THE
THEOSOPHICAL
REVIEW

VOL. XXVI MAY 15, 1900 No. 153

ON THE WATCH-TOWER

MANY Christian missionaries are undoubtedly very excellent people in many ways, and do admirable work in certain fields of labour, but few of them have any conception of the great problem to which they boast they have found a universal solution. Looked at from the standpoint of universal religion, which admits of infinite forms of worship, their general attitude to the cultured adherents of faiths more ancient than their own—faiths all equally given by God for the enlightenment of millions of their fellow-men—appears as little short of an impertinence. True it is that they can do much good among the ignorant and vicious, the savage and the depraved, but among the learned and virtuous, the cultured and devout, they have failed—and must fail.

Compassing Sea and Land

Let them but reverse the position, and they will see that this is but natural. What do they think of cultured minds in Christian lands who are converted to one or other of the great non-Christian faiths? And nowadays there are more of such converted to non-Christian faiths than of educated Brâhmans, Buddhists or Mahommedans converted to Christianity—and that,

too, with hardly any effort at propaganda on the part of Eastern missionaries, while Christian missions have expended hundreds of millions of pounds, and sent out hundreds of thousands of preachers and evangelists.

Surely they regard such "perverts" as lacking in head and heart, and traitors to the Christ? In precisely the same way are "perverts" to Christianity regarded by the "faithful" of other religions. The truly religious in every great faith are assured that that faith can satisfy them. They are all of them equally certain; Kṛishṇa or the Buddha, Mohammed or the Christ, is the one and only light, as the case may be, and this is all natural enough.

If, however, there were something so transcendently superior in Christianity, as our missionary friends so loudly claim, one would have imagined that less energy and money need have been expended on its behalf for such a poor return.

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Missionary Admissions

We have before us a special New's Year's number (for January and February, 1900) of a missionary publication called *Regions Beyond;* in it the editor sums up the century's missionary labours in the following words:

> The great victory of Christianity in the century just closing has been over the fetichism and animism of Africa, the South Seas, and of the North American Indians.

We should have thought that this was no great victory for the teaching of the Christ, which led captive so many of the most brilliant intellects of the highest civilisation of Greece and Rome some nineteen centuries ago. It is little to boast of, for any religion would have served the purpose equally well. It may be a "victory" for the "Christianity" of the missionary, but the victories of the Christ are won with more intelligent weapons. That these weapons are not in the hands of our missionaries is plainly evidenced in the following paragraph of the editor:

> But the hoary religions of the East, and the new falsehoods of the West, and the Mohammedanism that holds the centre, have scarcely been touched to outward seeming, despite all the labour bestowed upon them. To over-

throw them in Christ's name is the task that awaits us in the twentieth century.

What a mass of misunderstanding! When did the Christ teach his followers "to overthrow" the "hoary religions of the East"? And what are the "new falsehoods" of the West? Apparently Theosophy, which is endeavouring to bring back the knowledge of Christ's real teaching. And why this bitterness against Mohammedanism, except that it does admirable work in improving these same African savages?

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THAT the "new falsehoods" of the West refer to Theosophy—or rather the missionary's idea of Theosophy—is evident from another passage of this interesting editorial. The following, in spite of its misconceptions, is a frank admission of the working of the leaven of Theosophical thought:

The Working of the Leaven

The doors of India and Japan have been forced open. The Gospel has entered, but the Hindoo and the Japanese have passed out. They have carried their Buddhism in the guise of theosophy to England, France, Germany, the United States, and elsewhere. The "secret doctrine" is everywhere propagating itself—its tenets are diffused more widely than we think. Scarcely a novel or magazine can we take up that is not saturated with the spirit of Hinduism and the necromancy so strenuously forbidden in the Old Testament, "There's many a true word spoken in jest," and the half-playful references to "astral bodies," "reincarnations," and so forth cover a good deal of half-belief, without speaking of the dabbling in palmistry and astrology now so much in vogue.

Presumably "astral bodies" and "reincarnations" are samples of the "new falsehoods"; we ourselves were under the impression that they were very ancient facts and that the Wisdom of the Christ has much to teach us thereupon. But the whole paragraph shows how little the average Protestant mind can grasp the situation.

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THE ordinary Protestant is as a rule more of a Jew than a Christian; as such he holds above all other things that the Gods of the Heathen are *false*. Hence to enlist the prejudices of his sect against Theosophy he will have it to be Hindu or Japanese

The Teaching of Christ

—Heathen—therefore *ipso facto* false! This is a Jewish point of view—a point of view that earned for the Jews the unenviable repute of being the "haters of mankind"; it is the antipodes of the Christ's teaching which bids us love one another. The Roman Catholic is not so dull; he knows that the strength of Theosophy in the West lies in its efforts to revive the old traditions of Christianity—the doctrines which the Roman Catholic Church has condemned as heresy in her frantic task of endeavouring to limit the inspiration of God.

Our missionary friends, therefore, if they would not spend their time in vainly beating the air when they refer to Theosophy, should instruct themselves as to its real nature. Otherwise when they cry out "Lo! Heathenism, Buddhism, Brâhmanism—the enemies of Yahweh!"—they will be met with the answer: "Nay, the teaching of the Christ!"

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The Mohammedan Origin of the Jesuit Society

FROM a review of Hermann Müller's *Les Origines de la Compagnie de Jésus* (Paris; 1898) which appeared in *The Critical Review* for October, 1899, we take the following interesting theory with regard to the origin of the Jesuit Society.

The first half of the book is devoted to a new study of the founder and first General, Ignatius Loyola. This is most remarkable for the way in which the author works out the suggestion that Ignatius borrowed the *idée mère*, the guiding lines and many of the forms of his Society from Mohammedan sources and Mohammedan institutions. He turns inside out the Jesuit legend of Ignatius receiving the principles and constitution of his Society in a series of divine revelations at Manresa; and finds a hint of the true origin of the founder's idea in the well-known story of his prolonged interview and argument with a Mussulman cavalier as he rode to Manresa. The spirit which breathes in the famous *Spiritual Exercises* derived in part from Cisneros, but the organisation and method there inculcated are too closely parallel to those of the Mussulman monastic orders, such as *Chadelya*, to leave any doubt of their infidel source. M. Müller traces this parallelism in detail with regard to the very points which the Jesuits call the fundamental and essential characteristics of their Institute, *viz.*, in the following:—(1) The form of government and the nature of the obedience which the Society exacts from its members; (2) the method of initiation and training to which it submits its followers; (3) the various degrees of membership which it establishes and the "occultism" it practises; and (4) the object it pursues, and the confusion it induces between

the spiritual and the temporal orders. The parallels are very striking, as the following extracts from the Mussulman "rule" will show. "Thou shalt be in the hands of thy Sheikh (=General) as a dead body in the hands *du laveur des morts* (*cf.* 'perinde ac cadaver'). Obey thy Sheikh in all that he commands, for it is God himself who commands by his voice."

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The Ancient Name of Smith

WE hear much of the "power of names" in ancient Egypt and elsewhere, but who would have thought that "Smith" was pure Egyptian? In a note in *The Athenæum* for April 14th, on a list of names connected with the manufacture of beer, among the yet unpublished curiosities of the Petrie papyri, Professor Mahaffy writes:

There is one which appears regularly in the same form, and of which we can give no further explanation. It is the name Smith—unmistakably written Σμιθ. We have never found anything like it before, and it is surely worth telling the many distinguished bearers of the name that there was a man known as Smith in the twentieth year of the third Ptolemy, 227 B.C., and that he was occupied in brewing beer or in selling it. Is there any other English name comparable to this in antiquity?

THEOSOPHICAL ACTIVITIES

England

THE receptions which Countess Wachtmeister held so successfully at 28, Albemarle Street, on Monday afternoons, have been continued during April by a number of members, including Mrs. Tweedale, Mrs. Hunt, Mrs. Hogg and Miss Soutter. Most of these receptions were excellently attended, the drawing and lecture rooms being filled to their fullest capacity. Mr. Sinnett, Mr. Ward and other members have answered various questions on Theosophical topics during the time which was devoted at each reception to the special purpose of answering enquirers. The receptions have been in every respect a marked success, and the new rooms of the European Section afford an admirable opportunity for this most useful form of work.

Mrs. Sharpe visited the Brighton Branch on April 8th, and gave an address to a well-attended meeting which was much appreciated. In her lecture Mrs. Sharpe treated of the "Emotions."

Countess Wachtmeister in April visited Bournemouth and im-

mediately afterwards proceeded to Paris for the opening of the new Headquarters, returning thence to make a short tour through the South-Western centres.

The Manchester Lodge has lost the services of its indefatigable president, Mr. C. Corbett, by the death of his body from pleurisy. Our old friend and colleague was an indefatigable worker and in the forefront of all Northern activities. His familiar face will be greatly missed at the next Convention by his many friends, who were always sure to see him on such an occasion. More still will he be missed by his colleagues of the Northern Federation and most of all by the immediate circle of his own Lodge, over whose destinies he has presided for so many years.

We were about to begin this notice with the natural words, "We are sorry to report," but reflected that we have no cause for sorrow on his account, for he has done well. Further, we ought not to be sorry for ourselves, for that would be selfishness; but we do sympathise most deeply with those who most naturally sorrow for him.

The body of our old colleague was cremated, and we are glad to see that in almost every case the mode of burial chosen by our members is that by fire. It is undoubtedly the purest and fairest way of restoring our physical envelope to its original elements.

The President-Founder's Tour

On Easter day the President-Founder arrived in London from Paris and left the next day for Edinburgh. The first part of his European tour was devoted to visiting the branches in Italy and Southern and Central France. Colonel Olcott landed at Naples on March 7th, and spent about a week each at Rome, Florence and Milan; thence he travelled to France, stopping at Nice, Toulon, Marseilles, Grenoble and Lyons, and spending a day in Paris. He expresses himself as highly gratified with the general appearance of things and very gratefully acknowledges the kindness shown him everywhere by our members, among whom he has formed many new and very warm friendships. The outlook at Rome seems to be particularly promising, thanks to the tactfulness and intelligent management of Mrs. Cooper-Oakley, who is completing and expanding the work begun by Mrs. Williams and continued by Mrs. Lloyd. Theosophical ideas are fast gaining favour among the thinking classes and there has been a very considerable sale of literature. The vitality which now seems to pervade the Theosophical movement in France, and especially the branches of Paris, seems, in his opinion, to presage its ultimate wide extension.

Dr. Pascal, the General Secretary of the French Section, with the concurrence of his colleagues, has taken a commodious *appartement* (six rooms) on the Avenue Bosquet (No. 52) as the headquarters of the Section. The principal room will hold upwards of 100 persons, and its capacity was well tested to hear a *causerie* conducted by the Countess Wachtmeister and the President-Founder. Colonel Olcott during his stay in Italy and France delivered many lectures and held innumerable receptions. At the time of writing our venerable but most active President is visiting the branches in Scotland and the North of England, while other future tours are planned for him in Belgium, Scandinavia, Holland, Germany, the North of France and the West of England.

From Nice we have received a report of the Colonel's visit, from which we learn that he delivered four lectures, two in English and two in French: "Man and his Bodies," "Theosophy and what it teaches us—Karma and Reincarnation," "The Masters," and "Religions and Theosophy." The President especially delighted the members by his reminiscences of Madame Blavatsky, and Theosophic Nice is of the opinion that "il serait à désirer que chaque hiver on y vit la présence de quelques uns de ceux qui dirigent avec tant d' autorité et de succès le Mouvement Théosophique."

We have received further reports of the President-Founder's activity, and also of Mr. Leadbeater's tour in Holland, but too late for insertion.

Rome

At Rome Mr. J. C. Chatterji has delivered two lectures on the *Mahâbhârata*, or the Story of India's Greatest War, at the Hotel Marini; the proceeds were forwarded to the Fund for the Sick and Wounded. We append the analysis of the two lectures to show the treatment of the subject:

"i. What the Hindus say about India 5,000 Years ago and its social, political and religious Condition, illustrated by Stories from the Mahâbhârata.—India's Place in the History of Man.—Invisible Causes of the War.—The contending Parties.—Apparent Causes of the War.—Mediation of the Deity Incarnate.—Fight inevitable.

"ii. On Kurukshetra, the famous field of Battle.—Review of the Armies and their Generals.—Grief of Prince Arjuna, the Commander-in-Chief of the righteous Party.—Is War always an Evil?—Vision of Arjuna.—The Fight.—Gates of India opened to the outside Nations.—Consequences of the War down to the present Day.—

How the Hindus relate the Ancient War to the British Rule and their Vision of the Future."

U.S. of America

"Our beloved General Secretary, Mr. Alexander Fullerton, of New York City, has moved to 46, Fifth Avenue, and writes that he is now established in his new and very comfortable quarters. May he long live to administer the affairs of the Section with the honesty, liberality and justice which so essentially characterise his work.

"A leading Chicago daily paper, *The Chronicle*, has agreed to publish in its Sunday edition a series of articles on the ancient religions. These articles will be furnished by Mrs. Havens, one of the most ardent and indefatigable workers in the Theosophical Society in Chicago. Much work of this kind can be done in the newspapers in America, especially in the West, as we develop more members who have the ability and time to devote to the work.

"Mrs. Buffington Davis spent two weeks in San Francisco, then visited Sacramento, and subsequently Seattle, Washington. She is to visit several other cities in the north-west, and returns to Minneapolis about the first of May. Mrs. Davis will come to Chicago for the Convention, which opens May 20th.

"Miss Houston has unfortunately been obliged to give up her work on account of illness, and will remain for the present with her sister at Redlands, Calif.

"A new branch has been formed at Omaha, Neb., by Mr. Titus, who is now working in other Western centres. He expects to return to Chicago in time for the Convention.

"Another new branch has been organised at Corry, Penn., as the result of the persevering work of Mrs. Helen S. Johnson, formerly of the Topeka Branch, assisted by a visit from Miss Walsh last autumn. Miss Walsh is still in Boston, and will probably spend the summer in the East.

"Mr. Randall, President of the Chicago Branch, is now at East Las Vegas, New Mexico, giving lectures and class lessons under the auspices of the small but earnest Branch there. He returns to Chicago at the end of April. Preparations for the Convention have already begun, the delegates in Chicago having been elected and the committees on entertainment and reception appointed."

THE IDEAL PHILOSOPHY OF LEIBNITZ

1. THE philosopher Leibnitz was born in the year 1646 and died in 1716, having lived a life of almost unparalleled mental activity in nearly every department of human knowledge. He was distinctively the father of German philosophy. It may also be justly said of this great thinker, that in his massive mind lay the seed-principles of the whole of that modern movement known as German Transcendentalism.

He very early gave evidence of precocious genius. At the age of fifteen, when he entered the University of Leipzig, he was familiar with the Latin and Greek languages, acquainted with the poets and historians of antiquity, and well versed in philosophy. At the age of twenty he had published a dissertation on philosophy, a mathematical treatise, and several legal treatises. He had a wonderful memory, what he once fairly grasped being always at his command. He was a prodigious worker, often spending whole days and nights in succession in the most severe mental studies, taking only occasionally an hour or two of sleep.

He shares with Sir Isaac Newton the glory of inventing the differential and integral calculus. His principle of pre-established harmony, teaching the perfect order and unity of the universe; his well-known theory of innate ideas, teaching the capacity of man to perceive necessary and eternal truths; and his splendid system of philosophical optimism, teaching that everything is for the best in the best of possible worlds, have had a wide and important influence on the ethical and religious thought of modern times. He easily ranks among the six greatest thinkers in the history of European philosophy—Plato, Aristotle, Spinoza, Leibnitz, Kant, Hegel.

His genius was of a very comprehensive or universal order. He was statesman, diplomatist, historian, mathematician, logi-

cian, physicist, psychologist, theologian, and speculative philosopher. Frederic the Great said of him that he represented in his single personality a whole academy of learning. There is scarcely a single problem of modern thought which was not investigated by the mind of Leibnitz, and in the treatment of which he was not, to a certain extent, the pioneer. But he was by no means a mere student and philosopher. He was a man of the world, intensely interested in all the great practical and political affairs of his time. Princes and nations were glad to avail themselves of his distinguished services, and were eager to confer upon him all possible honours. "In a large sense," as one writer says of him, "his career belongs to the history of Europe." His whole life was an unusually brilliant and successful one—perhaps largely due to his well-known unbounded optimism, by which he had allied himself with the universal Law of the Good.

From the thirty or more principal philosophical works of Leibnitz one might select these three as perhaps the most important, namely, the *Monadology*, the *Theodicea*, and the *New Essays concerning the Human Understanding*. The first unfolds his famous system of idealism and is one of the most compact and profound metaphysical essays in existence; the second, the treatise on theology, gives his views on the Being of God, the method of the divine government of the world, and the great problem of the existence of evil; and the third is an able criticism of the philosophical teachings of John Locke.

