hebrew Teacher. According to one school there is nothing at all in the accounts of His life save myths and legends —myths and legends that were given as explanations of certain natural phenomena, survivals of a pictorial way of teaching certain facts of nature, of impressing on the minds of the uneducated certain grand classifications of natural events that were important in themselves, and that lent themselves to moral instruction. Those who endorse this view form a well-defined school to which belong many men of high education and strong intelligence, and round them gather crowds of the less instructed, who emphasise with crude vehemence the more destructive elements in their pronouncements. This school is opposed by that of the believers in orthodox Christianity, who declare that the whole story of Jesus is history, unadulterated by legend or myth. They maintain that this history is the history of the life of a man born some nineteen centuries ago in Palestine, who passed through all the experiences set down in the Gospels, and they deny that the story has any significance beyond that of a divine and human life. These two schools stand in direct antagonism, one asserting that everything is legend, the other declaring that everything is history. Between them lie many phases of opinion generally labelled "freethinking," which regard the life-story as partly legendary and partly historical, but offer no definite and rational method of interpretation, no

adequate explanation of the complex whole. And we also find, within the limits of the Christian Church, a large and ever-increasing number of faithful and devout Christians of refined intelligence, men and women who are earnest in their faith and religious in their aspirations, but who see in the Gospel story more than the history of a single Divine Man. They allege—defending their position from the received Scriptures—that the story of the Christ has a deeper and more significant meaning than lies on the surface; while they maintain the historical character of Jesus, they at the same time declare that the Christ is more than the man Jesus, and has a mystical meaning. In support of this contention they point to such phrase as that used by S. Paul: "My little children, of whom I travail in birth again until Christ be formed in you" (*Gal.* iv. 19); here S. Paul obviously cannot refer to a historical Jesus, but to some forthputting from the human soul which is to him the shaping of Christ therein. Again the same teacher declares that though he had known Christ after the flesh yet from henceforth he would know him thus no more (ii. *Cor.* v. 16); obviously implying that while he recognised the Christ of the flesh—Jesus—there was a higher view to which he had attained which threw into the shade the historical Christ. This is the view which many are seeking in our own days, and—faced by the facts of "comparative religion," puzzled by the contradictions of the Gospels, confused by problems they cannot solve so long as they are tied down to the mere surface meanings of their Scripture—they cry despairingly that the letter killeth while the spirit giveth life, and seek to trace some deep and wide significance in a story which is as old as the religions of the world, and has always served as the very centre and life of every religion in which it has reappeared. These struggling thinkers, too unrelated and indefinite to be spoken of as forming a school, seem to stretch out a hand on one side to those who think that all is legend, asking them to accept a historical basis; on the other side they say to their fellow Christians that there is a growing danger lest, in clinging to a literal and unique meaning, which cannot be defended before the increasing knowledge of the day, the spiritual meaning should be entirely lost. There is a danger of losing

"the story of the Christ," with that thought of the Christ which has been the support and inspiration of millions of noble lives in East and West, though the Christ be called by other names and worshipped under other forms; a danger lest the pearl of great price should escape from our hold, and man be left the poorer for evermore.

What is needed, in order that this danger may be averted, is to disentangle the different threads in the story of the Christ, and to lay them side by side—the thread of history, the thread of legend, the thread of mysticism. These have been intertwined into a single strand, to the great loss of the thoughtful, and in disentangling them we shall find that the story becomes more, not less, valuable as knowledge is added to it, and that here, as in all that is basically of the truth, the brighter the light thrown upon it the greater the beauty that is revealed.

We will study first the historical Christ; secondly, the mythic Christ; thirdly, the mystic Christ. And we shall find that elements drawn from all these make up the Jesus Christ of the Churches. They all enter into the composition of the grandiose and pathetic Figure which dominates the thoughts and the emotions of Christendom, the Man of Sorrows, the Saviour, the Lover and Lord of Men.

The Historical Christ,
or Jesus the Healer and Teacher

The thread of the life-story of Jesus is one which may be disentangled from those with which it is intertwined without any great difficulty. We may fairly here aid our study by reference to those records of the past which experts can reverify for themselves, and from which certain details regarding the Hebrew Teacher have been given to the world by Mme. H. P. Blavatsky and by others who are experts in occult investigation. Now in the minds of many there is apt to arise a challenge when this word "expert" is used in connection with occultism. Yet it only means a person who by special study, by special training, has accumulated a special kind of knowledge, and has developed powers that enable him to give an opinion founded on his own in-

dividual knowledge of the subject with which he is dealing. Just as we speak of Huxley as an expert in biology, as we speak of a Senior Wrangler as an expert in mathematics, or of Lyell as an expert in geology, so we may fairly call a man an expert in occultism who has first mastered intellectually certain fundamental theories of the constitution of man and the universe, and secondly has developed within himself the powers that are latent in everyone—and are capable of being developed by those who give themselves to appropriate studies—capacities which enable him to examine for himself the more obscure processes of nature. As a man may be born with a mathematical faculty, and by training that faculty year after year may immensely increase his mathematical capacity, so may a man be born with certain faculties within him, faculties belonging to the Soul, which he can develope by training and by discipline. When, having developed those faculties, he applies them to the study of the invisible world, such a man becomes an expert in Occult Science, and such a man can at his will reverify the records to which I have referred. Such reverification is as much out of the reach of the ordinary person as a mathematical book written in the symbols of the higher mathematics is out of the reach of those who are untrained in mathematical science. There is nothing exclusive in the knowledge save as every science is exclusive; those who are born with a faculty, and train the faculty, can master its appropriate science, while those who start in life without any faculty, or those who do not develope it if they have it, must be content to remain in ignorance. These are the rules everywhere of the obtaining of knowledge, in Occultism as in every other science.

The occult records partly endorse the story told in the Gospels, and partly do not endorse it; they show us the life, and thus enable us to disentangle it from the myths which are intertwined therewith.