2. Leibnitz belongs to that school of philosophy known as the spiritual or transcendental, as distinguished from the sensational or empirical. Speaking generally, the spiritual or idealistic school of philosophy is characterised by four great central doctrines. First, it believes in God as divine and universal Spirit, ground of all life, all being, all phenomenal manifestation. Secondly, it recognises the existence of a spiritual and immortal ego or divine Self in man, always to be distinguished from his unreal, phenomenal self. In other words, it holds that the roots of man's being are in spirit and not in matter; that he is not in and of the dust of the earth; he is in and of God. Thirdly, the idealistic school of philosophy teaches that there are in man's

nature certain primary intuitions, or first principles of knowledge, given in the constitution of the soul—apart from experience in space and time—unfolded indeed through experience, but not derived from it, as the empiricists teach. Fourthly, this school of philosophy advocates, as a rule, the freedom of the human will—not the will of the lower, natural, sensuous man, but the will of the higher, spiritual, real man, resting in the universal Mind of God.

These four fundamental principles were, of course, characteristic of the philosophy of Leibnitz. As to the freedom of the will, he teaches that true freedom proceeds from character, the inner and essential nature of the man; and the greatest freedom flows from the largest wisdom. No soul is determined by any power outside of itself. Each soul is a little divinity in its own sphere. It is always in a state of change, desire, outreaching activity, and this perpetual change is its life. But *its own* preceding states have determined its present conditions, and these present conditions are to determine largely the future.

3. Let me now proceed to an exposition of Leibnitz's famous system of Idealism. All is mind, there is no matter, proclaims this philosopher. The underlying reality of the universe is wholly spiritual, not at all physical. Material substance having material properties—all this is but subjective appearance, illusion, confused modes of sensible apprehension. Not only are the secondary qualities of matter non-existent, but the primary as well. Extension, figure, solidity, motion, as commonly apprehended, are wholly unreal. All cosmical corporeal substance, all cosmical material laws, are phenomenal manifestations. The laws of nature are the laws of universal mind. The mighty dream-fabric of the material universe, as such, dissolves away into nothingness, and Mind or Spirit is sufficient to explain all things. To him who knows, to him who has insight, to him who penetrates within the external husk of nature, all is a system of divine and living energies.

In the philosophy of Leibnitz the ultimate atoms of the universe, instead of being infinitesimally small material bodies, are souls or living intelligences. The atoms are no longer physical, but metaphysical. Instead of having the property of ex-

tension, they are unextended points of being. The genius of Leibnitz could not rest content with the old corpuscular or atomic theory. His mathematical mind forced him to carry on the division of the atoms to infinity. In this way he saw that the atoms must lose the property of extension altogether and retain only the property of resistance. In other words, they resolved themselves into centres of force. Their extension in space was reduced to zero. This dynamical solution of the problem of matter has been a favourite one among our modern physicists. It has been insisted on by Boscovich, Faraday, Spencer, and many others. But Leibnitz saw into the heart of reality more deeply than this. He saw that the essence of the cosmical atoms was not only force, but intelligent force. He saw that they had an infinite depth of inner life, that they contained potentially, or coiled up within themselves, the supreme attributes of Mind. While he took away from them the dimension of extension in space, he gave back to them a new and wonderful dimension in the direction of pure metaphysical Being. These ultimate spiritual or metaphysical atoms, these soul-entities filling the universe, Leibnitz called *monads*.

In modern times the two eminent German philosophers, Herbart and Lotze, have advocated, with certain special modifications, this same kind of idealism taught by Leibnitz, namely, the idealism of the metaphysical monads or spiritual atoms.

Let us now consider more particularly the nature of these metaphysical atoms of Leibnitz. They are, of course, without position or distance from each other. For us only is there the appearance of an aggregate or extended mass. The monads themselves are immaterial, unextended, invisible, and imperishable. Their number in the universe is infinite, and no two of this infinite number of monads are precisely alike. They are endlessly diversified, as are the blades of grass, the leaves of the tree, the pebbles on the shore. The differences characterising these monadic entities arise from the fact that they are at different stages of evolution. Ranging from the lowest to the highest, they are all on the march up the royal heights of knowledge and power. Striving ever after a larger and more perfect self-

realisation, in this way they enter more and more completely into an understanding of the universe and God. All changes, unfoldments, progress, take place, not through external influences, but only through internal energies—through the splendid potentialities of being resident in the nature of each monad.

There are inherent in the nature of every monad, according to Leibnitz, two very important faculties or powers of mind. These are *perception* and *appetition* or *desire*. The faculty of perception means the faculty of knowledge, means the capacity to unfold gradually the inner potentialities of one's being. Perception does not always, however, imply *conscious* intelligence. The intelligence may be merely potential, unmanifested, ready to be evolved. It may exist in the form of unconscious or subconscious mind. Perception, in the philosophy of Leibnitz, may be defined in another way. It is that power, gradually unfolding in the monad, of representing in itself, or mirroring, the whole universe. There is an infinite number of grades of perception, ranging from the lowest to the highest. In the highest grade of monad to which all are tending, perception becomes clear, and all confusion disappears. Knowledge then becomes rich and royal and universal. In this system of philosophy, it is to be especially noted that there are far higher and nobler spiritual monads or intelligences than human souls. They range upward from man to God, the supreme and perfect Monad of monads. In other words, there is no break in the splendid continuity of life and being in the universe. This is a most suggestive and far-reaching idea of our philosopher, and is doubtless profoundly true. It is most reasonable to believe that in this mighty universe of God there are innumerable planes of being, each the home of its own special order of intelligences, and that there are beings as far above us in powers of mind and heart as we are above the lowest forms of animal and vegetable life.

But that other faculty of *appetition* or *desire*—what of its nature? It means an endless longing and striving after progress, unfoldment, attainment. All monads, all created substances, are, in this philosophy, active and not passive. Activity, energy, striving, growth—these constitute the very essence of all monadic entities. The name substance cannot properly be

applied to that which is passive and inert. The whole Leibnitzian philosophy is an exposition of *dynamism* in the universe.

Here we have before us a magnificent system of evolution—anticipating the great modern doctrine of evolution as taught by Darwin and Spencer. And the theory of Leibnitz was strongest in the very points where the Darwinian theory is weakest, namely, in the recognition of the inner, potential factors of growth and development. The Leibnitzian evolution is from within outward, from interior fountains of causation, or potentialities of being, which are all-determining. The Darwinian system of evolution lays far too much stress upon the outer factors, the external modifying conditions. The laws of heredity, variation, the struggle for existence, and natural selection, are not the real causes of growth, unfoldment, evolution; they are simply the conditions through which the inner spiritual energies of the cosmos realise themselves in space and time. And the best scientific thought since Darwin is recognising more and more the importance of that great principle for which Leibnitz contended, namely, that all that which has been evolved in manifestation was first involved in Being, and that an inner divine intelligence has directed the whole stupendous process of human and animal development. The philosopher often sees more deeply into the heart of reality than the scientist, because the latter concerns himself chiefly with those outer phenomena which lie in the realm of effects, not in the realm of causes.

Profoundly significant is that unique doctrine of Leibnitz that each individual monad mirrors in itself, or represents, though imperfectly, the whole universe of reality. A most wonderful conception is this! How grandly it exalts the nature and dignity of the soul! Each soul is a centre of all things, a microcosm or little universe. In it is contained ideally the perfection of the Whole. All that ever has taken place in this vast cosmos, all that ever will take place, may be clearly read in each particular monad by him who has the power to see things as they are. All that the various monads perceive dimly and confusedly, God, the supreme Monad of monads, knows with perfect clearness and distinctness. Were it not for the passive, the imperfect, the material element in the monads, each would

be a God. But in this case there would be no organic unity, no reciprocal influence or connection among the monads, no universe of growth and progress. As at present constituted, there is the greatest possible unity plus the greatest possible variety in the mighty spectacle of creation. "The soul," says Leibnitz, "would be God if it could enter at once and with distinctness into everything occurring within it." But it is necessary "that we should have passions which consist in confused ideas, in which there is something involuntary and unknown, and which represent the body, and constitute our imperfection." In other words, it was thought best, in the eternal wisdom of God, that there should be a stupendous system of cosmical evolution—the gradual unfolding to consciousness of that sublime reality which is at the heart of all existences.

According to the ideal philosophy of Leibnitz, matter, motion, space, and time are only phenomena. They are not absolute realities. Are they then wholly non-existent? Are they no more than passing dreams or empty illusions? Have they no reality whatsoever? Yes, certainly, they have *relative* reality. They are real enough on the plane of the senses. They are real enough as modes of consciousness—as our present, imperfect interpretations of that which is spiritual and eternal. Space, time, matter, and motion are relatively real, but not absolutely real. Like Berkeley and the great idealists generally, Leibnitz would maintain that the reality of sense phenomena consists in their steadiness, orderliness, and coherence. There is a magnificent cosmical order depending on the universal Divine Intelligence and Will. But metaphysically, in the absolute sense, in the last analysis, from the Divine stand-point, all is mind, there is no matter. It would be well, I think, for the disciples of the New Philosophy of Health carefully to observe this philosophical distinction between relative and absolute reality, and it would save them much confusion of thought and popular misunderstanding.

When these astounding theories of Leibnitz as to the ultimate nature of the cosmical atoms were first given to the world, about two hundred years ago, they must have been received as the wild speculations of a metaphysical dreamer, utterly un-

worthy of credence by all sane men. But the strangest thing about it all is the fact that modern science is now beginning to confirm, in a striking way, the precise contention of this eagle-eyed philosopher. The best scientific thought of our time is coming rapidly to the conclusion that all matter is ensouled. It is coming, in other words, to regard the ultimate chemical atoms and molecules as psychical in their nature, that is, as endowed with sensation, capable of feeling each other and responding to mental stimulus. This is the view of Ernst Haeckel, sometimes known as the great modern scientific materialist. This theory has also been advocated by W. Max Wundt, greatest of living German physiological psychologists, who emphasises greatly, however, the psychical factor, rather than the physical, in the nature of the atoms, thus approaching more nearly the thought of Leibnitz. Very much the same view was held by Professor William Kingdon Clifford, who originated the conception of *a universe of mind-stuff*, and also by the late Dr. George J. Romanes, the eminent British naturalist. According to this interpretation of the ultimate constitution of matter, which I am now considering, the atoms are psychical and the cells are living intelligences.

Professor Tyndall may have been right when he said some years ago that every form and quality of life were contained potentially in matter. But this could be only because the primal cosmic substance is essentially mind, containing all the potentialities of mind.

In the coming century science, in the course of her tireless investigations, may take one further step in this direction of idealism. She will probably discover, through her subtle experimental processes, that all the ultimate cosmical atomic entities are not merely ensouled, but that they are souls, in other words, metaphysical monads. Of course, in this case, we should have no material universe at all, save in appearance. We should have only one infinite ocean of Life, one boundless universe of spiritual reality—just such a universe as Leibnitz conceived to be the true and only one.

The eternal reality of spirit and the essential unreality of matter have been taught by the world's greatest thinkers in all

ages. This is the teaching of the ancient and venerable Vedânta philosophy of India. This is the teaching of the subtle psychology of the great Gautama Buddha. Consciousness is all. Matter in all its phases is purely phenomenal, manifesting that supersensuous essence which is rational or spiritual. The eternal reality of spirit and the essential unreality of matter have been taught by Parmenides, Plato, and Plotinus; by Spinoza, Berkeley, and Emerson; by Kant, Fichte, and Hegel.

In this philosophy of Leibnitz there are certain spiritual correspondences, answering to certain material properties and laws. In the outer world of phenomena there is extension; in the inner noumenal world there is the perfect continuity of the monads. In the outer world of physics there is motion; in the inner world of the monads there is that ceaseless energy or activity which constitutes their very essence. In the outer material realm there is resistance or inertia; in the inner spiritual realm there is passivity or absence of complete activity, arising from lack of true knowledge. In the outer world of shadows we find resistance or impenetrability as a property of bodies; in the inner world of substances and realities we find the endless persistence or individuality of the monads. In the outer world is space; in the inner world is the ideal relation of co-existence.

Let me here repeat and summarise some of the main positions in this Ideal Philosophy. The underlying reality of all matter is spiritual intelligence. Its phenomenality arises from our inability to apprehend the entire spiritual or metaphysical character of the cosmos. That which is apprehended by the monad in a confused and passive manner constitutes its body. The material world, considered as passivity or imperfection of development in the monads, is not absolutely opposed to spirit, but is rather the infinite potentiality of spirit, capable some time of realising its sublime spiritual quality, activity, and divinity, now simply lying latent or unrecognised.

What a magnificent and inspiring thought is this of Leibnitz, that there is no point of so-called space which does not represent, in a profound and true sense, the entire universe of reality, activity, and knowledge! In what a world of glory are

we living and we do not know it! What we already apprehend is as nothing compared with that which is. We are not determined by our environment; we create our own environment. Such as we are at any stage of our unfoldment, so is the appearance of the universe to us. In us, in deep reality, are the fountains of causation; in us is all the power there is. Remove the veil of "mâyâ," or ignorance, remove the passive or material element from the consciousness of the monad, and the one infinite universe of reality stands revealed, the one infinite Life of God is realised.

The correspondence between this philosophy and some of the more radical teachings of the New Philosophy of Health is perfectly evident.

It ought also to be said here that Leibnitz anticipated all that is most vital in modern psychological researches into the nature and influence of the *subconscious mind*, wherein, as he clearly saw, rests the larger part of our mental life. The subconscious mind, in the philosophy of Leibnitz, was the realm of the *petites perceptions*—that half-conscious, half-illuminated, yet infinite, background of the human soul. Through this mind we are, as he taught, connected with all parts of the universe and receive impressions from all. These are his words: "Each soul knows the infinite, knows all, but confusedly. As, in walking on the sea-shore and hearing the great noise which it makes, we hear the individual sounds of each wave, of which the total sound is composed, but without distinguishing them, so our confused perceptions are the result of the impressions which the whole universe makes upon us. It is the same with each monad." Again he says: "It is through these minute latent perceptions that the present is big with the future and loaded with the past; that all things conspire together; and that in the smallest substances eyes as piercing as those of God might read the whole series of events in the universe. . . . These unconscious perceptions also mark and constitute the individuality of each person, through the traces which they preserve of his former states as connected with his present being; and they might be observed by a superior intelligence, even when the man himself had no express remembrance of them."

In these exceedingly suggestive ideas of Leibnitz we may be able to find a very good explanation of some of the mysterious psychological phenomena of *multiplex personality* of which we have heard so much in recent times. Furthermore, if each ego has within itself a more or less imperfect knowledge of all its past experiences through evolution, and indeed of all that has ever taken place in this vast universe, then a great flood of light is thrown upon the phenomena of Modern Spiritualism. It may readily be seen, I think, how the psychic or medium may obtain very much, if not all, of her knowledge without the aid of the returning spirit friends. It should also be observed that this doctrine of Leibnitz as to the existence of the unconscious or subconscious perceptions has anticipated, to a large extent, certain well-known modern researches into the nature and phenomena of the so-called *subliminal self*. What is this subliminal self but that vast background of our existence which lies beneath our ordinary waking consciousness, and by which we are connected with the whole universe of reality?

According to the Leibnitzian philosophy there are three great classes into which the monads may be divided.

The first class compose the so-called material objects. The consciousness of these lower monads is dormant. Therefore material objects seem to manifest only physical properties. The monads composing them are very undeveloped.

The second class of monadic entities are those composing the souls of plants and animals. The consciousness of these is indistinct, but not dormant. They are all marching on toward the higher and clearer consciousness of men. This strange doctrine that plants have souls is now practically accepted by modern science—the psychic difference between plants and animals being recognised as simply one of degree. This was the precise idea of Leibnitz.

The third class of monads, much more highly developed, constitute the souls of men. These have at length arrived at a clear and distinct consciousness and have become capable of manifesting the nobler and diviner faculties of the human spirit. And yet even now, at this stage of our development, we are but infants as compared with the grandeur of our true being

—the as yet unrecognised capacities of the Self. St. Paul was right when he intimated that we are to be filled unto all the fullness of God. All good things indeed are ours now.

Having considered the nature of the central souls of the plants and animals, what now shall we say of their bodies? It is the teaching of Leibnitz that the bodies of all plants and animals are composed of myriads of inferior, that is of less developed monads, all obeying the behests of the supreme, co-ordinating principle, the soul of the organism. Just so with the human body. It, too, is composed of myriads of monadic entities collected about the spiritual ego, which is the true man. These inferior monads are arranged into groups or systems, each system having its own governing intelligence. Each organ of the human body is such a monadic system, dependent on and subserving the interests of the general organism. Each organ forms a little kingdom with its king, co-operation being secured by *the pre-established harmony*—the order and unity of the cosmos. Herein are set forth some of the profoundest mysteries of biology, physiology, and psychology. Modern scientific researches are tending in this same direction indicated by Leibnitz, whose views, I have no doubt, will yet be fully confirmed, as they have been in so many other instances.

It must not be supposed that this grouping of inferior or undeveloped monads about the central souls of men and animals to constitute their bodies is a grouping that exists in outward space. It appears to be spatial and extended to us. But we must remember that both space and time are but modes of mortal consciousness—our ways of apprehending the invisible realities and their interrelations. That every portion of matter is filled with souls or monads means that there is an absolute continuity of spiritual principles. So also, when it is said that the central soul of a plant or animal is the governing intelligence in that body, the meaning is that this control is not immediate and direct, but mediate—through those eternal laws of correspondence which have been inwrought into the universe.

The philosophy of Leibnitz favours the doctrine of *reincarnation*, as taught in ancient and in modern times. He holds that all souls or monads, whether belonging to the mineral, vegetable,

animal, or distinctively human kingdom, are as old as the world. They eternally exist as souls in the cosmos. Birth and death are but changes in their states or conditions. No souls are ever newly created through any of the ordinary means of production. At death our bodies are merely resolved into their component parts—the elementary monads. These ultimately form new compounds, passing through higher and higher stages of existence, in accordance with the eternal laws of progress. The souls or central monads of human beings, before arriving at their present advanced condition of rational self-consciousness, have passed through a long and unbroken series of inferior orders of being. "I believe," says Leibnitz, "that the souls of men have pre-existed, not as reasonable souls, but as merely sensitive souls, which did not reach the supreme stage of reason until the man whom the soul was to animate was conceived." After the dissolution of our present bodies, our souls, according to this philosophy, will pass successively into other corporeal forms, carrying with them higher energies, larger and nobler thoughts and aspirations. Lying latent in each soul are always the dim, subconscious memories of all it has learned and experienced in its previous earthly lives. Ultimately all this dimly perceived past will become clear and open to our conscious understanding. So the soul ever ascends through that infinite scale of being whose goal is universal consciousness—godlike power and freedom. From unconscious inorganic substance, through countless eons of time, to celestial cognition—absolute love and wisdom. Such is the law. All this last is the precise teaching of Modern Theosophy.

All spiritual being is in man—that is Emerson. The human spirit represents the Infinite Spirit—that is Leibnitz. All truth is in the soul of man—that is Browning. God and man are one—that is the thought of Jesus. "Thou thyself art that ocean of light and love, infinite, absolute and eternal"—that is the essence of the Vedânta philosophy. We have a perfect right to say: I am wisdom: I am love: I am freedom: I am power: I am in and of Universal Being: I am one with the eternal Law of the Good. By using these sublime affirmations of spiritual reality understandingly and persistently, in the face of all

appearances to the contrary, the soul grows rapidly into the realisation of its divinity—including its health or wholeness, happiness, and true prosperity. Such is the teaching of the New Philosophy of Health. It has brought out a principle just here—that of *ideal suggestion*—which is of the most profound and far-reaching significance; a principle whose general application will do more to moralise and spiritualise the race, elevate it in the scale of being, and bring it into its true dominion, than a hundred other agencies combined.

E. M. CHESLEY.

(TO BE CONCLUDED)

THE STORY OF LÎLÂ

SUMMARISED FROM THE UTPATTI-PRAKARAṆA OF THE YOGA VÂSIṢHṬHA*

THE very instructive, but also at times very obscure, story which is here given, can scarcely be followed at all without a few hints. First, it must be understood that a "universe" exists only in relation to those who belong to it, *i.e.*, to those who, being formed of the same materials as itself, are able to respond to the vibrations of which it consists. To them the universe is "existent" and has "form." To all others it is "non-existent" and "formless." Universes interpenetrate each other, but each is "enclosed" from all others by virtue of the limitations of the percipient beings belonging to them. As all of the physical universe that a man perceives is enclosed in the small space of his eye, so is the whole physical universe enclosed within the eye of percipiency common to all consciousness related to it. The universe of the astral plane exists and has form for the inhabitants of that plane; to them the universes of the physical and mental planes are non-existent and formless. So with each plane in relation to the others. By the highly developed inhabi-

* See the June and July numbers of this REVIEW (vol. xxiv., pp. 364 *sqq.* and 420 *sqq.*), and also the November and December numbers (vol. xxv., pp. 243 *sqq.* and 347 *sqq.*), and the March number (vol. xxvi., pp. 37 *sqq.*).

tant of the higher mânasic levels the different planes can be called into visibility, and then the physical plane, by reason of its limitations, appears as the smallest and most restricted, a mere "corner" of the vast thought-universe.

Secondly, the universe consists of thought-stuff, Âkâsha, of vibrations of consciousness. It is the Idea of its Logos—nothing more. All types of matter are modifications of the Âkâsha, and consist of slower and smaller vibrations of it in a descending series. Thirdly, Time and Space represent the conditions imposed on our consciousness by the Logos. If He is thinking ideas in succession, we are conscious of time and see evolution; when He thinks of the whole simultaneously, the worlds roll up, and time is not. We measure time externally by the response of consciousness to the slow and small vibrations that impress us as "physical matter," but when we change our perceptive capacity, time changes with it, *e.g.*, we may experience years of astral consciousness in a moment of physical time. Fourthly, according to our perception so is our sense of "reality"; that is "real" to us, to which our consciousness at the moment is responding.

These general ideas must be kept in mind in reading the story of Padma and Lîlâ, as a knowledge of them is taken for granted throughout.

The life-story is on three planes, the physical, the astral, and the mental. The opening scenes are on the astral, whereon have been built, by the action of desire in a previous physical state, all the fair surroundings of the joyous existence of Padma and Lîlâ. The story opens in "Summer-land," and Padma and Lîlâ are in full enjoyment of the astral life, surcharged with passionate emotions, tasting all the delights longed for by Vasishṭha and Arundhatî—their former selves—on earth.

Additional notes in brackets are added through the story as hints to the careful student to guide him through the intricacies of the maze.—A. B.]

There reigned once on the earth a king bearing the name of Padma. Lîlâ was his queen. Great was the love between them. In parks and forests, groves and leafy arbours, beds of flowers and houses made of tender creepers, in royal palaces and artificial lakes, on mountains covered with the sandal-plant and

full of the voice of the cuckoo, amid dark woodlands, and in open glades and smiling lotus-beds and trees fruit-laden, amongst bright waterfalls and showers of sparkling spray and slabs of crystal, they day after day enhanced their mutual love and happiness with enjoyments tender and refined, with stories, games and riddles, poems, recitations, dramas, scenes of town and country, wreaths of flowers and gems and graceful ornaments, swings made with strings of flowers, journeys by boats, horses and elephants, sports in the water, song and dance, and dalliance and the luxuries of music from the Muraja and theVîṇâ.*

Long years passed away in these enjoyments, and then a care shadowed the beautiful brows of the queen. "Dearer to me than life is my husband," so she thought. "How may he become immortal? How may I remain for ever with him? So shall I endeavour, with Japa and with Tapas,† that never shall my husband's face fade from my sight."

And she consulted with the aged Brâhmaṇas, aged with knowledge, aged with Tapas, aged with many sciences. One answer only they returned to her with one consent: "All else may be attained, O Lady! A mortal body never may be made immortal."

With aching heart did Lîlâ ponder this. She thought: "If I die before my husband it were well, and I were free from pain. But should he die before me, then shall I do so that his Jîva may not pass out of the limits of this palace."

With this resolve she made Upâsanâ‡ of Sarasvatî, and, unknown to her husband, worshipped her in the ways laid down by the Shâstras. By hard austerities and strong self-discipline she pleased the Goddess of Speech and Wisdom, and the Goddess appeared to her and spoke: "I am pleased with thy unbroken Tapas and thy Bhakti to thy husband. Name the boon thou seekest."

Lîlâ answered: "O Mother of the worlds! Thou that dispellest the gloom of the heart as the sun the gloom of the outer world! if Thou art pleased with me, then give me this—that if

* Indian musical instruments.

† Repetition of mantras and penance

‡ Worship.

my husband die before I pass, his Jîva may not quit the limits of this palace. And give me this also, that when I pray to see Thy holy form, I may have sight of it and be not disappointed."

"So be it," said Sarasvatî, and disappeared.

The wheel of time rolled on and what the queen had feared did come to pass. They brought to her one day that much-loved body of her husband wounded to the death in a great battle with unrighteous kings who had invaded the country wrongfully and been defeated, but at the cost of his own life, by Padma. Sad was the state of Lîlâ to behold him. Now crying and now silent with despair, like one demented, shrinking like the Nalini* flung out of its water-basin, fading like the lamp flame fallen from its feeding-cup, she came near unto dying too.

Sarasvatî had pity on her plight and came and said: "Take thy husband's body, Child! and lay it on a heap of flowers. The flowers shall not fade, nor shall the body. His Jîva shall not pass out of this palace, and he shall rise again to give thee joy!"

That rain of tender words revived the dying Lîlâ as the first showers revive the dying Shaphari,† in the lakes dried by the summer sun. She hastened to obey these orders, and at the middle of night, sitting beside the corpse, she sought again with her whole soul the feet of the bright Goddess. Sarasvatî appeared and Lîlâ asked her: "Where is my husband, Mother? What is he doing? Take me to him. I cannot live without him."

The Goddess said: "O Child! there are three spaces, the Common one, the Chittâkâsha and the Chidâkâsha.‡ The last

* Lotus.

† A kind of small fish.

‡ Âkâsha in which intelligence works and that modification of the Âkâsha which is the medium of mind.

[The three spaces are the three worlds, physical, astral, and mental; all are formed of mind-stuff, but the third is subtler than the others, and in its nature more akin to that in which the creative Consciousness works than are the other two. Padma had passed on to the mental plane, and was ensheathed in the matter of that plane. If Lîlâ would find him she must free herself from the denser matter in which she was herself ensheathed, and then she would become conscious of, because responsive to, his world, and would again be in his presence. She accordingly, we find in the next chapter, entered into meditation, and left her astral and mental bodies; clothed then in the Kâraṇa Sharîra she could range the mental plane at will.]

is subtler than the other two. That which thou seekest, being composed of sheaths of Chidâkâsha only, can be seen and felt though non-existent (to thy present view) by meditation on that Chidâkâsha. That which lies midway in the passage (swift as the wink of the eye) of Savṁit,* from one place to another, that is Chidâkâsha. If thou canst fix thyself in the contemplation of that to the obliteration of all other ideas, then shalt thou attain without a doubt the state Sarvâtmaka,† that is the underlying basis of all. This state is not realised except with the total non-existence of this Jagat.‡ Thou shalt realise it by my favour."

The Goddess disappeared with this and Lîlâ passed with ease into the state of Nirvikalpa Samâdhi.§ As a bird its cage when the door is opened, she left behind her body and Antaḥkaraṇa|| and there in the space enclosed by that same palace she saw her husband seated on a throne high in the midst of thronging chiefs, receiving embassies and messages, directing state affairs and wars and expeditions, listening to Veda chants and music, honouring Ṛishis, and ordering the building of new forts and cities. She saw in his great court and all about it old faces, the faces of those she used to see in her other body in the capital of the living Padma. She also saw new faces she had never seen before. She went into the court and wandered about in it; but none present there saw her, even as the inhabitants of a city imagined by one man are not seen by another man.

She saw her king, not of the age of the Padma-body that died, but youthful as at twice eight years. And passing out of the court she saw the light of the noonday sun, and towns and rivers, hills, valleys and mountains, all owning the sway of the king. Later on she saw a sky filled with moon and stars and planets.

Seeing all these things she suffered great perplexity and

* Consciousness.

† All-inclusive.

‡ World.

§ Consciousness whence concrete ideas have vanished.

|| Lower mind.

wondered: "Are they all dead, the citizens of our earthly capital?"*

Then, with the help of Sarasvatî,† she found herself again in a moment in her palace, and saw all there as it had been before.‡ Hastily she roused her sleeping attendants and bade them summon the ministers, and call together all the king's court as usual in his lifetime. They came, and she saw them all alive, and was much pleased. But her perplexity and wonder grew the greater. "Unaccountable is this Mâyâ," she thought. "Our citizens are there as well as here. And parks, and groves, and hills, too, are there in the very image of these I behold here. Even as scenes exist without as well as within a looking-glass, so it seems creation lies within as well as without the mirror of Chit. Which of the two Sargas§ is false and which is real? I shall ask Sarasvatî."

And the Goddess of Speech came at her prayer. "O Mother of the worlds!" Lîlâ exclaimed on seeing her, "Thou hast set the laws that guide them! Why sufferest Thou that I should be in such unrest of mind? The Great Ones cannot bear that the weak and deserving of pity should suffer pain. Tell me, then, which of the two worlds that I have seen and see is false and which is real?"

Sarasvatî: "Tell me first, my friend, what thou callest real and what false."

* [Padma is now in Devachan, and has created the world in which he is living. He has peopled it with all the figures of his past, and is living actively his royal life, the astral experiences having by no means extinguished his longings for it. Lîlâ is invisible, for no external habitants of the mental plane affect the devachanic consciousness, the world of which is limited to the forms it can itself produce. Later we shall meet the thought-form of Lîlâ herself as consort of Padma. Lîlâ's perplexity as to the dwellers in Padma's world may be shared by the reader; how far were they "real"? The answer is that they were more "real" than their astral plane or physical plane copies. We never know in the three lower worlds more than the thought-form we create of our friend; how much of our friend animates that thought-form depends on two things—his own stage of development and our power of response to him. The more of him we can answer to, the more of him will vitalise our thought-form, but till we reach the buddhic plane we cannot know him as he is. Any number of thought-forms may be vitalised by an Ego, as rays of one sun may illumine many vases; as much of his life as the form can contain and transmit shines through it. It has been observed in Devachan that an Ego embodied on earth may be working actively in the thought-forms inhabiting the "closed worlds" of many inhabitants of Devachan.]

† Pragnyapti-bodhena is the original Sanskrit expression. It might also mean, "owing to the awaking of knowledge," but this would have no special significance here, and the commentator follows the other interpretation.

‡ [She returned to her mental and astral bodies.]

§ Worlds, creations.

Lîlâ: "As I am sitting here, O Goddess! and Thou art there, this I think is the real world. And that where my husband now is, that is the false, because it is empty and occupies not any time or space."

Sarasvatî: "Thou wouldst say that that world is a fanciful copy of this; that this is in some way the cause of that. But how can a false effect flow from a true cause? Effects are not dissimilar to their causes, and if this world were the cause of that, then that would partake of the nature of this."

Lîlâ: "But is it not so, Mother! that effects differ from causes? The lump of earth can hold no water. But the jar made from that earth will do so."

Sarasvatî: "An effect which proceeds from a cause with the help of instrumental causes may show some difference from that cause. Say, then, what things of this world were the causes of that other world of thy husband's? It seems to me that all the things of that world were born of the elements belonging to it. If these components had gone there from this world, how would this world be here now? What, too, supposing that this world was the cause of that, could be the other helping causes in such case which would help to make it different from this? The instrumentality that arises even in the absence of other causes is not different from the first cause (*i.e.*, belongs to that first cause itself, which is therefore material and efficient as well as instrumental cause). Such is the experience of all." (This identity of all the various kinds of causes in one cause occurs only in the single case of Paramâtman.)

Lîlâ: "May it be that the memory of my husband took that dense and solid shape? I think that memory was the cause. And this world is the cause of that memory."

Sarasvatî: "My Daughter! as memory is of the nature of Âkâsha, so too is what is born of that memory. The world of thy husband, though 'experienced' by thee, was only Âkâsha. But while thou wast in it, was it not to thee as real as this is now? Didst thou not see that world broad-based in space? Didst thou not see that night succeeded day there even as here?"

Lîlâ: "This world, too, then, may be like that world of my husband's—all composed of the Âkâsha of memory?"

Sarasvatî: "It is even so. And as that false world of thy husband is to thee, so too is this world to me."

Lîlâ: "Tell me how that formless world* of my husband was born out of this."

Sarasvatî: "There is a world-system somewhere in the expanse of Chidâkâsha. In some far corner of that system lies a town nestling midst woods and streams and hills, and in that town there dwelt a Brâhmaṇa with his wife. The pair were named Vasiṣhṭha and Arundhatî, though different from the Ṛishi and his wife. Once the Brâhmaṇa sat on the top of one of the neighbouring hills and saw the king of the country pass below with a great and gorgeous train on a hunting excursion. He saw all that magnificence, and forthwith rose the thought within his mind: 'Happy is the sovereign. All joys attend on him. How may I attain those joys?' Cherishing this wish within his mind, but still not deviating from the path of righteousness, the Brâhmaṇa passed into old age and thence to death.

"His wife, too, like thee, had sought in vain for immortality for her husband, and failing there, had prayed to me and gained boons like the ones I gave to thee. And thus the Brâhmaṇa after death became a glorious king, with broad domains, yet all confined within the walls of that small house in the nameless town. His wife, too, bearing not that separation from her husband of her lifetime, cast off her body, and in an Âtivâhika† body went to him as loving rivers go unto the ocean.

"Eight days it is now since their death, and the house and the town are all existing. And yet thou art that wife, O Lîlâ! and that Brâhmaṇa Vasiṣhṭha was the Padma thou bemoanest now. One illusion giving birth to others, unreal in reality from the standpoint of the Self, but all too real to the view of those that are within it and within its grasp."

Lîlâ heard in wide-eyed wonder and exclaimed: "O Devî! Thy words may not be false, and yet how may this be? The Jîva of the Brâhmaṇa within the walls of his small house, and

* [Formless to her now that she had returned to the astral consciousness.]

† "Âtivâhika" means composed of those elements which carry onwards (vahanti) the Jîva after the death of the body. But it seems to be used in the text in different places to mean different bodies, correct knowledge about which belongs only to occult science.

we the monarchs of far-stretching lands, forests and mountains! The maddened elephant confined within a grain of rye! The mosquito competing with a host of lions and defeating them! The Meru mountain hid in a speck of pollen and swallowed by mistake by an infant bee! Explain Thyself, O Devî! and bear in Thy great patience with the slowness of my weak mind."