The child whose Jewish name has been turned into that of Jesus was born in Palestine B.C. 105, during the consulate of Publius Rutilius Rufus and Cornelius Mallius Maximus. He was brought up from about the age of twelve in an Essene community in the southern Judæan desert, and was sent as a youth of about nine-

teen to the Essene monastery near Mount Serbal, whence he proceeded to Egypt. He was instructed in the secret teachings which were the real fount of life among the Essenes, and was initiated in Egypt as a disciple of that one sublime Lodge from which every great religion has its Founder. So superhumanly pure and so full of devotion was he, that in his gracious manhood he stood out pre-eminently from the severe and somewhat fanatical ascetics among whom he had been trained, shedding on the stern Jews around him the fragrance of a gentle and tender wisdom as a rose-tree strangely planted in a desert would shed its sweetness on the barrenness around. The fair and stately grace of his white purity was round him as a radiant moonlit halo, and his words, though few, were ever sweet and loving, winning even the most harsh to a temporary gentleness, aud the most rigid to a passing softness. Thus he lived through nine-and-twenty years of mortal life, growing from grace to grace.

This superhuman purity and devotion fitted the man Jesus, the disciple, to become the temple of a loftier Power, of a mighty, indwelling Presence. This epoch is marked in the traditions embodied in the Gospels as that of the Baptism of Jesus, when the Spirit was seen "descending from heaven like a dove, and it abode upon him" (*St. John's Gospel*, i. 32), and a celestial voice proclaimed Him as the beloved Son, to whom men should give ear. To that overpowering Presence the name of "the Christ" may rightly be given, and it was He who lived and moved in the form of the man Jesus over the hills and plains of Palestine, teaching, healing diseases, and gathering round Him as disciples a few of the more advanced souls. The rare charm of His royal love, out-pouring from Him as rays from a sun, drew round Him the suffering, the weary and the oppressed, and the subtly tender magic of His gentle wisdom purified, ennobled and sweetened the lives that came into contact with His own. By parable and luminous imagery He taught the uninstructed crowds who pressed around Him, and, using the powers of the free Spirit, He healed many a disease by word or touch, reinforcing the magnetic energies belonging to His pure body with the compelling force of His inner life. Rejected by

His Essene brethren because He carried to the people the spiritual wisdom that they regarded as their proudest treasure, and because His all-embracing love drew within its circle the outcast and the degraded—ever loving in the lowest as in the highest the Divine Self—He saw gathering round Him all too quickly the dark clouds of hatred and suspicion. The teachers and rulers of His nation soon came to eye Him with jealousy and anger; His spirituality was a constant reproach to their materialism, His power a constant, though silent, exposure of their weakness. Three years had scarcely passed since His baptism when the gathering storm out-broke, and the human body of Jesus paid the penalty for enshrining the glorious Presence of a Teacher more than man.

The little band of chosen disciples whom He had selected as repositories of His teachings were thus deprived of their Master's physical presence ere they had assimilated His instructions, but He continued His teachings for something over fifty years, visiting them in His astral body, and training them in a knowledge of occult truths. These inner instructions, commenced during His physical life among them and carried on after He had left the body, formed the basis of the "Mysteries of Jesus," of which we hear in early Church History, and gave the inner life which was the nucleus round which gathered the heterogeneous materials which formed ecclesiastical Christianity.

These same disciples and their earliest colleagues wrote down from memory all the public sayings and parables of the Master that they had heard, and collected with great eagerness any reports they could find, writing down these also, and circulating them all among those who gradually attached themselves to their small community. Various collections were made, any member writing down what he himself remembered, and adding selections from the accounts of others. The inner teachings were not written down, but were taught orally to those deemed worthy to receive them, to students who formed small communities for leading a retired life.

The historical Christ, then, is a glorious Being belonging to the great spiritual hierarchy that guides the spiritual evolution of

humanity, who used for some three years the human body of the disciple Jesus; who spent the last of these three years in public teaching throughout Judæa and Samaria; who was a healer of diseases and performed other remarkable occult works; who gathered round Him a small band of disciples whom He instructed in the deeper truths of the spiritual life; who drew men to Him by the singular love and tenderness and the rich wisdom that breathed from His Person; and who was finally stoned to death for blasphemy, for teaching the inherent Divinity of Himself and of all men. He came to give a new impulse of spiritual life to the world; to re-issue the inner teachings affecting spiritual life; to mark out again the narrow ancient way; to proclaim the existence of the "kingdom of heaven," of the initiation which admits to that knowledge of God which is eternal life; and to admit a few to that kingdom who should be able to teach others. Round this glorious Figure gathered the myths which united Him to the long array of His predecessors, by telling in allegory the story of all such lives, as they symbolise the work of the Logos in the Kosmos and the higher evolution of the individual human soul.

ANNIE BESANT.

(TO BE CONCLUDED)

THE THREE FOUNDATIONS OF JUDGMENT

Bold Design,
Constant Practice,
Frequent Mistakes.

THE THREE FOUNDATIONS OF LEARNING

Seeing Much,
Suffering Much,
Studying Much.

Translated by FIONA MACLEOD *from the Keltic.*

"UNDERSTUDIES"

"Now as to knowledge: the teacher is the first; the second element the pupil is; wisdom their junction; instruction is the means whereby they are conjoined. So far concerning knowledge."

Taittirîyopanishad, I. i. 9.

ALL readers of this REVIEW, or of current theosophical literature, will admit that the fullest possible acknowledgment is due to those who have for so long past dealt out advice, encouragement and assistance with such a generous hand. One has become so accustomed to the sound of their voices, to the perusal of their articles month after month, to their ceaseless and untiring efforts to make clear the underlying truth of things, that one is apt to lose sight of the fact that their ranks must be strengthened. These leaders can be counted on the fingers of the hands, and surely it is of the first importance, whilst we have them with us, to provide "Understudies" to them. If this were done, those at the helm would have some opportunity of ascertaining the position of affairs in regard to younger students and of exercising a friendly supervision over their efforts. We have no school or college with its Board of Examiners to judge how it fares with the young members, and one can imagine many objections to the establishing of such schools. By that means competition would be introduced, and possibly a loss of originality would result from this sort of training.