Sarasvatî: "I tell thee no untruth, my Daughter! If we ourselves did break the great ordainments, who else would observe them? It is true that the old memory of you both was broken and re-appeared in another form. Even as the things of the waking consciousness become during a dream, so do the things of life become after death. It is true I say that all thy wide dominions are confined within the walls of that small house. In the consciousness of Âtman,* worlds within worlds lie concealed in each Paramaṇû.† Doubt this not!"

Lilâ: "The Brâhmaṇa died eight days ago, Thou sayest, but many years have passed over our heads! How may this be, O Mother?"

Sarasvatî: "As Space has no real dimension, so Time has none. As all this appearance of an extended Universe is mere Pratibhâ, mere consciousness, mere imagination, so also the appearance of Time, from a Kshaṇa to a Kalpa‡ is mere Pratibhâ. And even as in dreams so in the case of dying, the Jîva after passing through the swoon of death, forgets his preceding condition and awakes into a different set of appearances, with different times and spaces. A single night became twelve years to King Harishchandra. Hopes deferred make years of single days."

* Chidâtman.

† Atom.

[Every atom retains every experience through which it has passed, *i.e.*, retains the vibratory potency evoked by such experiences; therefore to the Âtman as intellect an atom contains in each of its sheaths the worlds in which it has been functioning, and these may be seen reflected in, or recreated by, it, at any moment. Looked at with astral senses *by the Chidâtman*, the astral world it had experienced would be seen in it, with mental sense the mental world, and so on. The change of percipient sheath would cause a feeling of transition.]

‡ An instant to an age.

[The Jîva commencing its experiences in the physical life originates in the Divine Idea. "Super-consciousness" would more accurately represent the fact than the pair of opposites, consciousness and unconsciousness.]

Lîlâ: "What memory was the cause of the creation wherein the Brâhmaṇa and his wife had their home?"

Sarasvatî: "The memory of Brahmâ was that cause. The Final Cause is the Idea in the Mahâ-Chit, the Supreme Consciousness (or Unconsciousness) wherein cause and effect are one."

Lîlâ: "Not without much application may this be well understood, O Goddess! In the meanwhile, if thou thinkest fit, take me to the town where the Brâhmaṇa and his wife were dwelling."

Sarasvatî: "Abandon then this body that thou wearest, by resting on the consciousness that has withdrawn itself from all objects."

Lîlâ: "But why may not other worlds be visited in this same body?"

Sarasvatî: "The formless worlds assume form to the corresponding consciousness. Even the worlds created by the imagination of the man cannot be seen by that man's physical eye."

Lîlâ: "And shalt thou go there in the same body that thou wearest now?"

Sarasvatî: "Yes, for mine is already a Manomaya Deha (mental body).* Thou too couldst make one with long practice. Nothing is accomplished without practice."

After this conversation beside the corpse of Padma in the closed room, filled with the fragrance of the flowers on which it was reposing, the two entered into Samâdhi, holding their bodies motionless like statues carved in stone. Casting off all consciousness of outer things they retired into themselves like Kumuda-flowers at the end of day, and became motionless like the white clouds resting against a mountain-peak in the absence of the breeze.

Then they rose into space, stretching through endless millions of Yojanas, the Goddess in her own old form, and the human in a Gnyân-body† suited to that experience.

* [A Mâyâvi-rûpa, formed at will by the trained will out of mental matter, and capable of being changed and adapted to varying conditions by the same will. A Deva or Devî normally uses such a body, when functioning in the three worlds, but a high Devî, such as Sarasvatî, would have the Gṇyân body spoken of later, and the Manomaya Deha she speaks of would be put forth from it.]

† [Knowledge-body. A kosmic body formed by the aid of Sarasvatî. Occult students will recognise its nature from the experiences related, and the hints given in a later note.]

NOTE.—The text summarised in the above chapter is very difficult to follow because in it metaphysic loses its preliminary character of theory, and in combination with psychic matters appears as a practical occult science of which the lay world has no knowledge. This difficulty occurs again and again throughout the text, and the reader should carefully bear in mind that the present English abstract can in no way claim a certainty of accuracy in the summary of these portions, such as it does in dealing with the mere descriptive or narrative portions. The reader should himself undertake further research and satisfy himself independently if he is interested in the subject.

A HINDU STUDENT.

(TO BE CONTINUED)

THE PSYCHOLOGY AND PHILOSOPHY OF THE CHRISTIAN MYSTIC ROSMINI

AMONG the modern contemplative Orders in Europe there is one in the Roman Church which holds the unique position of having been founded and organised by a man who was first a thinker and then a saint.

St. Dominic, St. Francis and St. Benedict were saints and presumably men of thought, but they were not intellectual giants, they belonged rather to the old order of the seer and the prophet, to the day when a man needed not to be learned in order to recommend saintliness.

The modern spirit demands, as Prof. Caird says, that the saint should also be a man of the world, and that the prophet should show the logical necessity of his vision.

And in the attempt to fulfil this demand of the age, the Order in question, that of the Brothers of Charity founded by Rosmini (in 1839), stands alone as the work of a man who was a philo-

sopher, a politician, a social reformer, a metaphysician and finally a mystic.

He worked out his Philosophy and then his Theosophy,* which was to be the keystone of his Theology, as guides to a religious career, and having formulated a complete system of Psychology† which is admitted as an epoch-making work even by those most bitterly opposed to the rest of his system, he devised an Order to live out in practice the ideals he had theoretically established—an Order, he says, "for the training of teachers, especially priests, in holiness, love and wisdom." "Light and love—distinguishing subtlety and combining force, and the balance of the two in the infinite joy of contemplation."‡

Believing as he did that the active and the passive are two aspects of but one thing, the convex and concave of one curve, that all logic and philosophy are religious sciences, and that religion must be based on perfected logic, he aimed first at the perfection of the individual by the contemplative way; that is by the harmonising of the man of perceptions with the man of intuitions, and by assiduous activity in works of love to satisfy the two great needs of the human heart—the desire for perfect repose of mind and for the fullest self-expression of a perfected nature.

There is of course in the bare theory of these ideals nothing that is not in every contemplative Order, but the rare learning which Rosmini used in laying his foundations, has attracted and held many not of his Church, who only regretted that his field of speculation should have been to some extent limited by the dogmas of his Faith; while the depth of his researches into psychology, the power that he places within the reach of the individual by opening to him the doors of his own intuitions, have made his bitterest enemies to be those of his own Church, who, holding as they do that the masses of humanity are to be governed and mistrusted rather than liberated and enlightened, have charged him with heresy after heresy, and still continue to throw the odium theologicum on his Order, although it has been

* *Theosophy*, 5 vols., 8vo. Turin; 1859.

† *Psychology*, 3 vols. London: Kegan Paul; 1885.

‡ T. Davidson, *The Philosophical System of A. Rosmini-Serbati.* London; 1882.

fully examined and his whole philosophy exonerated and pronounced free from censure by the Congregation of the Index in 1854.* His answer when asked as to the best disposition for discovering truth is his vindication, if a vindication is considered necessary to deep and original research:

"To have received a beautifully moulded soul appears to me to be undoubtedly the best of all dispositions. Next to this is elevation of mind and an unswerving consistency of thought. Then comes the deep knowledge of the Christian Religion, which the more it is understood, the more it expands the wings of the spirit, and enables it to reach the loftiest heights of metaphysical science. Then must be added perfect freedom from all those fetters by which the littleness of man impedes the flight of genius. The mind must be accustomed to gaze on the ideas themselves, stripped of all the trappings of words, schemata and methods. It must be made to recognise truth under all forms and colours, to love it under all, to abhor every school or system that would impose limits to these forms of truth, and to study profoundly the meanings of words. . . Abuse has been made of almost all philosophical and political terms."†

Rosmini consequently began his plan of campaign by fixing a careful vocabulary for his use, to which he adheres consistently. He next proceeded to choose a method on which to write his synthetic philosophy, which was to be the *rationale* of the internal and spiritual science of the soul and of consciousness; and with this object he studied the history of modern science and determined to adopt its methods, and instead of beginning his philosophy by scholastic "forms" and the "faculties of the soul," he established his criterion of certainty on an analytical basis in his theory of "cognitions." Thence he proceeded cautiously, step by step, to the highest ontological speculations; which were to culminate in Theosophy. Theosophy, he says, is the theory of being, justifying all the previous sciences, by which a man can arrive at the contemplation of the last reason of things. This work remains a colossal fragment, it has never

* We are informed that since then Rosmini has been formally condemned.—EDS.

† *Introduzione alla Filosofia*, p. 38, from the *New Essay on the Origin of Ideas*, i., xvi. London; 1883.

been translated, and is not even published in a complete form. The first three volumes contain his Ontology, his theory of Being and of the Essence of God.

The essence of God has three aspects, the ideal, the real (*i.e.*, the felt), and the moral (*i.e.*, the willed), yet each aspect implies the other two. His theory of creation is the perfect self-love of a perfect being. "Being infinitely loves being. It conceives the modes of being as essences, it realises them as objects, it therefore creates for itself through the expansion of love a loveable object, and this is the world." He refers frequently to Plato and to Plotinus, with whose theory of beauty he agrees.

In the fourth volume he gives his Ideology, "the science of the intellective light," which is said to be his most important contribution to the history of modern thought. In the fifth he gives the Science of the Soul—its unity of essence and multiplicity of powers.

In order to lead up to his Theosophy, he made a chart of all the sciences in a sort of two-faced medal—this bi-unity or Janus-aspect of things being the keynote both of his philosophy and of his rule. One face is Being—the real, the subjective and the positive—the other face is Philosophy, the attempt to know absolute Being. The centre point where knowledge made perfect meets the entirety of Being is Theosophy. This bi-unity also holds good in the individual; the subjective self or soul he calls the "direct" man—the objective self or that portion of the self which is conscious in the external world, is the ego or "reflex" man. Yet the direct man and the reflex man are one self in two aspects—the passive and the active aspect. The "direct" man is passive because representing the entirety of all activity, the pre-established peace—the "reflex" man, the self-conscious ego, is active through its giving itself up as agent to the direct man, and the closer the interaction between the two faces the more complex and perfect is the self-expressive activity of the ego, and the more the soul approaches to a perfected self-conscious existence.

This is the key to Rosmini's rule—of which the characteristic is "passivity," absolute self-surrender of the personality to

the soul that receives "the moulding of God." This is effected by perfect mental repose, so that the reflex side may be harmonised with the direct life of the mind, and self-knowledge is attained, which is the highest state a man can reach in this life. In this state thought is seen by its own light, "a singular light which is what ennobles the wisdom of the wise."*

When this higher state is maintained it is ecstasy, and this with sleep and trance forms the proof of the "direct" life of man. For it is the soul which wills and deliberately effects the extinction of the reflex man in sleep. "I have known," he says, "men who preferred the pleasure of a placid sleep to the keenest enjoyments of life. Two selves therefore operate, the one *in the presence* of the other, and man is now the one, now the other; but the one, the direct man, operates silently, and, so to speak, *in the shade;* the other is loquacious, and runs freely through an open and luminous field."† But whereas there is nothing to show that the face in the shade is not always conscious of the day-man (or earth-face of Carl du Prel), the day-man has never seen the night-face, because he is cancelled, so to speak, when the other, the greater, appears. Rosmini asks the reader to try the experiment of thinking, while in the act of falling asleep, of what is just going to happen to him; that is to say, let him think of the cessation of his reflex thought, and of that very thought with which he is observing by what steps sleep comes about; he will feel a kind of horror at it. "I have several times tried this experiment, and I have always seemed to dread the approach of sleep as the approach of a kind of death. It was the reflex principle that felt this horror, because it foresaw the annihilation of its action. The pleasure of sleep, therefore, does not belong to the reflex but to the direct principle. The former shrinks from it; the latter enjoys it." The direct man is therefore unknown to the external man. As to ecstasy, he says: "Man cannot desire anything that gives him greater satisfaction than this kind of sleep of the intellect and of the spirit absorbed in the object of ecstatic contemplation, and thus rapt from itself and sunk in full oblivion, in a kind of most delicious

* *New Essay*, § 1264. † *Psychology*, ii. 571.

death, exuberantly full of life!"* "Who does not know that this degree of intense contemplation and complete love is the most delightful thing possible for man, in fact, a delight exceeding all delights. And yet ecstasy necessarily causes the suppression of all reflex acts and of consciousness."

The proof that the direct man is the greater of the two and the most continuous, while the reflex man is a flickering appearance, changing and superficial like the illumined crescent which appears to us to be the whole moon at times, is shortly this: All thoughts are in a series, in chains of ideas. This series must be a limited one in the reflex field. It follows therefore that the last reflection has none above it to cognise it, hence it remains unknown, outside of consciousness, and therefore it belongs to the direct life. There is thus something always in man on which he has not reflected, something therefore unknown to him, but into which all the chains of ideas are eventually sunk, and upon which they all necessarily hang. This unknown is the direct life, the life of the innate light. "Thus may every man by self-study reach perfect certainty with regard to the immortality of his own soul." For the idea *is* the light of the mind, it is present as a pure fact. "It may be known without any assent or dissent on our part. It does not affirm or deny, it constitutes in us the possibility of affirming or denying."

There is then no difficulty in clearing up the problem of the interaction of the soul and the body since the body is in the soul. He quotes Plotinus (*Enn.* iv. 18) as the most considerable attempt that has been made to interpret this correctly.

By means of this inner light an ideal is formed in the soul towards which it grows by philosophic meditation which brings us to his Order and the aim of his Rule, which was moral perfection. The essential part of the life of the Brothers is contemplative, but this only prepares them for the active part, whose aim is the well-being of others, which they are bound to undertake, without any regard to their own preferences. The principle of all action is to be charity, material, moral, intellectual, "the love of the good, of all the good."

The Brothers undergo a two years' novitiate, take the three

* *Psychology*, ii. 375.

vows of obedience, poverty and chastity; they are both clerical and laymen, wearing no distinguishing habit. They retain a certain right to their own property, making a continual sacrifice of it by disposing of it for the good of the Order. The Order is called the Institute of Charity, and with its two guiding principles—love and intellect—not faith and submission of will, it represents the most complete attempt of modern times to adapt Catholic monasticism to the needs of the present day.

A. L. BEATRICE HARDCASTLE.

APOLLONIUS AMONG THE GYMNOSOPHISTS AND WITH THE EMPERORS*

APOLLONIUS arrived in Athens at the time of the Eleusinian Mysteries, and in spite of the festival and rites not only the people but also the candidates flocked to meet him to the neglect of their religious duties. Apollonius rebuked them, and himself joined in the necessary preliminary rites and presented himself for initiation.

It may, perhaps, surprise the reader to hear that Apollonius, who had already been initiated into higher privileges than Eleusis could afford, should present himself for initiation. But the reason is not far to seek; the Eleusinia constituted one of the intermediate organisations between the popular cults and the genuine inner circles of instruction. They preserved one of the traditions of the inner way, even if their officers for the time being had forgotten what their predecessors had once known. To restore these ancient rites to their purity, or to utilise them for their original object, it was necessary to enter within the precincts of the institution; nothing could be effected from outside. The thing itself was good, and Apollonius desired to support the ancient institution by setting the public example of seeking initiation therein; not that he had anything to gain personally.

But whether it was that the hierophant of that time was only ignorant, or whether he was jealous of the great influence

* See also my articles in the last three numbers.

of Apollonius, he refused to admit our philosopher, on the ground that he was a sorcerer (γόης), and that no one could be initiated who was tainted by intercourse with evil entities (δαιμόνια). To this charge Apollonius replied with veiled irony: "You have omitted the most serious charge that might have been urged against me: to wit, that though I really know more about the mystic rite than its hierophant, I have come here pretending to desire initiation from men knowing more than myself." This charge would have been true; he had made a pretence.

Dismayed at these words, frightened at the indignation of the people aroused by the insult offered to their distinguished guest, and overawed by the presence of a wisdom which he could no longer deny, the hierophant begged our philosopher to accept the initiation. But Apollonius refused. "I will be initiated later on," he replied; "*he* will initiate me." This is said to have referred to the succeeding hierophant, who presided when Apollonius was initiated four years later (iv. 18; v. 19).

While at Athens Apollonius spoke strongly against the effeminacy of the Bacchanalia and the barbarities of the gladiatorial combats (iv. 21, 22).

The temples, mentioned by Philostratus, which Apollonius visited in Greece, have all the peculiarity of being very ancient; for instance, Dodona, Delphi, the ancient shrine of Apollo at Abæ in Phocis, the "caves" of Amphiaraus* and Trophonius, and the temple of the Muses on Helicon.

When he entered the adyta of these temples for the purpose of "restoring" the rites, he was accompanied only by the priests, and certain of his immediate disciples (γνώριμοι). This suggests an extension to the meaning of the word "restoring" or "reforming," and when we read elsewhere of the many spots consecrated by Apollonius, we cannot but think that part of his work was the reconsecration, and hence psychic purification, of many of these ancient centres. His main external work, however, was the giving of instruction, and, as Philostratus rhetorically phrases it, "bowls of his words were set up everywhere for the thirsty to drink from" (iv. 24).