The "Man on the Watch-Tower" sounds a note of warning in the February issue when he says that it is necessary to make provision for the instruction of the increasing numbers of new members. It is obvious, too, that a great deal of work is thrown upon the shoulders of a very little band. It may be that there are not so many "breakers ahead" as I seem to see in this connection, but it is clear that there is a want of real students. Some kind of effort should be

made to remedy this state of affairs, if only as a mark of appreciation of those who are so unselfishly giving out day by day advice and assistance to others. Preferably, it should take a form which not only provides for the development of students, but also for the rendering of assistance to those who have so many demands upon their time and their patience. It is true that helpers are coming forward day by day from the Branches, and that material is developing elsewhere than at Headquarters, but the fact that much of the literature emanating from other sources consists of translations of works by the same small band is pregnant with significance. Assuming, therefore, that a grave necessity exists for Instructors, what method can be adopted which will effect the end in view? I do not presume to suggest what form is best suited to meet the need—that can be best elaborated by those who have more experience; but it is evident that any scheme which enabled those at the head of affairs to watch progress, to come into contact with the work of students, and to see their method of handling it, would be useful. Perhaps as an initial step it would be sufficient to open a register where helpers could enrol themselves. Such students could suggest how they could be of most assistance, or, at all events, point out what seemed to them the line of least resistance. It would then be known where to look for specialists, or for those who were qualifying to become such. It has been stated that the whole conception of Theosophy is not only that it is a life which must be lived, but that it is a science which must be studied; and, regarded from the latter standpoint, it is difficult to limit the field of investigation. It must not be lost sight of that if some such scheme could be organised, the helper would be given a training, and would acquire habits of steady and regular work, that must inevitably prove beneficial and help him later to give adequate expression to that which is in him.

In fine, whether as consultants, collaborators, reviewers, translators, searchers of archives, or humbler assistants, there can be no doubt but that one and all could be of use.

One is constantly coming across such phrases as "Theosophy teaches;" so much so that "a shudder of alarm" has been confessed as to what is coming after that phrase; but if there is one

thing that Theosophy does teach, and that too in no ambiguous language, it is that not only should we be givers as well as recipients of instruction, but also that there is no hard and fast line drawn as to when one is able to give. We are told, on the contrary, that, however slight one's knowledge, the first act of service is to impart some of it to those in greater darkness: "Be, O Lanoo, like them. Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and let him hear the Law."

LOUIS L. PLAYFORD.

THE REAPER

THAT which ye sow ye reap. See yonder fields!
The sesamum was sesamum, the corn
Was corn. The Silence and the Darkness knew!
So is a man's fate born.

The Light of Asia.

I.

THE SOWING (A.D. 435)

IN a room in the upper story of a house in Alexandria a man lay dying. Leaning against the shoulders of two slaves who knelt on either side of his couch, he gasped his life away in the burning noonday heat that quivered outside the mosquito nettings, heat that almost instantaneously dried the rose-scented water sprinkled by more slaves upon the marble floor. The walls of the room were ornamented by frescoes representing scenes from the Greek mythology; but though the eyes of the dying man rested upon their beauty of form and colour as his glance travelled restlessly round the apartment, he evidently saw them with the outer eye only, the inner vision being concentrated upon some object pre-

sented by thought and memory to his view. Silence reigned in the room, unbroken save by the gentle plash of the water on the pavement, the gasping breaths of the sick man, and the cooing of the doves that strutted upon the parapet, or circled against the dazzling blue. Suddenly a step sounded on the stair, and the heavy curtains opened to admit a man,the singular physical beauty of whose face and form might have served as a model for Apollo himself. As the man entered, the intensity of concentration, of summons almost, that had burned in the eyes of the sufferer, relaxed, and its place was taken by a piteous effort to use the physical body, worn-out by disease as it was, as a vehicle for the Consciousness that knows no death.

Motioning to the slaves to retire, the dying man raised himself by sheer force of will till he leaned forward, his right hand lifted and pointed at the figure, outlined and motionless, like some beautiful statue, against the background of the red curtain. Only the eyes, lit by a mocking sneer, met the glare of hate in the dying eyeballs. One more struggle and the parched lips were forced to open, the hoarse voice to utter the last words of its lord.

"I hate you—hate you—hate you! If I had strength I would kill you with my hands; the Gods are my witness that I die and take my hatred on beyond, if there is a beyond! I hate . . . " The glare grew fixed in the starting eyes, the nervous fingers stiffened, and with the words of hate upon his lips, the Greek fell back dead.

The other stepped forward and looked curiously into the terrible face. "If there is a beyond!" he muttered scornfully. "Poor fool! if there were I would best you there as I have done here! '*Carpe Diem*,' as our friend Lucius says; that's my motto also." And clapping his hands for the slaves, he strolled unruffled from the chamber of death.

II.

The Reaping (A.D. 1895)

The sun's rays fell level between the serried ranks of pine trees, turning the carpeting of last year's needles to warm gold, and filling the aisled spaces with a dreamy haze. A man

and a woman stood in the shade of the pines and beeches and looked into one another's eyes with a strange mingling of joy and despair. "I love you, Barbara!" The man spoke in deep slow tones. "I love you, and I thank you for listening to my love this once. I shall never trouble you with it again, for you are . . . *his* wife. I have returned from India to find you and have been in England only two days; I shall go back now for the rest of my life. I have no right to speak of you, and of *him* I dare not trust myself to speak. Yet Barbara—let it be 'Barbara' once again—why did you not tell me? why did you not let me be among your well-wishers?"

The girl's answer came quickly and her words were tinged with scorn.

"Is it possible that you do not know why? do you think girls are so garrulous that they must needs impart what a man can keep secret! You did not tell me when *you* were married!" The scorn died out of her voice and her lips grew pale at the frank amazement in his eyes. "Do not speak," she went on hurriedly. "Do not tell me that it is untrue that you are married, that it is only another of *his* devilries! He told me himself about a month before he asked me to be his wife!" She broke off, terrified at the hate that blazed in the eyes of the man whom alone she loved, who had loved her since they were children together. "Gerald! don't look like that," she began, but he interrupted her.

"*He* told you! *he!* my cousin and your husband! Yes, I can believe you; he knew that I loved you and he coveted you as he has done everything I possessed, from my tin soldiers to my captaincy at Rugby! Barbara, he won you by a lie; speak and tell me if you love me as I have dreamed, for if so, by the Power above! you are mine and not his?" The sun went down leaving the golden twilight brooding like a presence in the place; from the cornfield near by came the harsh cry of the night-jar, and the girl answered proudly: "I love you, Gerald, I have always loved you, and I belong to you and not to him. But after to-night you will neither of you see me again as long as he lives, for that may not be. Good-bye! before it is too hard, I must go."

She turned from him and he stood hardly yet understanding her words, when with a low cry of fear she stopped and turned to him. Behind them, black against the evening sky, a tall man stood smiling with sneering scorn.

"I have heard what my wife has told you, but I was a most unintentional eaves-dropper," the new-comer spoke with exaggerated politeness, "and I may as well inform you that hers is the lie. I never told her you were married; when she married me I believed it was because she loved me; I now see it was because I am a rich man, while you are—or were I believe—a poor one! She was merely a fortune hunter it seems, as I have just had the felicity of overhearing her shameless confession of love for you!"

"You lie!" The words were hissed rather than spoken, and Gerald Spence strode across the gathering gloom to where the tall figure stood. "Take back those words, you hound!" he shouted as he seized the man by the shoulder, "take them back, or I will cram them down your throat!" And shaking the taller man with a might born of sheer hatred and fury, Gerald flung him away with such violence that he staggered for a short distance, and then fell, striking his head heavily against the gnarled roots of an old beech tree as he crashed to the ground. Panting, dizzy with passion, Gerald waited for him to rise and renew the struggle, waited in vain in a silence only broken by the low moaning of the girl. Darkness crept round them, white mist hid them from each other, and in the unbroken silence that throbbed between them, they knew there was the Presence of Death.

III.

Garnered Grain

A biting north-easter swept the bleak open flats that surround Eastmoor Convict Prison; grim and desolate even in summer, they were trebly so now in the bitter black frost that held them in icy grip. The Governor, with a small party of visitors, stood in the yard before the building as a gang of convicts were marched up from their work of wheeling blocks of

stone from the quarry to the trucks. Among the visitors, conspicuous as well by the singularly lofty and benign expression of his countenance, as by the peculiarity of his dress, which was Eastern, was a man of some fifty or sixty years of age, who noted with keen eyes the face of each of the convicts who passed. His demeanour alone marked him out as different from the rest of the party, most of whom averted their eyes from the unhappy beings as they went by, as if fearing that the down-bent eyes would be lifted and meet those that looked upon their shame. There was nothing in the keen searching glance that could have been resented by the most sensitive among the prisoners, and suddenly the look changed to one of deep compassion and tenderness as a man, more slightly made and refined in appearance than the others, passed at the end of the long file. The Governor, turning to speak to his distinguished guest, caught the look of interest, and smiled. "Ah! you are looking at No. 49! people always notice him. Fine face, isn't it? Almost a Greek type. Sad case that," he went on, turning to the ladies present, "killed his cousin in a fit of rage; they were in love with the same woman, I believe, and the cousin won her by some underhand means. The whole thing might have passed as an accident, but the man went and gave himself up. The lady swore in the witness-box that it was an accident and her evidence might have got him off, but the prisoner made a statement to the effect that he had often in his life felt hatred against his cousin and had been murderously inclined. The cousin seems to have been a despicable wretch, and on all hands the testimony borne as to the character of the prisoner was of the highest kind. He pleaded guilty and the sentence of death was commuted to imprisonment for life."

"What a strange story," said one of the ladies. "Could he have meant to kill his cousin?"

The Governor shrugged his shoulders.

"One never knows," he answered. "In every character there are strange impulses, utterly foreign as far as we can see to the rest of the nature, tendencies strangely at variance with the normal bent of the disposition. We who have to deal with crime in all its various phases are met at every turn by this

problem, and I have found no solution to it, though many people find a clue to the mystery in the law of heredity.* Be that as it may, the fact remains that the man pleaded guilty and owned to the intent to kill, and that in spite of it, during all the three years that he has been here he has borne the highest character, and has even exercised a refining and humanising influence on some of the more brutalised types of men."

The lady who had spoken before sighed sympathetically.

"Poor fellow! it is a sad story," she said, as the little party turned to leave the yard. Only the guest who came from the East remained for a moment behind, his eyes fixed on the sky line visible above the long façade of stone buildings, his thought directed to the man who was known as No. 49, and floating near him like an angel of help. And in his narrow cell No. 49 stood with head raised to the tiny slit through which the pale blue heavens were visible, and spoke aloud the words that came to him he knew not whence: "Courage, be patient and endure, for there are many lives, and as a man sows by thought and desire in one, so shall he reap by action in those that follow. The crop of hate sown in the dim past is reaped and garnered; sow therefore from it anew and fear not. For the acts of a man tell what he *has been*, the thoughts and aspirations what he *is* and *shall become*. Courage therefore! and sow again; the Law that fails not makes thy harvest sure."

The light of the Ideal shone on the face of the convict as his spirit heard, and shaking off the dead leaves of act committed and destiny worked out, soared outwards and grew strong on the wings of aspiration and high desire.

E. M. GREEN.

* To the student of Theosophy and of the Teaching of the East, the greater law of Karma, that thought makes action and desire opportunity, lies behind the law of heredity, illuminating what is otherwise a mere materialistic *cul-de-sac* leading to a dead wall.

THEOSOPHICAL ACTIVITIES

THE hot weather in India necessarily diminishes the activities, and there is not much to report. The roofing and flooring of the Hindu College at Benares were proceeding, when we last heard, and the large hall should be ready for the reopening of the College on the 1st of July. Colonel Olcott was expected at Adyar in June; his departure for Africa depends on the political conditions in the Transvaal.

India

THE President-Founder has been for some time in Ceylon, and has been effectively re-organising the educational work there. He has consolidated all this work under a Buddhist Education Board of twelve members, three from each Province; the Board has very wisely elected him as its Life-President. Eighteen travelling agents, duly certificated, will make a house-to-house visitation in the interest of the Schools, collecting a small tax, voluntarily accepted, for their support. The Colonel collected Rs. 6000 for Mahinda College, and has asked the Government for a piece of land to build on. Mr. Hack has taken up the Principalship of the Kandy High School, and bids fair to become popular.

Ceylon

SIGNS of the approaching Convention are observable in the increase in the number of foreign members who visit Headquarters. The programme published last month remains unaltered, and before this is in the hands of our readers, what promises to be a very successful and important Convention will be over, and members will be looking for their Reports.