But not only did our philosopher restore the ancient rites of

* A great centre of divination by means of dreams (see ii. 37).

religion, he also paid much attention to the ancient polities and institutions. Thus we find him urging with success the Spartans to return to their ancient mode of life, their athletic exercises, frugal living, and the discipline of the old Dorian tradition (iv. 27, 31-34); he, moreover, specially praised the institution of the Olympic Games, the high standard of which was still maintained (iv. 29), while he recalled the ancient Amphictionic Council to its duty (iv. 23), and corrected the abuses of the Panionian assembly (iv. 5).

In the spring of 66 A.D. he left Greece for Crete, where he seems to have bestowed most of his time on the sanctuaries of Mount Ida and the temple of Æsculapius at Lebene ("for as all Asia visits Pergamus so does all Crete visit Lebene"); but curiously enough he refused to visit the famous Labyrinth at Gnossus, most probably (if it is lawful to speculate) because it had been a centre of human sacrifice, and thus pertained to one of the ancient cults of the left hand.

In Rome Apollonius continued his work of reforming the temples, and this with the full sanction of the Pontifex Maximus Telesinus, one of the consuls for the year 66 A.D., who was also a philosopher and a deep student of religion (iv. 40). But his stay in the imperial city was speedily cut short, for in October Nero crowned his persecution of the philosophers by publishing a decree of banishment against them from Rome, and both Telesinus (vii. 11.) and Apollonius had to leave Italy.

We next find him in Spain, making his headquarters in the temple of Hercules at Cadiz.

On his return to Greece by way of Africa and Sicily (where he spent some time and visited Ætna) he passed the winter (? of 67 A.D.) at Eleusis, living in the temple, and in the spring of the following year sailed for Alexandria, spending some time on the way at Rhodes. The city of philosophy and eclecticism *par excellence* received him with open arms as an old friend. But to reform the public cults of Egypt was a far more difficult task than any he had previously attempted. His presence in the temple (? the temple of Serapis) commanded universal respect, everything about him and every word he uttered seemed to breathe an atmosphere of wisdom and of "something divine."

The high-priest of the temple looked on in proud disdain. "Who is wise enough," he mockingly asked, "to reform the religion of the Egyptians?"—only to be met with the confident retort of Apollonius: "Any sage who comes from the Indians." Here as elsewhere Apollonius set his face against blood-sacrifice, and tried to substitute instead, as he had attempted elsewhere, the offering of frankincense modelled in the form of the victim (v. 25). Many abuses he tried to reform in the manners of the Alexandrians, but upon none was he more severe than on their wild excitement over horse-racing, which frequently led to bloodshed (v. 26).

Apollonius seems to have spent most of the remaining twenty years of his life in Egypt, but of what he did in the secret shrines of that land of mystery we can learn nothing from Philostratus, except that on the journey to Ethiopia up the Nile no city or temple or community was unvisited, and everywhere there was an interchange of advice and instruction in sacred things (v. 43).

We now come to Apollonius' visit to the "Gymnosophists" in Ethiopia, which, though the artistic and literary goal of Apollonius' journey in Egypt as elaborated by Philostratus, is only a single incident in the real history of the unrecorded life of our mysterious philosopher.

Had Philostratus devoted a chapter or two to the nature of the practices, discipline and doctrines of the innumerable ascetic and mystic communities that honeycombed Egypt and adjacent lands in those days, he would have earned the boundless gratitude of students of the origins. But of all this he has no word; and yet he would have us believe that Damis' reminiscences were an orderly series of notes of what actually happened. But in all things it is very apparent that Damis was rather a *compagnon de voyage* than an initiated pupil.

Who then were these mysterious "Gymnosophists" as they are usually called, and whence their name? Damis calls them simply the "Naked" (γυμνοί), and it is very clear that the term is not to be understood as merely physically naked; indeed, neither to the Indians nor to these ascetics of uppermost Egypt can the term be applied with appropriateness in its purely

physical meaning, as is apparent from the descriptions of Damis and Philostratus. A chance sentence that falls from the lips of one of these ascetics, in giving the story of his life, affords us a clue to the real meaning of the term. "At the age of fourteen," he tells Apollonius, I resigned my patrimony to those who desired such things, and "*naked* I sought the *Naked*" (vi. 16).*

This is the very same diction that Philo uses about the Therapeut communities, which he declares were numerous in every province of Egypt and scattered in all lands. We are not, however, to suppose that these communities were all of the same nature. It is true that Philo tries to make out that the most pious and the chief of all of them was *his* particular community on the southern shore of Lake Mœris, which was strongly Semitic if not orthodoxly Jewish; but for Philo any community with a Jewish atmosphere must naturally have been the best. The peculiarity and main interest of our community, which was at the other end of the land above the cataracts, was that it had had some connection with India.

The community is called a φροντιστήριον, in the sense of a place for meditation, a term used by ecclesiastical writers for a monastery, but best known to classical students from the humorous use made of it by Aristophanes, who in *The Clouds* calls the school of Socrates, a *Phrontisterion* or "Thinking-shop." The collection of *monasteria* (ἱερά), presumably caves, shrines, or cells,† was situated on a hill or rising ground not far from the Nile. They were all separate from one another, dotted about the hill, and ingeniously arranged. There was hardly a tree in the place, with the exception of a single group of palms, under whose shade they held their general meetings (vi. 6).

It is difficult to gather from the set speeches, put into the mouths of the head of the community and Apollonius (vi. 10-13, 18-22), any precise details as to the mode of life of these ascetics, beyond the general indications of a life of great toil and physical hardship, which they considered the only means of gaining

* The word γυμνός (naked), however, usually means lightly clad, as, for instance, when a man is said to plough "naked," that is with only one garment, and this is evident from the comparison made between their costume and that of people in the hot weather at Athens (vi. 6).

† For they had neither huts nor houses, but lived in the open air.

wisdom. What the nature of their cult was, if they had one, we are not told, except that at mid-day the Naked ones retired to their *monasteria* (vi. 14).

The whole tendency of Apollonius' arguments, however, is to remind the community of its origin and its former connection with India, which it seems to have forgotten. The communities of this particular kind in southern Egypt and northern Ethiopia dated back presumably some centuries, and some of them may have been remotely Buddhist, for one of the younger members of our community who left it to follow Apollonius, says that he came to join it from the enthusiastic account of the wisdom of the Indians brought back by his father, who had been captain of a vessel trading to India. It was his father who told him that these "Ethiopians" were from India, and so he had joined them instead of making the long journey to India itself (vi. 16).

If there be any truth in this tradition, it must be that the founders of this way of life had been Indian ascetics, and if so must have belonged to the only propagandising form of Indian religion, namely the Buddhist.

After the impulse had been given, the communities, which were recruited from generations of Egyptians, Arabs and Ethiopians, were probably left entirely to themselves, and so in course of time forgot their origin, and even perhaps their original rule. Such speculations are permissible, owing to the *repeated* assertion of the original connection between the Gymnosophists and India. The whole burden of the story is that they were Indians who had forgotten their origin and fallen away from the wisdom.

The last incident that Philostratus records with regard to Apollonius among the shrines and temples is a visit to the famous and very ancient oracle of Trophonius, near Lebadea in Bœotia. Apollonius is said to have spent seven days alone in this mysterious "cave," and to have returned with a book full of questions and answers on the subject of philosophy (viii. 19). This book was still, in the time of Philostratus, in the palace of Hadrian at Antium, together with a number of letters of Apollonius, and many people used to visit Antium for the special purpose of seeing it (viii. 19, 20).

In the hay-bundle of legendary rigmarole solemnly set

down by Philostratus concerning the cave of Trophonius, a small needle of truth may perhaps be discovered. The "cave" seems to have been a very ancient temple or shrine, cut in the heart of a hill, to which a number of underground passages of considerable length led. It had probably been once one of the centres of the ancient cults of Hellas, perhaps even of that Greece of thousands of years B.C. which was destroyed by the Atlantic cataclysm.

As in the case of the travels of Apollonius, so with regard to the temples and communities which he visited, Philostratus is a most disappointing *cicerone*. But perhaps he is not to be blamed on this account, for the most important and most interesting part of Apollonius' work was of so intimate a nature, prosecuted as it was among associations of such jealously-guarded secrecy, that no one outside their ranks could know anything of it, and those who shared in their initiation would say nothing.

It is, therefore, only when Apollonius comes forward to do some public act that we can get any precise historical trace of him; in every other case he passes into the sanctuary of a temple or enters the privacy of a community and is lost to view.

It may perhaps surprise us that Apollonius, after sacrificing his private fortune, could nevertheless undertake such long and expensive travels, but it would seem that he was occasionally supplied with the necessary monies from the treasuries of the temples (*cf.* viii. 17), and that everywhere he was freely offered the hospitality of the temple or community in the place where he happened to be staying.

In conclusion of the present part of our subject, we may mention the good service done by Apollonius in driving away certain Chaldæan and Egyptian charlatans who were making capital out of the fears of the cities on the left shores of the Hellespont. These cities had suffered severely from shocks of earthquake, and in their panic placed large sums of money in the hands of these adventurers (who "trafficked in the misfortunes of others") in order that they might perform propitiatory rites (vi. 41). This taking money for the giving instruction in the sacred science or for the performance of sacred rites was the most detestable of crimes to all the true philosophers.

Apollonius and the Rulers of the Empire

But not only did Apollonius vivify and reconsecrate the old centres of religion for some inscrutable reason, and do what he could to help on the religious life of the time in its multiplex phases, but he took a decided, though indirect, part in influencing the destinies of the Empire through the persons of its supreme rulers.

This influence, however, was invariably of a moral and not of a political nature. It was brought to bear by means of philosophical converse and instruction, by word of mouth or letter. Just as Apollonius on his travels conversed on philosophy, and discoursed on the life of a wise man and the duties of a wise ruler, with kings,* rulers and magistrates, so he endeavoured to advise for their good those of the emperors who would listen to him.

Vespasian, Titus and Nerva were all, prior to their elevation to the purple, friends and admirers of Apollonius, while Nero and Domitian regarded the philosopher with dismay.

During Apollonius' short stay in Rome, in 66 A.D., although he never let the slightest word escape him that could be construed by the numerous informers into a treasonable utterance, he was, nevertheless, brought before Tigellinus, the infamous favourite of Nero, and subjected to a severe cross-examination. Apparently up to this time Apollonius, working for the future, had confined his attention entirely to the reformation of religion and the restoration of the ancient institutions of the nations, but the tyrannical conduct of Nero, which gave peace not even to the most blameless philosophers, at length opened his eyes to a more immediate evil, which was no less than the abrogation of the liberty of conscience by an irresponsible tyranny. From this time onwards, therefore, we find him keenly interested in the persons of the successive emperors.

Indeed Damis, although he confesses his entire ignorance of the purpose of Apollonius' journey to Spain after his expulsion from Rome, would have it that it was to aid the forthcoming revolt against Nero. He conjectures this from a three days'

* He spent, we are told, no less than a year and eight months with Vardan, King of Babylon, and was the honoured guest of the Indian Râjâh "Phraotes."

secret interview that Apollonius had with the Governor of the Province of Bœtica, who came to Cadiz especially to see him, and declares that the last words of Apollonius' visitor were: "Farewell, and remember Vindex" (v. 10).

It is true that almost immediately afterwards the revolt of Vindex, the Governor of Gaul, broke out, but the whole life and character of Apollonius is opposed to any idea of political intrigue; on the contrary, he bravely withstood tyranny and injustice to the face. He was opposed to the idea of Euphrates, a philosopher of quite a different stamp, who would have put an end to the monarchy and restored the republic (v. 33); he believed that government by a monarch was the best for the empire, but he desired above all other things to see the "flock of mankind" led by a "wise and faithful shepherd" (v. 35).

So that though Apollonius supported Vespasian as long as he worthily tried to follow out this ideal, he immediately rebuked him to his face when he deprived the Greek cities of their privileges. "You have enslaved Greece," he wrote; "you have reduced a free people to slavery" (v. 41). Nevertheless, in spite of this rebuke, Vespasian in his last letter to his son Titus, confesses that they are what they are solely owing to the good advice of Apollonius (v. 30).

Equally so he journeyed to Rome to meet Domitian face to face, and though he was put on trial and every effort made to prove him guilty of treasonable plotting with Nerva, he could not be convicted of anything of a political nature. Nerva was a good man, he told the emperor, and no traitor. Not that Domitian had really any suspicion that Apollonius was personally plotting against him; he cast him into prison solely in the hope that he might induce the philosopher to disclose the confidences of Nerva and other prominent men who were objects of suspicion to him, and who he imagined had consulted Apollonius on their chances of success. Apollonius' business was not with politics, but with the "princes who asked him for his advice on the subject of virtue" (vi. 43).

G. R. S. MEAD.

THEISM AND PANTHEISM

It is popularly supposed that Theism and Pantheism are two forms of religion absolutely irreconcilable one with the other. The Theist looks with horror on what he considers the cold abstraction of the Pantheist's Nature-God, and the Pantheist returns the contumely with interest, as he contemplates the much too human passions of the God of the Theist. In the religious world around us, Theism is still in possession of the field; to say of our Theosophical view of the world that it is Pantheistic is, with nine hearers out of ten, itself sufficient to condemn it without further inquiry. Nor can we Theosophists meet the arraignment with a simple plea of Not Guilty. What we believe to be the actual facts of Nature are, indeed, far more easily and perfectly conveyed to the inquiring mind by using the Pantheistic formula; the Personal God, as defined by the popular religion of the day and drawn out in the theological statements of the orthodox, whether Catholic or Protestant, is an intrusion (to speak plainly, an impossibility), within the realm of inexorable succession of Cause and Effect which forms *our* Universe.

But to state the case in this way is to do injustice to both sides. The cold void which is assumed by our opponents to exist between the inconceivable, unapproachable Absolute and the warm human life so far below is, in our view, filled with a long hierarchy of exalted Beings rising above us, just as *we* rise above the still lower beings of our world; their relative height determined solely by the more perfect radiation all around them of that Divine Love, which is their life, as it is ours. On the other hand there is no *necessity* for those who find it needful at their particular point of development to stay their feeble imaginations on the idea of a Personal God, to embarrass themselves with all the ugly lumber of the theological deductions which has accumulated around Him in the course of the cen-

turies. Most Christians have already unconsciously thrown this, to a considerable extent, aside ; though they dare not as yet confess the change in open words (not being quite clear how far this confession might lead them, and having so far no distinct principle to which to refer it) they feel, and rightly feel, that the God to whom they offer their worship is, in truth, far more worthy of respect than their creed expresses. It is my purpose in this paper to suggest how this process may in no long time bring Theist and Pantheist into harmony, and to call attention to certain exemplifications of its actual working in that direction.

Essentially, the difference of the two systems is chiefly that they work in opposite directions. The eastern philosopher prefers to begin at the beginning—far up, where all is lost in light. Thence he traces the Divine Nature coming into manifestation on the great scale ; in universes by the million, and systems of worlds like our own, in number beyond all the fantastic Indian numerations by the sands of the Ganges or the atoms of the vast Himavat range. So we come down by many steps to the Being who most nearly corresponds to the ordinary idea of a God—the Being who holds our own particular universe, past, present, and to come, in His thought, and whose vast plans are carried out by countless creatures living by His life and steadily pressed upwards by His power. Amongst these creatures we ourselves, at our comparatively low level, find our place and our share of the great work. It will be seen that from this point of view there is room for much imperfection—for our universe has millions of years before it attains the glory planned out for it by the Great Architect—but no place for such a thought as Sin or Punishment. Similarly, we have full scope for self-sacrificing Love—since the very formation of our universe is a sacrifice—the Logos consenting to limit Himself by the bonds of Space and Time for love of the new and glorious creatures, His own multiplied Selves, who are to be the result of His long Passion ; and what He does we have also to do in our small measure. But this sacrifice cannot in anywise be contracted to the death of a single man eighteen hundred years ago at Jerusalem, as popular theology would have it ; in the fullest sense of the words "the Lamb is slain from the foundation of the world" ; and this not to appease any fancied anger of the

Father (how strange such words sound in this connection !) but simply because Love *is* Sacrifice.

There are many passages in St. Paul's Epistles which suggest that his view of God corresponded with the one I have briefly drawn out ; and it would be a fascinating task for one possessed of the requisite knowledge to disentangle his actual words from the interpolations which have evidently been here and there made to make him speak the orthodox language of the other school. To express this we must go back to earlier times, and trace the formation of the God-idea in the contrary direction—upwards *from* man, as is the Theist's order.

It appears to me that this method is essentially Jewish. Recent discoveries have made it clear to us that when the Jews first entered Palestine (if indeed they were ever anywhere else, which is by no means so clear as it seemed fifty years ago) they found there a far more elaborate and complete civilisation than their own. Many of the puzzles of their early history are cleared up if we understand that they were by no means missionaries of a purer faith to the nations around them, but semi-savages, whose God—Jahwe—was purely and simply their private tribal Deity, who fought for them when in a good humour, and required his share of blood in return. Everything beyond this has unmistakably been read into their history, either consciously or unconsciously, in far later times. The Prophets did not recall to the Israelites a knowledge once possessed and then lost —their appeals to a higher morality than the offering of sacrifices and the keeping of holy days were in truth the very same process as is now going on amongst us, the refining and dematerialising the conception of a God, who, in his old shape, was falling behind the moral feeling of his worshippers, themselves now far advanced beyond the ethical sense of the rude warriors who first shaped their Jahwe to their own image and likeness. It is the disadvantage of the Theistic method that from time to time this process becomes indispensable ; the highest ideal which a savage nation can form of its God is sooner or later reached and passed by the men of the newer generations, and then (according to F. Nietzsche's rude parody) he "that loveth his God must chasten him." There is no help

for it; men cannot continue to worship a God who requires the blood they are no longer willing to shed, who is capricious and unforgiving whilst they have learnt to be kind and merciful, and who insists on the minute fulfilment of elaborate ceremonial which has long lost its meaning and its value.

Against this well-intended reform of the Prophets naturally rose up the whole of the Priests and faithful followers of the old law—those who, as the Ephesians, "by this craft had their living"; and, as usual, they had their way. The fatal epoch, the beginning of the Black Age for the Jews and for the Western world, is sharply marked by the date when a minority of the Jews, under the leadership of Nehemiah and Ezra, returned from Babylon to Jerusalem, and determined to guarantee their existence as a nation by the absolute exclusion of all foreign elements and the subordination of every interest, human and divine, to the carrying out in its minutest detail the Law elaborated by Ezra himself from the old traditions and recollections, with much addition of his own. With the heathen wives they put away every recollection of the Ancient Wisdom which had been preserved outside their circle, and shut themselves up with their book. As I view the matter, modern Theism is the result of the efforts then made to combine the Jahwe of the Law with the higher and nobler God of the Prophets; and the *mono*theism of which its supporters are so proud is no remnant of primitive truth, but the product of post-exilic sectarian pride, which could endure no kingdom on earth but the Jewish nation, no God in heaven but the Jewish God.

But the work of the Prophets could not be allowed altogether to fail, and in time came "Jesus of Nazareth, a prophet mighty in deed and in word," to renew the teaching. We have not yet the knowledge which could trace for us in detail the history of His attempt to enlighten His people, and can only here register the sorrowful ending. Once more the Scribes and Pharisees had their way, and the young Christian Church, though after much effort set free from the Jewish Law, was yet saddled with the still more fatal incubus of the Jewish God, in the place of the Father in Heaven, the knowledge and love of whom Jesus had come to restore. Of what avail was it that Christ had so constantly, in his public teaching,

set the higher morality of the Wisdom in sharp contrast with that of the Scribes, if the Jewish God, fashioned according to the outworn moral sense of these very Scribes was still to remain in the heavens—the ruler and rewarder of all? From its very beginning Christianity has been burdened with the hopeless incongruity of a system of morals for its human followers far beyond and above the morality ascribed to its God; the God of the Scribes, briefly characterised by Christ himself as "your father the Devil!" has been set as ruler over Christian people, and the "Scriptures" rewritten to support his authority. We have no space here to recount the history of the great attempt made in the thirteenth century to bring the Christian dogma of the departing Dark Ages into harmony with the new learning. It is a mistake to consider only the "heretics" (so-called) as the leaders of this movement. Orthodox or heretic, St. Bernard or Abelard, all had the same object; and the Catholic Theology of St. Thomas Aquinas and his successors seemed for the time to have solved the great problem, and produced a Theistic system fit to last for all eternity. And if the thing had been possible it would have been so.

I have thus briefly referred to the earlier history of Theism, because it seems to me important that it should be understood that this process is one of periodical recurrence, and that the Reformers of the present generation cannot, any more than the earlier ones, be supposed to be founding a work which shall endure for ever. It is natural that the body known as Unitarians should be foremost in the attempt to disentangle the conception of "God" from all that revolts our modern sense of right. They have already freed themselves from the narrow limits within which the orthodox doctrines of the Trinity and the Atonement must confine all such improvements—whether these doctrines be in themselves true or false, which is a question I intentionally leave quite untouched. The recent death of their great thinker, Dr. Martineau, a man universally loved and respected, against whom the bitterest sectarian malice has never found a word to say, has brought the movement of their thought into momentary prominence, and has suggested my taking up this subject for our study. It is hardly possible to put the thought I have formulated more clearly than in the concluding paragraph of an obituary notice

furnished by the Rev. E. J. Fripp, B.A., to the *Western Union Chronicle*, for which I have to thank a brother member of the Society. After drawing out Dr. Martineau's system of philosophy, he continues thus:

"But, rightly interpreted, a philosophy that teaches the divine in all souls, that reveals the authority for good in every heart and conscience, and proclaims in a new and deep sense the Fatherhood of God to all men and women . . . . is the recognition of universal rights and sacred obligations, compared with which the rights and obligations of possession, blood, race, rank, and education are altogether secondary. The religious future is with those who feel and utter this, and make great sacrifices for it. But in order to do this, something further is required. *We want a new conception of God the Father Himself.* We have discovered that we are children of the Highest; but what is He? Not a benevolent Being who has put us here on probation and calls on us from the height of His superiority to overcome evil which baffles our thought, but a Being who is Himself at the heart of all this groaning world, *of* it and *in* it and *agonising for it*, a supreme and infinite Hero who summons us to work and triumph with him, and dying, as it were, with Him, to rise again perpetually to higher life. A God who does not Himself suffer is not the God of this creation, nor can He command the enthusiastic devotion of men. To make self-sacrifices we must worship Infinite Self-sacrifice."

These are noble words, and we see in them full promise of a further advance towards our own position—the reconciliation of *such* a Theism with our own view of the Truth. For, consider! this new conception of God the Father thus sketched out is already and certainly *not* the Christian God! Vanished utterly are all the extravagances of humility with which loving but mistaken souls have surrounded the fancied relationship of Man and God, from the crudity of St. Paul's "clay in the hands of the potter," to the refinements of F. Faber's meditations upon the Creator and the Creature. Vanished, in the light of this one ray of the Truth, the baleful vision of the angry God and the unquenchable fire, the . . . . but let us rather turn to consider how the Theosophist may help one who has brought himself

up to this point—may "take him and teach him the way of God more perfectly." It is not so much what our author has freed himself *from*, as what he has opened his mind *to*, which is of chief consequence, either to him or to us. When a man has fully grasped the thought that a "god" must be, as he himself says, "at the heart of this growing world, of it, and in it, and agonising for it"; and not the uninterested Creator whom Goethe images as "letting the world swing round his finger," he has stepped over the line which divides the popular error from the actual truth which the world knows not.

What we have to point out is that this God whom he desires is in truth our own (Pantheistic) Logos, and that in speaking of Him as at the heart of the world he has already formulated our defence against the popular prejudices of the theology which he repudiates. We do not, as it is imagined, call upon our followers to chill themselves in contemplation of the Nothing which is Everything, the unimaginable basis of all being; nor do we put upon them, as the Christians do, the hopeless task of combining Its unchangeableness with the warm love and sympathy which flows out from *our* Father in Heaven. Our Father does, indeed, not only suffer, agonise *for* our world—*that* would leave Him still outside it. The "new conception of God the Father" must be widened still further. How can I say it without offence? The highest conception of the relation of sonship between God and man possible at the present time, the utmost reach which future speculation on Theistic lines can ever attain hereafter, does not approach the truth shown us in the Ancient Wisdom; for "man cannot by searching find out God."

It is easy to point out the weak place—the fatal fault which enables me to speak so confidently. So long as God is God and man is man—so long as there is no *true* relationship between them, no evolution of man *into* God possible,—so long must there be a hopeless *unreality* about all such language as I have quoted, beautiful as it is. For such a God *cannot* sympathise with his creatures, except by a figure of speech; he does *not* suffer by their loss (I surely need not say he receives nothing from their praise!); and whatever evil befalls them is, after all, *his* doing. Had he made them better they would not have fallen.

The evil in the world is not explained or justified by the impossible supposition that besides the ruin it has brought upon men it gives pain to the God who is responsible for it. At best we can but take the attitude of Omar Khayyām :

> O Thou who man of baser earth did'st make,
> And ev'n with Paradise devise the snake ;
> For all the sin wherewith the face of man
> Is blackened—man's forgiveness give—and take!

And even this is going too far ; why *should* man forgive ?

How different is the whole world about us when once we clearly understand that God suffers, not *for* us but *in* us ; and what new life is given to all the lovely sayings of the Christ when we know what St. Paul meant when he said "Beloved, *now* are we the Sons of God!" We have to consider the origin of our world, not as the caprice of an irresponsible Creator, but as the deliberate manifestation on the physical plane of the great Father who willed "I will multiply." Why that multiplication should require the long progress from the very simplest aggregation of matter up to ourselves, and from us the still longer pilgrimage through which Power, Wisdom and Love must grow in us, till at last the glorified Humanity shall stand on the level of the Father whose life for so long has been imprisoned in these earthly tabernacles, and look up with Him to the higher Gods we shall by then have learned to know—we do not yet clearly understand. But this is no difficulty to our moral sense; it is easy to see that it may be so, and rightfully so. And this granted, how sweetly and rightly is the world thus ordered! "The whole creation groans and travails until now," with the longing which the Spirit gives for advance towards perfection, and we may contemplate joyfully the desire of the Father who is thus, in even the minutest portion of His world, Himself "straitened until the fire be kindled"; the love with which He yearns to draw back into Himself our souls, the scattered sparks of His fire; and (instead of the "mercy" which forgives the imaginary "sin"—for how can God sin against Himself?) the endless patience with which He waits until the long schooling is over. It is only, as Kṛishṇa says, by His Mâyâ—the world's illusion for the souls who live in it—that He can make our sense-blinded

understandings perceive Him; but what full provision is made that we shall not miss to feel His desire and love within us—the very deepest of our own heart, which is His also!

It is the sad misfortune of our times that the way to this enlargement of our ideas to the full glory of what the Christ really had to teach about the Father (as being himself one of the heaven-born Teachers who from time to time are sent by the Father to keep alive the knowledge of the truth) should be for most Christians barred by the love and reverence they feel for Jesus—their Saviour indeed, but in a very different way from what they imagine. On the treatment of the subject by orthodox theology I hope to have something to say next month, in connection with an interesting and important paper in the *Month* by a Jesuit author, F. Tyrell.

ARTHUR A. WELLS.

WHAT IS THEOSOPHY?

IT was on the night of the 24th of last December. The snow swirled above the white roofs; the wind blew strong enough to take the horns off the bull which bore fair Europa away. The squalls made the chimney hum again, and in my snug study, warm and bright, I was congratulating myself on being safe from the inclemency of the elements—as though one were ever safe from the inclemency that overwhelms others!

To prolong a pleasant evening, I had been to the end of my study to take from the shelves a volume of the dialogues of Plato.

When I returned, I was no longer alone. In the armchair beside my desk there was seated a man of medium size but rather short; his broad forehead was fringed with white hair, complexion clear and fresh coloured, mouth very small, and eyes of dark chestnut, almost black.

He was dressed in a long brown frock coat, and wore low patent leather shoes and silk socks.

"So," he said, as I took my accustomed seat, "So you are not a theosophist?"

Nobody had announced him, I had not seen him come in, I did not know him. And what surprised me first of all was that I felt no astonishment.

I had the feeling that since he was there, he could not not be there, and as though an inner but irresistible force impelled me to continue the conversation with this strange questioner, I continued it in the most natural manner without astonishment, and almost without curiosity as to my visitor and the extraordinary way in which he had appeared.

"No," I answered, "I am not a theosophist, and I do not even know exactly what is meant by 'Theosophy.' Do you know?"

"Yes; for I am here to explain it to you."

"Then tell me about it."

"You know enough Greek to know that 'Theosophy' means 'Divine Wisdom.'"

"Yes."

"Well! 'Theosophy' is *science* and not this or that science or a certain number, greater or less, of sciences; it is exact, absolute and universal science; the science of the past, present and future; the science of the beginning and end of the worlds, of their evolution sweeping through time and space. It is the science of man from his creation and after his death, the knowledge of his relations with God and the part he plays individually and collectively, and not only of man, but of all the beings among whom he lives, without his either seeing or knowing the majority of them, or suspecting the close ties which connect him with each of them and which weld him to them with a solidarity whose two confines—beginning and end—plunge into limitless time and boundless space.

"Again: 'Theosophy' is Light. In its radiance doubts are dissipated, uncertainties vanish; in its clearness the most complicated and insoluble problems are solved.

"One of your greatest poets has made man say:

> Je suis le conquérant, je tiens l'épée ardente
> Et j'entre, épouvantant l'ombre que je poursuis,
> Dans toutes les terreurs et dans toutes les nuits . . .

"The blade of this sword is Theosophy. It is that which

pierces all terrors, and all nights, driving from them the shadow and putting light in its place, changing doubt into certainty."

"But for the conquest of such a science it would seem that many human lives are necessary. How old are you?"

"I have no age. No more have you . . . you who think yourself sixty, and are several million years old . . . or of an age that cannot be reckoned as man counts time, for you are eternal."

"Meaning?"

"Meaning that your soul is a reflection of the Divine. The Divine, split up by a tremendous prism into an infinite number of rays, has formed all human souls, which are nothing else than its individual rays. Of course this is but a comparison in order to give an almost sensible form to a reality absolutely beyond the possibility of contact with the senses of your gross body."

"Why do you call my body such names, when, as a matter of fact, I have no reason to complain too much about it? The epithet is ungraceful, and if I accepted it without protest I should be showing ingratitude to an envelope which has rendered me many small services."

He smiled gently.

"Let us say *physical*, if you prefer it. But the word would not shock you if you knew that your body there is the least and least worthy of all your bodies, and in the poem which I just quoted Victor Hugo treats it though pitilessly with justifiable severity:

> Le sommeil lourd besoin, le fièvre, feu subtil,
> Le ventre abject, la faim, la soif, l'estomac vil
> T'accablent, noir passant, d'infirmités sans nombre
> Et, vieux, tu n'es qu'un spectre, et mort, tu n'es qu'une ombre!

"Fortunately you have others. The etheric double of which the physical body is the sheath, and which, exactly moulded to it, but composed of matter infinitely more subtle, is invisible to the eye and bears the name of etheric double because the matter of which it is made seems to be derived from a substance as light and as imponderable as ether itself, whose existence modern science has discovered and verified."

"And there are others?"

"And there are others."

"But what is the phenomenon of death, that problem which remains a matter of fear to some, of horror to others, and of trouble and uneasiness for all?"

"Nothing more simple! Have you not sometimes seen an actor after the fall of the curtain undressing and leaving in his dressing-room the costume in which he has just played his part?"

"Yes."

"Well, death is just the same. You have played your part and, the piece ended, you take off your clothes—that is to say you leave your body, which is no longer of any use to you, and which, like the worn-out costume of the player, goes into the old clothes' shop, or piece by piece, thread by thread, returns to the elements, which absorb it after having helped to destroy it."

"And the etheric double?"

"The etheric double, after surviving a certain time, in its turn disintegrates, dissipates and vanishes, giving back to the etheric plane the etheric particles of which it was made."

"Then nothing remains?"

"To return to our former simile, does nothing remain of the actor who has discarded his dress? He remains the actor just the same, that is to say the essential, the man, he who has just played the part and who to-morrow, in another dress, will begin again to play another part, in other scenes.

"But after death, immediately after it, you have only discarded two garments of your dress, or to put it more plainly, you have only left two of the bodies which form the whole garment of the human personality. But it is not all over.

"Just as ether and the etheric double are invisible to you, you may easily admit that there are other planes in the universe of which you are unconscious but which exist none the less. If air, gas, ether remain hidden from us notwithstanding the certainty of their existence, it does not require a great effort of thought to admit a whole plane or zone of the universe where life may go on under special conditions, with different organs and manifestations other than those of the physical plane.

"This is really the case. And it is in order to develope in

this other part of our universe that, after discarding the physical body and the etheric double, you appear in the astral body, that is to say, in a sheath made of elements even more subtle and delicate, and more imponderable, than the matter of which the etheric double was composed. And on this *astral* plane, by means of this *astral* body, begins a definite evolution quite different from that which you have completed in the physical body on the physical plane."

"But what is the use of this astral body?"

"It serves as an intermediary between the intelligence whose centre is placed in the mental body and the physical body. It is that which stores all the vibrations of sensation, and transmits them by means of the nervous system to the physical body, which receives and uses them."

"But what is the 'mental body,' for here we have again another body?"

"The 'mental body,' woven of matter still more subtle and delicate than the astral body, is the centre of the will and the intelligence. It is the vehicle in which these two master faculties develope and function. In proportion to the firmness of the will and the superiority and high development of the intelligence, are the power, the quality and purity of the vibrations which it generates and transmits to the other vehicles.

"You will readily admit that the mental vibrations of a Plato or a Moses are not those of ordinary men, any more than the strength of will displayed by a Cæsar or a Napoleon is to be compared to that shown by a peasant of La Beauce. This is because the intelligence, or 'mental body,' of the one is at a different stage of development from that of the other, on the mental plane. Only, while you make use of the term 'intelligence' without knowing exactly to what that word corresponds, we know that the 'intelligence' has its centre in the 'mental body' and we know exactly what are its function and its future."