Europe

The Blavatsky Lodge has had a series of interesting lectures on the Thursdays of the month. "The Ladder of Life" was Mr. A. H. Ward's subject on June 1st, a further elaboration of the scheme of evolution given in his previous lecture; on June 8th, Mr. Mead spoke on "Ṭeḥut the Master of Wisdom," putting before the Lodge a masterly sketch of the Egyptian mode of expressing that plan of evolu-

tion which is outlined in our teachings of to-day; "The Search for the Soul," Miss Arundale's profound paper, was attentively listened to by the Lodge, and called forth some good comments; Mr. Moore was prevented from telling about the Pendulum, but has promised to do so at a future date; his place was filled by the President of the Lodge, who, we are glad to say, has been able to be with it at all the meetings during the month. Mrs. Besant took as her subject "Dharma," and it was clearly shown how much simpler would be the problems of modern life if each man fulfilled the duties into which he was born and thus learnt thoroughly the lessons he was incarnated to understand.

Mrs. Besant's series of Sunday lectures on "The Ascent of Man," in the Small Queen's Hall, came to a close on July 2nd with the best that she has yet given. The subject was, "The Christ." The hall has been crowded each Sunday. The Friday afternoon lectures on "The *Mahábhárata*," in the French Saloon, St. James' Restaurant, are also very much appreciated. The Avenue Road Monday receptions have been largely attended.

Mrs. Besant lectures during July at Manchester, Leek, Exeter, Plymouth, Bristol (probably), and Harrogate. She also gives three lectures at the Blavatsky Lodge, London.

The North of England Federation meeting, on May 27th, at Harrogate, under the presidency of Mr. Leadbeater, was a most successful one. The reports of the three months' work were very encouraging. Mr. Leadbeater addressed the members on "The Purpose of the Theosophical Movement." Mr. Corbett spoke on "Asceticism," and Mr. Hodgson Smith on "Individual and Corporate Theosophic Life." On Monday, May 29th, Mr. Leadbeater went on to Edinburgh, where he lectured and had various meetings.

Letters and reports continue to reach us from Paris of the good results of Mrs. Besant's recent visit. It is now definitely arranged that Dr. Pascal shall be the first General Secretary of the French Section, and he goes to Paris in September. All who know and love him will wish and look for his success. Two new Charters have been issued during the month, to the Lyons and to the Marseilles Branches.

Our Amsterdam correspondent writes: "Two lectures have been delivered by Mr. Fricke, on the 'Powers of the Soul,' at the Hague, and on 'Proofs for the Existence of the Soul,' at the Helder. On both occasions a fair number of people attended. The first two

monthly parts of *De Geheime Leer* have been published at last and also a specimen number of the same, containing the complete 'Introduction.' Most of the Lodges are in a state of suspended animation during the hot months. The Third Annual Convention of the Dutch Section will be held at Amsterdam on July 15th and 16th."

America

THE Convention was called to order on Sunday morning, May 21st, at the Headquarters of the Chicago Theosophical Society. Mr. Alex. Fullerton opened the Convention as General Secretary. Mr. William J. Walters, of San Francisco, was elected permanent chairman. The following officers were elected for the ensuing year. For General Secretary and Treasurer, Alexander Fullerton, New York City; for Executive Committee, George E. Wright, Chicago; Mrs. Julia H. Scott, Denver; William J. Walters, San Francisco; F. E. Titus, Toronto; Alexander Fullerton, New York City.

The business of the Convention occupied three days, with three sessions each day. The Section was well represented, the reports from various committees were encouraging, and gave evidence of the steady growth of the Section and widened sphere of the teachings.

New Zealand

MISS EDGER arrived in Auckland on April 24th, and during the four weeks of her stay delivered a series of lectures in the Choral Hall on Sunday evenings to very fair audiences, numbering from about 150 to 400, the following being the subjects: "Theosophy as a Living Power in the World," "Jesus of Nazareth and the Christ," "Practical Lessons from the Life and Teachings of Jesus," and "The Growth of the Christ Spirit." There were also held very successful enquiry and drawing-room meetings, and Miss Edger also took an active part in the various classes and other branch activities while in Auckland. She left on May 23rd, for the south, and is expected back in Auckland in July, on her way to Sydney. Other interesting lectures given during the month in this Section were: "The Eternal Man," by Mr. A. W. Maurais, Dunedin; "The Vedântic Conception of the Universe," by Mr. J. B. Wither, Christchurch; "The Application of Theosophy to the Individual and to the State," by Mrs. Draffin, Auckland. The last lecture was given during the week of the meeting of the Women's Council of New Zealand, and was attended by quite a number of the leaders of the movement. The various branch activities continue as usual, classes and meetings are fairly well attended, and new members keep coming in, both to branches and as "unattached" in country districts.

REVIEWS AND NOTICES

Mrs. Besant's Adyar Lectures

Evolution of Life and Form. Four Lectures delivered at the Twenty-third Anniversary Meeting of the Theosophical Society at Adyar, Madras. By Annie Besant. (London: The Theosophical Publishing Society, 26, Charing Cross, S.W.; 1899. Price 2*s*.)

The subject chosen by our colleague for her annual Adyar Lectures is one of great interest and importance, and her treatment of it is exceedingly illuminative for all students of evolution. Mrs. Besant has devoted two of her four lectures to the main topics of her subject and two to a very necessary and instructive introduction, so that the four sub-titles run: (1) "Ancient and Modern Science"; (2) "The Functions of the Gods"; (3) "The Evolution of Life"; (4) "The Evolution of Form." Indeed, to the mind of the present reviewer, the first two lectures are the best of the four; they are moreover some of the very best that Mrs. Besant has delivered and deserve the closest attention of all serious learners of the Hidden Way.

Unfortunately for the lecturer, but fortunately for her readers, the shorthand writer who took down her words broke down to some extent over the third and fourth lectures, and our orator had to rewrite much of them. For our part we do not regret this mishap, for we are of those who think that a reported speech is not literature, and that unless one is exceedingly familiar with the style of the speaker and can reproduce the emphasis and tone of voice in imagination, the reproduction of the mere spoken words fails of their original force, and does the genius of the speaker little justice.