"Its future?"

"Yes. After the more or less prolonged evolution on the astral plane, the 'astral body' dies just as the physical body and the etheric double die on the physical plane. And the 'mental body,' set free by the death of the 'astral body,' begins its

evolution on the 'mental plane' in the same way that the physical body carried on its evolution on the physical plane and the 'astral body' on the astral plane."

"And then?"

"And then the same phenomenon is repeated for the 'mental body.'"

"Which also dies?"

"Which dies also to set free the 'causal body.'"

"And what is the 'causal body'?"

"It is in a kind of way the tabernacle of that which you call the 'soul,' if it is not the soul itself which we call the 'ego' or 'self-consciousness.' But do not lose yourself in subtleties, which would embarrass you and take you too far; content yourself with knowing, for the moment, that this 'causal body' is that which alone survives the successive disintegrations of the other bodies, which alone lasts eternally, and it is for its benefit that the work of all the others is effected on the various planes of the universe which are traversed by the various agents which are the different bodies of man."

"I see. It is a little like the make-up of the olive of Louis XVIII. You know that Louis XVIII. was a fine *gourmet*. They say an ingenious cook of his hit upon the following dish. He took a stuffed olive and put it into a *becfigue*, the *becfigue* into an ortolan, the ortolan into a partridge, and the partridge in a chicken. He roasted the lot, and when they had been done to a turn, he divested the olive of its various envelopes, and the king ate the olive.

"The olive would do very well for your 'ego,' except for the material and somewhat coarse side of the comparison."

"*Coarse* is the word."

"I am not a Plato."

"That is evident; but you must get to that stage. When I say 'get to that stage,' I mean you must make such efforts as are possible with your abilities to do so."

"How is that to be done?"

"By will and by conforming to law."

"But what can will do in the matter?

"It is evident that, admitting your theory of the different

bodies, we receive them with their regular tendencies, by virtue of a higher order, and we can do nothing."

"You can do everything, for you are the supreme master over each of the component parts of your personality, and can either debase them or improve them.

"And how could you doubt it after closely examining the question? Let us take, for example, and to begin with, the physical body.

"Does not the experience of daily life show that the physical body can be moulded according to one's desire, with the exception of course of its original structure, which will be explained?

"Take two men of equal constitution and disposition, one of whom subjects himself to the strictest rules of health and sobriety, while the other gives himself up to all kinds of excesses, do you think that health, vigour and the power of resistance will be the same with one as with the other?"

"No."

"Do you not believe that the one who abstains from every kind of alcohol, and does not indulge in fermented drinks, who only eats to satisfy a wisely regulated appetite, who does not burn himself out by night work, or dull himself by excessive sleep, who maintains the strength of his muscles by regular exercise in the fresh air, who does not listen to the promptings of desire which enervate the body by diminishing his spiritual force and lowering his morality—do you not believe that such a one would build up a very superior physique? Let us take alcohol only. You cannot deny that you live in a society of alcohol-drinkers, and that you are the representative of a race on the high road to extermination from alcoholism, just like the negroes of Guinea."

"Come now! I do not say that our popular stratum is not unfortunately too much addicted to this vice. But the others?"

"The others? Then you do not notice what goes on around you? Counting only two *apéritifs* and two *petits verres* after coffee, which represent the ordinary daily dose of the majority of the middle and other classes, you have at the end of the year a total of 1,460 doses of alcohol . . . in other words, poison!

"Do away with these excesses which over-excite and brutalise at the same time, and tell me whether by a simple effort of will you will not have given back to the people a portion of their original qualities: gaiety, gentleness, kindliness and politeness, which have changed into violence, melancholy, selfishness and brutality?

"But this effort can only be attempted by such as are imbued by the law, of which they as yet know nothing: that the physical body is and should be nothing but their instrument, nay, even their slave, and that instead of their submitting to its caprices, they should impose on it a rule and discipline which are its health and its salvation.

"And do not think that the choice of the materials which are to make up the physical body are unimportant. Turn to the evidence left by the Great Ones of the past, the sages of India, Egypt, and of Greece, and you will see they all paid great attention to this *régime*, and attached an importance to it which to you may seem puerile, because *you are ignorant and they knew*."

"But in admitting this point, should we have made any advance in that which concerns the other bodies?"

"In that which concerns the astral body, . . . yes; because it is built by rules which are very much the same as those which govern the physical body. That is to say, that the astral matter of which it is composed is derived from two elements: a more *material* astral substance (if one may speak thus, where all that is *matter* is invisible to the senses and must be understood in a particular way) and another astral matter more delicate, subtler and finer than the other.

"Now as the astral body lives in intimate connection with the physical body, it benefits directly from the improvements in the latter as to its health and above all its purity. By building into your physical body the purest particles, you refine and purify your astral body, and thus make it more sensitive to the magnetic vibrations which emanate from the astral plane, and the effects of which are so much the more powerful when they impinge on a more sensitive instrument, better tuned, and more capable in consequence of responding in rhythmic waves, more

harmonious to the call made upon it by those who direct these vibrations."

"In fact, you admit the participation and influence of the will in the making and perfecting of the physical and astral bodies?"

"Certainly. But it does not stop there; the exercise of the will is not limited to this domain only.

"In the same way that you can build the physical and astral bodies according to your will you can also make the 'mental body.'"

"How?"

"By study, reflection and thought."

"You think then that I do not think?"

"Most certainly. That which you take for thought is nothing but its empty image; and the majority of your contemporaries are in the same boat. Take a look at what they imagine to be their intellectual life.

"Outside that which constitutes the definite business of each: commerce, manufacture, finance, law, art, medicine, etc., of all of which, in fact, the field is limited enough, what part of their life is given to thought in itself?

"For daily reading—the newspapers, that is to say, current events; political news, foreign news, country news, and town news, written to gratify ephemeral curiosity which has no time to go deeply into anything, to examine, or investigate, and because it has *no time for anything* . . . it has to be supplied with a ready-made opinion on science, art, politics, finance, education, and above all the reader must be amused . . . to be amused beyond everything else, for pleasure has become the universal law, the desire of all, the justification of everything. And so, as people's language nearly always adapts itself almost exactly to their wants, most of the formulæ of good criticism and examination have been replaced in the present day by the one cry: 'It's amusing'!

"Your literature is made to satisfy this craving. 'Amusing' when not brutal, obscure or *macabre*—again a mode of 'amusement' for those who have the centre of their emotions in the over-strung vibrations which alone can stir their alcohol-soddened senses,

"Where can you find 'thought' in all this? Your brains are mirrors, more or less sensitive, frequently distorting mirrors, which reflect current events—the accidents of the moment, quarrels, calumnies, scandals, whose breath is so light that the passing image dissipates, without even dulling the scarcely touched mirror.

"If you would learn to think, take a good book and absorb its meaning by deep study. Read it slowly, bit by bit, absorb it drop by drop so to say; reflect on each of its chapters and each of its paragraphs. Distinguish between the apparent thought, and the deeper thought of the author, and to his thought add your own; develope in yourself the thoughts which this study has produced. In a word, make yourself muscles, intellectual muscles, as you would make physical muscles; create biceps for your brain, and by a habit of reflection of increasing surety, strength, and depth, you will have built your 'mental body,' and will have replaced by an exceedingly strong and quite superior organ that kind of spinning top which hums in your brain, and which, through lack of reverence for thought, you call your thought."

"What you suggest does not seem easy, eh?"

"No. Nothing is easy, because all must be the result of an effort; but apart from the peculiar joy experienced in the making of the effort, you will find therein the joy of success, for little by little you will feel your thought developing itself, strengthening itself, growing deeper and deeper, and you will therein find the ever-increasing satisfaction (but infinitely higher) of the athlete who by severe training sees his muscles strengthening and developing to their utmost possible limits."

"And what of the 'causal body?'"

"The 'causal body' is the storehouse of all good thoughts and brave resolutions, of the most noble aspirations towards the beautiful, the just, the good, and the true? It is this which stores all noble desires, love in its purest form, and its experiences —good and bad—which will serve as its guide in another existence, and will protect it from the errors it might otherwise commit."

"What! in another existence? We haven't done with it then?"

"Nothing is ever done with . . . for all begins again, or rather all continues. After the successive stripping off of each of the bodies which make up your personality, the 'ego' or 'self-consciousness' enters into a state of repose, called 'devachan' in Tibetan.

"Is it a region to be compared with the Elysian Fields of the Greeks, or the Paradise of the Christians? Or is it rather a particular condition in which is presented, in the form of a living dream, the highest and noblest aspirations which you have felt? Whether 'abode' or 'condition,' it is always a period of infinite bliss and repose.

"All the evil you have done, all bad thoughts have been cast off with the different bodies you have successively abandoned, and it is in a state of relative purity that you enter 'devachan,' there to enjoy the rest you merit, and to gather the necessary strength for new efforts."

"Then I'm free of all evil committed in the past?"

"By no means. That would be too convenient a way out, and what you call here 'distributive justice' would hardly find means to get its account balanced!"

"What! Justice exists then?"

"Absolutely, minutely and inevitably. Weigh well these three words."

"Then, according to you, each of our actions, good or bad, brings its punishment or its reward?"

"Not only each of your actions, but each of your thoughts."

"Then, the formula of the Catholic confession in which they accuse themselves of having sinned in *thought*, in word, in deed of commission or omission, would answer to a reality?"

"To an absolute reality; but shorn of its esoteric meaning it is not understood by anyone, no more by those who teach it than by those who receive it."

"And what is its esoteric meaning?"

"This. In the Indian esoteric philosophy, the law, of which I am going to give you the outline, is called 'karma.' In Sanscrit karma means 'force' or 'activity.'

"In ordinary language and in order that you may immediately understand it, 'karma' is the *running account* of every

soul entered in the great book of Eternal Justice. Not one of your actions, not one of your words, not one of your thoughts, good or bad, but is instantly and irrevocably registered in the current account which makes up the karma of every soul.

"And in the same way that the book-keeping of a wise business man who is prudent and honest, shows only the record of straightforward and intelligent dealings, it rests with you to register in your account only such actions and thoughts as are good, noble and pure."

"You believe in free will, then?"

"Absolutely. Listen to me a little longer, and you will believe in it too.

"I left you on the threshold of 'devachan,' relieved for the moment of the weight of all your bad luggage, for you could only enter it with the best elements of your personality. After a stay more or less prolonged, you reverse in a sense the road by which you came. The 'ego' emerges again on to the mental plane, where it again takes on a 'mental body'; then on to the astral plane, where a fresh 'astral body' is taken; and finally on to the physical plane, where through human conception it finds the new physical body which provides the material dress for the new personality."

"But who is to decide on the formation of these new bodies?"

"Precisely; his karma, which he finds intact on leaving devachan, and which determines his new incarnation and the conditions under which it can be worked out.

"So that your new life will only be the continuation of your preceding life, with the total of gains or losses you have made in it. If your life has been noble, pure, intelligent, if it has been devoted to doing good, to justice and the love of your fellow-creatures, to their intellectual and moral progress, if you have devoted yourself to the alleviation of their material and moral sufferings, if in a word you have fulfilled 'the law,' then your new existence will be helped by a healthy, strong and fine body, your intelligence will be strong and powerful. Your heart will be noble and good, better and better fitted for the struggle of life. You will mount step by step, century by century, the painful steps

of the ladder, now made glorious, which will lead you to the summit."

"Which is?"

"Which is the winning of your immortality, and the awakening of the God within you, whom you let slumber, because you are ignorant, and will not wake him to unite yourself to him in his re-won divinity!"

"But, according to you, there would be no injustice here below! What of this unequal distribution of possessions of every kind among unhappy humanity? Beauty, health, intellect, riches to some, while others receive as their inheritance ugliness and deformity, disease, folly and poverty; all this would then be a just assignment to each according to his merits?"

"Yes; adding that this retribution is regulated for each of us by himself and by him alone in his previous lives, and it depends on each one of us whether it is favourable or disastrous, for never was proverb more true than that which says that a man reaps but what he has sown."

"Then what men have called from time immemorial 'destiny' or 'providence' does not exist?"

"No; not in the usual sense it is understood, as of a capricious, malicious, spiteful divinity, or one too good-natured, who distributes haphazard and according to his whim good and bad, joy and suffering, and whose action would be based on that of a despot whose favour or whose ill-will is exercised at the dictates of his good pleasure or evil passions.

"This supreme law is justice, and once men are imbued with this truth they will no longer place their destiny in the hands of a blind and fantastic deity whom they are always ready to flatter or to curse, as do the Neapolitans with the statue of Saint Januarius, which they incense or carry to the sea according as he grants or refuses their demands. Expecting nothing except from themselves, in the present and in the future, knowing that they are the masters and the only masters of their fate, men will strive by the purity of their lives, by the nobility of their deeds, and by the raising of their thoughts, to prepare for themselves a series of lives of greater and greater purity, and of ever increasing blessedness."

His beautifully modulated voice, very soft and solemn, had an accent of authority almost eloquent. His deep eyes, lightly veiled by long eye-lashes shone with a charm that entered one's soul, and his demeanour showed such serenity and conviction that I felt myself gradually pervaded by an emotion the character of which it would have been difficult for me to define.

There could be no question of irony in the presence of such a person.

All that he said to me was so strange, so new, so outside the philosophic and metaphysical conventions of the present day, that my thought wavered between a vague inward resistance and the unconscious desire to find in this unexpected doctrine a solution of the problems which tormentingly impose themselves upon the human conscience, when it questions itself on the unknown.

"But," I said to him, "you do not expect me to accept at once such a daring hypothesis, or that it should be for me any more than a hypothesis? Whence comes this new science, and who has created this hypothesis and developed it in the way you have described?"

"I should not have thought much of you if you had not put me that question."

"And you can answer it?"

"I can but try.

"It is not a question of revelation, in the ordinary sense of the word. Nobody should believe on a word, and your first duty is to reject absolutely any doctrine which only comes to you on the authority of another."

"What is to be done then?"

"Verify it for yourself."

"Is it possible?"

"Quite possible. All those who have set themselves seriously to do so have obtained this result."

"Which is?"

"Which is to put yourself in relation with all the beings which surround you, and which to you are invisible, inasmuch as you have not acquired the power to transcend the material zone by casting off the fetters which bind you, and, living as

you are, to develope yourself among the beings of the other planes."

"And a man can succeed in this?"

"Yes, you can succeed by continuous training, long and stern, which includes, side by side with physical restraints, spiritual study and a high moral development."

"And the result?"

"The result consists in knowing all the laws of nature, of which you have as yet fathomed but the smallest part, in mastering and directing the forces now unknown to you, but which exist and will obey you when you have found the word of power."

"Why it is occultism!"

"It is, in fact, occultism."

"Then occultism really exists, and the practices which are revealed to us by antiquity and the middle ages were not merely the fruit of gross and childish superstitions?"

"How could you ever have thought so? And how do you explain this puerile or fraudulent unanimity among different nations and at different epochs in vouching for phenomena which would otherwise be limited to the domain of fable?

"You ask me whence comes the science which you call 'new'? It comes from the most distant past. It has passed through India, Egypt, Judea, and Greece. Taught secretly by the Brâhmans of India, by the priests of the temples of Egypt and Greece, to a small number of chosen disciples, it was distorted in the majority of the religions taught to the people under an exoteric garb, while the secret doctrine remained hidden in the sanctuary, given out in the mysteries of Isis, and by rare men called Kṛishṇa, Buddha, Orpheus, Hermes, Moses, Pythagoras, and Jesus, whose brief and few appearances on the earth were for the help of humanity who linger in paths they should hasten along."

"But has it to-day a known centre?"

"Known to some, . . . yes."

"If you go to India, go up to the Himalayas, cross them, and in Tibet you may perhaps meet, if they wish that you should meet them, a group of Sages or Masters who, having overcome all trials, are in possession of the truth. They have solved the

problems which torment the human mind; they have verified the assertions which trouble you; . . . in a word, *they know*."

"And they work miracles?"

"They do not work miracles, because there are no miracles. There are, as I told you, certain forces which are unknown, laws which are hidden from you. If, in the middle ages, a man had discovered practical electricity, and had made an arc lamp, and had suddenly turned on the light, he would have been burned in twenty-four hours.

"Apply this to all the discoveries which have been gradually made, and realise simply that, relatively to those who are the masters of forces of which you know nothing, you are in the same position as Philip Augustus would have been if confronted by an electrician.

"For this evening let us here stop. You wished to know what Theosophy was. I have tried to give you an idea. Think over it seriously; it is worth the trouble.

"Examine carefully the few points I have put before you of the greatest thing in the world; and if you do so in good faith and earnestness, this evening will not have been wasted either for you or me."

"You are going?"

"Yes."

"Shall I see you again?"

"Perhaps. However, if you cling to your present life, do not wish that it should be soon, for it is probable that our next meeting will only precede your death by a few moments."

"And you go?"

"To the Himalayas, where I am expected this morning."

"I will see you to the door, as all lights are out in the house."

"It is unnecessary."

It was indeed so, for hardly had he uttered the words than he had vanished. . . .

LÉON CLÉRY.