Perhaps the most important of the four will be the one least generally liked, for "The Functions of the Gods" is a subject which only those who have entirely shaken themselves free from the errors of "Judaism" and "Protestantism" can be in a position to appreciate. How few have the courage to say, "I believe in the Gods,"

while millions confess, "I believe in *one* God"! And yet "monotheism" in its present erroneous sense is as absurd as "polytheism." Again, millions of Christians worship the saints, but refuse their homage to the Gods; nay, deny their existence or call them "demons," whereby they foolishly mean devils!

The study of the "Functions of the Gods" was in antiquity jealously guarded in the inner shrines of the temples; to-day it is printed for all to read of this most important topic of the Sacred Science; but how many, we wonder, will understand!

G. R. S. M.

Four Volumes of Thinking

The Metaphysic of Experience. By Shadworth H. Hodgson. (Longmans, Green and Co. Price £1 16*s*. net.)

[*Preliminary Notice*]

Since the completion of Herbert Spencer's gigantic System of Synthetic Philosophy, no English thinker has undertaken the useful though laborious task of endeavouring to lay before the, alas! all too small band of students of philosophy in England a worked-out System of Philosophy. And if for nothing else, we should at least be grateful to Mr. Shadworth Hodgson for what he has done in the present volumes to remove the reproach of philosophic barrenness which has been levelled with but too much reason against our English thinkers.

It is not intended at present to enter upon any detailed consideration of the work or any criticism either of its foundations or its conclusions. Such an undertaking will require more time and occupy more space than can be spared in this number of the Review, but I intend later on to endeavour to deal somewhat fully with the work considered as a contribution to philosophy, and with the significant and welcome conclusions to which the author finds himself led. But in the first place the study of these four large volumes will take time, and with so much material to deal with some weeks at least must elapse before readers of the Review can expect to find such an article among its contents. In the meanwhile it seems desirable to clear the way by giving a brief sketch of the general lines on which Mr. Shadworth Hodgson has laid out his work.

The work as a whole is divided into Four Books, in each of which one great division of the subject is dealt with at length. Thus Book I., which fills the 459 pp. of the first volume, is devoted to the

"General Analysis of Experience"; Book II., contained similarly in the second volume, is entitled "Positive Science," and concludes with a chapter summing up the results obtained for Philosophy under the attractive headings of: "The Known and the Unknown"; "Design in Nature"; "Apparent Design"; "Reunion of Nature and Genesis"; and "The Conscious Being." Book III. is the largest of the three, and occupies the whole of Volume iii. (450 pp.) as well as more than half (250 pp.) of Volume iv., and embraces under the general title, "Analysis of Conscious Action," the author's treatment of such subjects as Logic, and Poetic *(sic)*, as well as his discussion of the Laws of Action and the Foundations of Ethic. Finally, in the fourth Book, entitled "The Real Universe," we have an outline of the constructive side of Mr. Shadworth Hodgson's philosophy and a somewhat brief statement of his final conclusions.

The four volumes are elegantly bound in white cloth, excellently printed in good, large, legible type, and are turned out in a manner fully worthy of the well-deserved reputation of the publishers.

Enough has now been said to call the attention of our readers to this important work, and we must postpone its further and more detailed consideration, as already remarked, to a future occasion.

B. K.

Prof. Max Müller and Indian Philosophy

The Six Systems of Indian Philosophy, by the Right Hon. F. Max Müller, K.M. (Longmans, Green and Co., pp. 618, large 8vo. Price 18*s*.)

[*Preliminary Notice.*]

A work like this, which deals with the main outlines of the general philosophical thought-development of India, demands at our hands far more detailed and extended consideration than it is possible to give to it within the limits of an ordinary review. I propose, therefore, to confine this preliminary notice to a few very general remarks upon the scope, contents and character of the work, so as to clear the field for the more adequate examination of the main positions taken up by the author and the discussion of his fundamental assumptions, which it is my purpose to undertake in the next issue of the Review.

The task which Professor Max Müller, that Nestor among living Orientalists, has here set himself, belongs quite as much to the domain of the philosopher proper as it does to the realm of Sanskrit

studies; and those who are familiar with his older work must needs recognise that he is far better equipped on the philosophical side for this undertaking than most Orientalists, especially in England. Indeed, with the exception of Prof. Deussen in Germany, there is hardly any other worker in that field who adds to his linguistic acquirements a systematic training in philosophy. And since Prof. Max Müller tells us that he has aimed in the present work, not so much to re-state the mere tenets of each of the six great systems which form the main divisions of Indian philosophical thinking, as to give "a more comprehensive account of the philosophical activity of the Indian nation from the earliest times," it is apparent how very necessary such a philosophical equipment must be for his purpose. And at the same time we may expect to find a work conceived in such a spirit full of a far more living interest than that evoked by the general dry-as-dust expositions of these world-old philosophies.

The first three chapters are devoted to a general Introduction to the Vedas and the Vaidic Gods, and to the general character of the common elements belonging to all six of the great schools. Chapters iv. and v. deal with the two Vedântas—the Uttara-Mîmâṁsâ or Vedânta proper, and the Pûrva-Mîmâṁsâ or Exegesis of the Vedas. Chapter vi. takes up the Sâñkhya system, leading on to the Yoga Philosophy of Patanjali, which is always co-related with it; finally in Chapters viii. and ix. the Nyâya and Vaisheṣhika systems are dealt with, and the work is completed by a fairly good Index.

In point of typography, get-up and general execution, the book leaves nothing to be desired; for the type is very clear, legible and not too small, the margins are respectable, and though the volume is perhaps just a little too thick and heavy for perfect comfort in reading, one cannot complain that it is excessively bulky for a work of this description. The price too is not excessive, and the volume is certainly one which should find a place on the shelves and receive careful study at the hands of every lover of India, of every student of Indian thought.

But I cannot resist quoting in conclusion one sentence from Prof. Max Müller's Preface, because it seems to me to admit implicitly, and even to a greater extent than he himself is perhaps aware, one of the most fundamental points for which theosophical students of Indian thought have so often argued. He writes: "The longer I have studied the various systems, the more I have become impressed with the truth of the view taken by Vijñâna-Bhikṣhu and others, that

there is behind the variety of the six systems a common fund of what may be called national or popular philosophy, a large Mânasa lake of philosophical thought and language, far away in the distant North, and in the distant Past, from which each thinker was allowed to draw for his own purposes."

B. K.

The Childhood of Hypnotism

Braid on Hypnotism. Edited, with an introduction, by Arthur Edward Waite. (London: George Redway; 1899.)

The introductory biographical sketch by the editor is an excellent piece of work, and sums up the position and influence of Mr. Braid, as a pioneer in the study of hypnotic states, in a very fair and unprejudiced manner. The life of Mr. Braid was an uneventful one, and the chief facts are easily disposed of, the only events of interest being connected with his investigations.

There are probably few men who have influenced modern thought and research whose writings are less read than those of the founder of later hypnotic study, and the reason for this is not far to seek. The style of writing is singularly unattractive and, what is more important, most of his writing consisted of papers contributed to medical journals, and consequently was of a scrappy and technical nature. It is rather surprising to find that a man of general scientific orthodoxy should have entered into such warm disputes as did Mr. Braid—sometimes with people who were not of a standing which rendered dispute altogether dignified. Mr. Braid also, in the propagation of his ideas, even gave public demonstrations to large audiences—a course now generally left to the travelling quack. In spite of this, however, his influence upon scientific thought has been considerable, and however much or little he may have really discovered, there can be no doubt that he was the chief means of inducing men of recognised scientific standing to study hypnotic phenomena in a careful manner. The marvellous side of the subject was so prominent in the minds of most of the earlier workers that the foundation of the phenomena in the nervous system of the subject was to a large extent overlooked. The attractive ideas of "magnetic" influence and the will of the operator were called in to account for almost everything.

It is not easy to determine exactly what Mr. Braid did or did not discover. He insisted most strongly that the temporary paralysis of certain nerves, especially those connected with the eye, due to tiring

or strain, induced the hypnotic condition. He showed that the mes merisers of his time were really, without being aware of the fact, employing this method, and he devised many experiments in illustration of his view. His own methods appear to have had remarkable success, even in cases where the ordinary mesmerisers had completely failed, and this, of course, increased, if possible, his confidence in his own explanations.

Some of the most interesting experiments dealt with the marvellous intensifying of the senses in hypnotic states, the sense of smell being apparently especially subject to such changes. Numerous articles were returned to their proper owners by blindfolded subjects, and other subjects would trace the course taken by one of the observers in passing to various rooms in the house. When the exercise of the sense of smell was prevented nothing could be done. Curiously enough, Mr. Braid was a devotee of "phreno-mesmerism," which at that time had some vogue amongst the less strictly scientific investigators but now is rarely practised. His experiments in this direction do not appear to have been conducted with the care displayed in most of his work, as it is evident that the possibility of suggestion was not sufficiently realised.

While the present volume is of interest, more especially from a historical standpoint, as a record of experiment it is also of considerable value to the student of hypnotism, theoretical or practical.

A. M. G.

Magazines and Pamphlets

Colonel Olcott is still among peaceful scenes in his "Old Diary Leaves" of the June *Theosophist*, with the exception of a small disturbance caused by the somewhat imperious order of his colleague to dissolve the American Board of Control which at that time existed. Lectures and building operations at Adyar occupied the Colonel to a large extent at this period of his story. Dr. Marques concludes his paper on "The Auras of Metals." A considerable portion of the *Theosophist* is devoted to an account of the unveiling of Madame Blavatsky's statue on "White Lotus Day," and to various letters and addresses from members who had known and learned from her.

In *The Prashnottara* for May and June the useful notes of Mrs. Besant's conversations at Benares are continued. The development of life through the lower kingdoms and the beginning of human life form the chief subjects dealt with in the present instalments. The

"Catechism of Hinduism" treats of the duties of a wife and a Kshattriya, of caste and other matters.

The *Journal of the Mahâ Bodhi Society* for June and July contains a long sketch, mainly historical, of the religious and social condition of India, entitled "A Pilgrimage to Ancient Indian Buddhist Sites." It is written, of course, from a purely Buddhistic point of view, and is not entirely unprejudiced, but it contains a good deal of instructive information and statistics.

The lengthy article on conscience in *The Theosophic Gleaner* is brought to an end in the June issue, which also includes an interesting letter from a Parsî member on some exploring expeditions in Central Asia which he proposes to undertake. He also, writing from Teheran, discusses the condition of Theosophy in Persia.

We have also received from India *The Sanmârga Bodhinî*, *The Sattva Sâdhani* and *The Light of Truth*, and from Ceylon *The Buddhist* and *Rays of Light*.

Almost all the answers in the *Vâhan* "Enquirer" for July are of substantial length, and the questions are in consequence not so numerous as usual. C. W. L. opens with a statement of the periods elapsing between death and rebirth, in reply to a question which rests upon a curious idea of a Hindu ascetic. The latter regards re-incarnation as almost immediate, and interprets the measure of years given in Theosophical writings as a measure of "yogin breaths"—a truly occult symbolism! G. R. S. M. writes on the Gnostic teaching of the human and divine natures in man, and the justifiability of hypnotic suggestion as a means of cure. The latter is an especially useful answer to a question which has disturbed many people. A. A. W. and B. K. reply to a pair of questions dealing with the apparently wasteful destruction of life which is found in nature, and S. M. S. answers a question of a psychic description.

Mercury for May gives a portrait of Madame Blavatsky as a frontispiece. Its opening paper is on "Planetary Influences and their effects upon Human Beings," the subject being treated from a theoretical point of view. Mr. Fullerton writes on "The Law of Karma" in a clear and intelligible manner, and a number of short articles complete the issue.

A large number of valuable translations is contained in the June *Revue Théosophique*, most of them continued from previous issues. Dr. Pascal's "God, Universe, and Man," also runs on, and is followed by an ethical contribution, entitled "Know Thyself." M. Largeris has

a poem on Madame Blavatsky, read on her memorial "White Lotus Day."

Theosophy in Australasia has accustomed us to some very extraordinary discoveries, as notified in "The Outlook," but one of those in the present number is more amazing than ever. The recent discovery of a ruined city in Arkansas about forty miles across and estimated by its discoverer to have contained eleven million inhabitants is indeed startling—if true! The San Francisco *Call* is responsible for this story, which does not yet appear to have penetrated this country. The paper on "Darwinism" is concluded, the writer contrasting his conception of occult teachings with scientific ones. W. G. John writes on the work and aims of the Theosophical Society.

Sophia for June is entirely composed of translations, all of which are of interest to the student. The new ones include Mrs. Besant's *The Future which Awaits Us*, and Mr. Chatterji's "Religion from a Scientific Point of View."

Theosophia, our Dutch magazine, keeps up its greatly improved standard, and forms an attractive as well as useful publication. Among the translations are an old article of Madame Blavatsky's, "What are the Theosophists," and "Tibetan Notes" from Abbé Huc's work, *Le Christianisme en Chine, en Tartarie et au Thibet.* "The Freethinkers of Islâm" is a paper on the Sûfîs, by C. Steevensz.

Teosofia for June contains two original contributions, "Consciousness, Objective and Subjective," by G. Aureli, and "The Aura and its various Types," by Decio Calvari. A number of answers are translated from the *Vâhan* "Enquirer."

A Japanese writer contributes a paper on "The Law of Causality" to *Philadelphia.* The paper treats the subject from a Buddhistic point of view, and is written in an interesting manner. Julio Lermina writes on "Liberty of Thought," and a number of translations make up the remainder of the magazine.

We have also to acknowledge the receipt of *La Lumière*, a Spiritualistic monthly of Paris; *The Literary Guide; Light; The Agnostic Journal; Humanity; Modern Astrology; The Psychic Digest and Occult Review of Reviews*, a new American Journal devoted somewhat indiscriminately to all kinds of occult matters; *Mind; The Metaphysical Magazine; The Christian Ideal*, an American reprint of a paper by H. E. Nichol in THE THEOSOPHICAL REVIEW; *The Arena; The Herald of the Golden Age; La Paix Universelle.*

Professor Fiske's important little work, *Through Nature to God*

(Macmillan & Co.), Mr. H. Arthur Wilson's *An Introduction to Theosophy* (*Mercury* Publishing Office, San Francisco) and *The Alleged Haunting of B——— House*, edited by Miss Goodrich-Freer and the Marquess of Bute (George Redway), reach us too late for notice this month. A.

In *The Saturday Review* there appeared some little time ago an interesting review of a lately published work (*Seelenmacht: Abriss einer zeitgemässen Weltanschauung*. Leipzig; 1899), of M. Wincentz Lutoslawski, the Polish scholar, whose *Origin and Growth of Plato's Logic, with an Account of Plato's Style and of the Chronology of his Writings* appeared two years ago and established his reputation as an authority on Plato. M. Lutoslawski preaches Theosophy—though he occasionally falls into error—whether he calls it by that name or any other, as may be seen from the following summary of his work by the writer in *The Saturday Review*:

Seeking, in a manner, to mediate between Belief and Science, and insisting that it is the province of the latter to know what is, not to assert that something cannot be, he maintains that a witness who would appeal to a supernatural, personal manifestation transcending ordinary experience, cannot be silenced in the name of science. We have to judge of his credibility by the experience we may possess of his earlier testimonies. There is, according to our author, no logical contradiction between believing and knowing. Even in the crucial example of the movement of our earth the Church ultimately gave way, seeing the matter lay outside its sphere, and the new knowledge did not hinder the existing religious faith. Nor is the scientist to be approved who attempts logically to refute religion and to expel religious interests from the mind of his pupil. Such being the position of the author, there is nothing to wonder at in his accepting telepathy (and kindred matters), nor in his reverting to the Polish "seer" Towianski and the mysticism of the poet Mickiewicz.

The soul, for our author, is the ego, to be distinguished from the body, her medium. Cerebral facts are not the cause of the movements of one's hands. The "thinking brain" is a myth as much as the "feeling heart" in the region of sentiment, and the inquiries made by the physiologists in the direction of the brain are shown to be inconclusive. The ego is the whole of the person, and every movement is preceded by a thought, the soul's will. The direction of movements only belongs to the brain and nerves, not the direction of aims. The ego is something different from all cells and atoms, and neither the hypothesis of the latter nor of the ether explains the action of the soul at a distance. And we constantly distinguish the permanence of

our identity, of our soul, on which are based our thoughts, feelings and wishes, from the changing phases which we experience. The word "soul," then, designates any being which feels, thinks or acts by means of moving a body in space. But the soul is not in space: space is in the soul. It is true that there are movements of the body which seem independent of our will. None the less this existence of the soul is more certain to me than that of anything outside me. The soul, in reality the only substance, can exist without certain portions of the body, nay, without the whole body itself. And it has no ancestors. This leads to the ideas of permanence, of pre-existence (in Plato's and Wordsworth's sense), of reincarnation, with our consent, of immortality—not the Pantheists' absorption into a more general being, but continuity of the personal soul. These things appear to our author not as fantastic mysticism, but as gnosis resulting from his definition. Nor does he reject the notion of an astral body, as outlined by Aristotle, taken up again by Paracelsus, and in our century by Fichte the younger. These are his supports, not the modern so-called Spiritualists and Theosophists from whom he turns sharply away, whilst he praises the Roman Catholic Church for having always upheld the reality of the spirits of the dead who appear to the living.

The property of the soul which is most evident to us, is its power. Certain souls are more powerful than others, and it is they who, in their freedom, upset the statistics that would show events of death, etc., as taking place from climatic and similar causes with a fatal regularity. Illness is a rebellion of the body against the soul. The question here arises, and is not answered by the author, who or what directs the body in this rebellion? A sudden strong impression can induce the soul to throw off a long-standing apathy or inertia of the body. Such events, however, can equally destroy health and life. And even suicide—which, in this book, is nowhere expressly condemned—is a proof of the predominance of the soul over the body. Miracles are not to be explained physically. They result from the action of the soul on another soul, or on any given body, and, of course, no distance is a hindrance to the activity of the soul. Events in the soul can create new physical forces and alter the whole organism more thoroughly than all physical remedies. This brings us near to the Peculiar People and American faith-healing. The existence of sub-souls may be admitted according to our author; they correspond to nerve-centres. A principal soul stands at the head of a hierarchy of sub-souls. At the side of one's own soul, one cannot but acknowledge the existence of the souls of fellow-men; then, in a descending scale, the souls of animals, of plants, nay, in a certain measure of stones. But there is also an ascending scale which leads us to Gods, or beings superior to man, and finally to God who animates and inspires our souls.

Printed by the WOMEN'S PRINTING SOCIETY LIMITED 66, Whitcomb Street, W.C.