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THE VALUE OF DEVOTION

Among the many forces which inspire men to activity, none, perhaps, plays a greater part than the feeling we call devotion, —together with some feelings that often mask themselves under its name though fundamentally differing from it in essence. The most heroic self-sacrifices have been inspired by it, while the most terrible sacrifices of others have been brought about by its pseudo-sister fanaticism. It is as powerful a lever for raising a man as is the other for his degradation. The two sway mankind with over-mastering power, and in some of their manifestations show an illusory resemblance; but the one has its roots in knowledge, the other in ignorance; the one bears the fruits of love, the other the poison-apples of hate.

A clear understanding of the nature of devotion is necessary, ere we are in a position to weigh its value and to distinguish it from the false Duessa. We must trace it to its origin in human nature, and see in what part of that nature it takes its rise. We must know in order that we may practise; for as knowledge without practice is barren, so practice without knowledge is wasted. Emotion unregulated by knowledge, like a river overflowing its banks, spreads in every direction as a devastating flood, while emotion guided by knowledge is like the same river running in appointed channels and fertilising the land through which it flows.

If we study the inner nature of man, we find that it readily reveals three marked aspects that are distinguished from each other as the spiritual, the intellectual and the emotional. On studying these further, we learn that the spiritual nature is that in which all the separate individualities inhere, that it is the common root, the unifying influence, that principle which, when developed, enables a man to realise in consciousness the oneness of all that lives. The intellectual nature may be said to be its

antithesis; it is the individualising force in man, that which makes the many from the One. Its self-realisation is "I," and from this it sharply divides the "not-I." It knows itself apart, separate, and works best in isolation, drawn inwards, self-concentrated, indifferent to all without. Not herein can be found the root of devotion, of a feeling which rushes outward; intellect can grasp, it cannot move. Remains the emotional nature, the energising force that causes action, that which feels. This it is that attracts us to an object, or repels us from it, and herein we shall find that devotion has its source. For as we study the emotional nature we see that it has two emotions—attraction and repulsion. It is ever moving us towards or away from objects surrounding us, according as those objects afford us pleasure or pain. All the feelings which draw us towards another fall under the head of attraction and are forms of Love. All those which repel us from another fall under the head of repulsion and are forms of Hate.

Now Love takes different forms, and is called by different names, according as its object is above it, equal with it, or below it. Directed to those below it we name it pity, compassion, benevolence; directed to those equal with it, we call it friendship, passion, affection; directed to those above it, we style it reverence, adoration, devotion. Thus we trace devotion to its origin in the love-side of the emotional nature, and we define it as love directed to an object superior to the lover. When love is directed to the Guru, to God, we rightly term it devotion, for then it is poured out before the superior, and shows in perfection the characteristic of all love given to those who are greater than ourselves, the characteristic of self-surrender.

Here we have the touchstone by which we can separate it from the fanaticism which has inspired religious wars, religious persecutions, religious animosities. These have their roots in hatred, not in love; they repel us from others instead of drawing us towards them. In the name of love to God men injure their fellows; but when we analyse the motive power of their actions we do not find it in the love, but in their sense that they are right and others wrong, in the separateness they feel from others, in the feeling of repulsion from them because of their supposed

wrongness, *i.e.*, in hate. Out of this come the bitter waters that sterilise the heart over which they flow. By this we can judge what we regard as devotion in ourselves; if it makes us humble, gentle, tolerant, friendly to all, then is it true devotion; if it makes us proud, harsh, separate, suspicious of all, then, however fair its seeming, it is dross, not gold.

Now devotion being a form of love, it can only flow out when an object presents itself which is attractive in its own nature, *i.e.*, happiness-giving. All men seek happiness, and that attracts them, draws them towards itself, which seems to them to make for happiness. Happiness is the feeling which accompanies the increase of life, and true and permanent bliss lies in union with the Self, the All-life, in conscious Self-identification with and expansion into the All; all efforts after happiness are efforts to unite with objects in order to absorb their life, thereby expanding the life that absorbs them. Happiness results from this union, because thereby the feeling of life is increased. Fundamentally the impulse to seek union comes from the Self, seeking to overpass the barriers which separate its selves on the lower planes, and the attraction between selves is the seeking by the Self in each of the Self in the other. "Lo! not for the sake of the husband is the husband dear, but for the sake of the Self the husband is dear. Lo! not for the sake of the wife is the wife dear, but for the sake of the Self the wife is dear." And so also with sons, wealth, Brâhmaṇas, Kshattriyas, the worlds, the gods, the Vedas, the elements, until: "Lo! not for the sake of the All is the All dear, but for the sake of the Self the All is dear."* The Self seeks the Self, and this is the universal search for happiness, ever frustrated by the clash of form with form, the obstruction of the vehicles in which the separated selves abide.

In order to draw out devotion, then, an object which is attractive must be presented to man, and we find such objects presented most completely in the revelations of the Supreme Self made through human form in the "God-Men" who appear from time to time—the Avatâras, or Divine Incarnations. Such beings are rendered supremely attractive by the beauty of

* *Bṛihadâraṇyakopaniṣhad*, VI. v. 6.

character they manifest, by the rays of the Self which shine through the human veil, imperfectly concealing their divine loveliness. When He who is Beauty and Love and Bliss shows a little portion of Himself on earth, encased in human form, the weary eyes of men light up, the tired hearts of men expand, with a new hope, a new vigour. They are irresistibly attracted to Him, devotion spontaneously springs up. Among Christians the intensity of religious devotion flows out to Christ, the Divine Man, regarded as an incarnation of Deity, far more than to "God" in the abstract. It is His human side, His life and death, His sympathy and compassion, His gentle wisdom and patient sufferings, which stir men's hearts to a passion of devotion; as the "Man of Sorrows," the innocent and willing Sufferer, He wins perennially the love of men; it is the memory of Him as Man that holds men captive; as phrased by one of His devotees:

The cross of Christ
Is more to us than all His miracles.

And so in the God-Men of other faiths; it is Shrî Râma the Divine King, Shrî Kṛishṇa the Friend and Lover, who win the undying, passionate devotion of millions of human hearts. They render Deity attractive by softening its dazzling radiance into a light that human eyes can bear as it shines through the veil of humanity; They limit the divine attributes till they become small enough for the human intelligence to grasp. These stand as Objects of devotion, attracting love by Their perfect loveableness; They need only to be seen to be loved; where They are not loved it is merely because They are not seen. Devotion to Divine Men is not a matter for discussion or for argument; the moment one of Them is seen by the inner vision the heart rushes out to Him and falls unbidden at His feet. Devotion may be cultivated by the reason, may be approved of and nurtured by the intelligence; but its primary impulse comes from the heart, not from the head, and flows out spontaneously to the Object that attracts it, to the shining of the Self through a translucent veil; to the Heart's Desire in manifested form.

Next, as objects of devotion, come the Teachers who, having Themselves obtained liberation, remain voluntarily within touch of humanity, retaining human bodies while the Jivâtmâ

enjoys nirvâṇic consciousness. They stand, as it were, between the Avatâras and the earthly Gurus who are Their disciples and who have not yet reached liberation, but to the eyes of men on earth They are scarce distinguishable from the Avatâras Themselves, and they draw men with the same overmastering attraction. The Avatâra truly is greater, but that greatness lies on the side turned away from earth, and we can imagine no completer perfection than that of the Masters of Wisdom.

Then come, in more constant physical communication with men, the Gurus who are the immediate spiritual teachers of those whose faces are turned to the steep path that leads to the heights, to the snowy mountains of human perfection. Still marred by weaknesses though they be, these have advanced sufficiently beyond their fellow-men to serve as their guides and helpers; and for the most part the earlier stages of progress are trodden by devotion to them. Further, as they are near the threshold of liberation, they will shortly pass into the class beyond them, and, as spiritual links are imperishable, will then be able, with added force, to draw their devotees after them. Love given to them strengthens and expands the nature of their lovers, and there is no surer path to devotion, in its highest meaning, than the love and trust given to the earthly Guru. Nowhere has this been realised so strongly as in the East, where the love and service of the Guru have ever been held as necessary to spiritual progress. Much of the decay of modern India is due to the ignorance, the pride, the unspirituality of those who still wear the ancient name while devoid of all the qualities once implied by it; for as the best wine makes the sharpest vinegar, so is the degradation of the highest the lowest depth.

How shall devotion, then, be evoked and nourished? Only by meeting in the outer or inner world a fit object of devotion, and by yielding fully and unreservedly to the attraction it exercises. The glad and cordial recognition of excellence wherever found, the checking of the critical and carping spirit that fixes on defects and ignores virtues, these things prepare the soul to recognise his Guru when he appears. Many a one misses his teacher by the mental habit of fixing the attention on blemishes rather than on beauties, by seeing only the sun-spots and not the

Sun. Further, the recognition of excellence shows the capacity to reproduce it; sympathetic vibrations are given out only by a string tuned to produce by itself a similar note; the soul knows his kin, even though they be elder than himself, and only those akin to greatness are wakened by the great to response.

When the Guru is found and the tie with him is made, the first great step is taken. Then follows the steady culture of devotion to him, and through him to Those beyond and to the Supreme Self, manifested in form. This must never be forgotten, for the Guru is a means not an end, a transmitter not an originator of the divine light, a moon not a sun. He helps, strengthens, guides, evolves his pupil; but the end is the shining out of the Self in the disciple, the Self who is one, and is in Guru and chelâ alike.

Devotion to the embodiment of the Self spoken of as the Avatâra may be nourished and increased by reading and meditating on His sayings and the incidents of His life on earth. It is a good plan to read over an incident and then vividly picture it in the mind, using the imagination to produce a full and detailed picture, and feeling oneself as present in it, a spectator or an actor therein. This "scientific use of the imagination" is a great provocative of devotion, and it actually brings the devotee into touch with the scene depicted, so that he may one day find himself scanning the âkâshic record of the event, a very part of that living picture, learning undreamed-of lessons from his presence there.

Another way of cultivating devotion is to be much in company with those in whom devotion burns more brightly than in ourselves. As burning wood thrown into a smouldering fire will cause a flame to burst out brightly again, so the nearness of the warm fire of devotion in another rekindles the flagging energy of a weaker soul. Here again the disciple may gain much by frequenting the company of his Guru, whose steadier force will energise his own. Nârada, in his admirable Sûtras, thus instructs us on the culture of devotion, and who should teach better than that ideal devotee?

Almost needless to add that the direct contemplation of, meditation on, adoration of the object of devotion quicken and

intensify the love. In the hurry of modern life we are apt to forget the power of quiet thought and to grudge the time necessary for its exercises. Thought of the one we love increases love, and the would-be devotee must give time to the object of his devotion, and it is not his thought alone that is at work. As little can a plant grow without sunlight as devotion without the warming and energising rays that stream from its object; the older soul pours out far more love than he receives, and his light and heat permeate and strengthen the younger soul. The Guru loves his chelâ, God loves His devotee, far more than the chelâ loves his Guru, or the devotee his God. The love of the devotee for his Lord is but a faint reflection of the love of Him who is Love itself. It is said that if a child throws a pebble to the ground, the whole great earth moves towards the pebble as well as draws the pebble to itself; attraction cannot be one-sided. In the spiritual world when man makes one step towards God, God makes a hundred steps towards man, for greatness there means greatness in giving, and the ocean pours forth its measureless depths towards any drop that seeks its bosom.

Having seen what devotion is, what its objects, how it can be increased, we may fitly measure its value so as to find motive for attaining it.

Devotion changes the devotee into the likeness of the one he loves. Solomon, the wise Hebrew, declares that as a man thinks so he is. The *Chhândogyopanishad* teaches that man is created by thought; what he thinks on that he becomes. But the intellect alone cannot easily be shaped into the likeness of the Supreme. As cold iron is hard, and incapable of being worked, but heated in the furnace becomes fluid and flows readily into any desired mould, so is it with the intellect. It must be melted in the fire of devotion, and then it will quickly be shaped into the likeness of the Beloved. Even love between equals, where it is strong and faithful and long continued, moulds them into each other's likeness; husband and wife become like each other, close friends grow similar each to each. And love directed to one above us exercises its transforming power still more forcibly, and easily shapes the nature it renders plastic into the likeness which is enshrined in the heart.

Devotion prevents the making of new karma, and when the old is exhausted the devotee is free. The great Christian teacher, St. Paul, writing of himself, declared that he no longer lived but Christ lived in him, and this saying becomes true of each devotee as his devotion leads him to surrender himself utterly to the one he loves. He thinks of his body not as his, but as an instrument used by his Lord for the world's helping; all his actions are done because they are the duty given him by his Beloved; does he eat, it is not to gratify the palate, but to keep in working order his Lord's instrument; does he think, it is not for the pleasure of thinking, but in order that his Lord's work may be the better done; he merges his life in the life he loves, thinks, works, acts, in union with that higher life, merging his smaller rill of being in the larger stream, and finding a deep joy in feeling himself part of the fuller life. So it is written: "Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O son of Kuntî, do thou that as an offering unto Me. Thus shalt thou be liberated from the bonds of action (yielding) good and evil fruits." (*Bhagavad-Gîtâ*, ix. 27, 28.) Where fruits of action are not desired, where actions are done only as sacrifice, no karma is made by the actor, and he is not bound by them to the wheel of births and deaths.

Devotion cleanses the heart. Once again Shrî Kṛishṇa teaches us, and the words at first seem strange. "Even if the most sinful worship me with undivided heart, he too must be accounted righteous." Why? we naturally ask; and the answer comes: "Because he hath rightly resolved; *speedily he becometh dutiful*, and goeth to peace eternal." (*Ibid.*, 30, 31.) In the higher world men are judged by motives not by actions, by inner attitude not by external signs. When a man feels devotion to the Supreme, he has turned his back on evil and has turned his face to the goal; he may stumble, stray, even fall, but his face is turned in the right direction, he is going homewards; he must needs become dutiful by the force of his devotion, for seeking union with his Beloved he will swiftly cast away everything that prevents the union; to Him who sees the end from the beginning he *is* righteous when his face is turned to righteousness, and his

love will burn up in him the evil that veils from him the Being he adores and produce in him the likeness that he worships. So sure is this action, so inviolable the law, that he is "accounted righteous." To the two great classes of the self-seekers and the seekers of the Self, he has changed from the first into the second.

Devotion puts an end to pain. That which we do for the object of our love is done with joy, and pain is merged in gladness when it is endured for the sake of one we love. The mere earthly lover will gladly undergo hardships, perils, sufferings, to win approval from, or to gain something desirable for, his beloved. How should not the one who has caught a glimpse of the beauty of the Self do joyfully all that brings him nearer to union, sacrifice ungrudgingly, nay, with delight, all that withholds him from the bridal of the inner life? For the sake of being with one we love, we readily endure inconvenience, sacrifice comfort, the joy of the presence of the loved one lends charm to the surmounting of all obstacles that separate. Thus devotion makes hard things easy, and painful things pleasant. For love is the World-alchemist and transmutes all to gold.

Devotion gives peace. The heart at peace in the Self is at peace with all. The devotee sees the Self in all; all forms around him bear the impress of the Beloved. How then can he hate or despise or repel any, when the face he loves smiles at him behind every mask? "Sages look with equal eye on a Brâhmaṇa adorned with learning and humility, on a cow, an elephant, and even a dog and a dog-eater." (*Bhagavad-Gîtâ*, v. 18.) No one, nothing, can be outside the heart of the devotee, since nothing is outside the embrace of his Lord. If we love the very objects touched by the one we love, how shall we not love all forms in which the Beloved is enshrined? A child in his play may draw over his laughing face a hideous mask, but the mother knows her darling is underneath; and when in the world-lîlâ the Lord is hidden under form repulsive, His lovers are not repelled, but see only Him. There is no creature, moving or unmoving, that exists bereft of Him, and in the heart-chamber of the vilest sinner the Holiest abides.

Thus we return to our starting-point and learn to recognise

the devotee by his aspect to his fellow-creatures. His abounding love, his tenderness, his compassion, his pity, his sympathy with all faiths and all ideals, these mark him out as a lover of the Lord of love. It is told of Shrî Râmânûjâchârya that a mantra was once given him by his Guru, and he asked what would happen if he told it to another: "Thou wilt die," was the answer. "And what will happen to the one who hears it?" "He will be liberated." Then out ran the devotee of Shrî Kṛishṇa, and flying to the top of a tower, he shouted out the mantra to the crowded streets below, careless what happened to himself so that others should be set free from sin and sorrow. There is the typical devotee, there the lover transformed into the likeness of the Beloved.

ANNIE BESANT.

SOME MISCONCEPTIONS ABOUT DEATH

DEATH is a subject which cannot but be of the deepest interest to everyone, since the one thing which is absolutely certain in the future of all men alike is that one day they must die, and still more since there is hardly any one except the very young from whose ken death has not already removed some dearly-loved one. Yet though this is thus a question of such universal interest, there is perhaps none about which the misconceptions current in the popular mind are so many and so serious. It is impossible for us to calculate the vast amount of utterly unnecessary sorrow and terror and misery which mankind in the aggregate has suffered simply from its ignorance and superstition with regard to this one most important matter. There is amongst us a mass of false and foolish belief along this line which has worked untold evil in the past and is causing indescribable suffering in the present, and its eradication would be one of the greatest benefits that could be conferred upon the human race.

This benefit the Theosophical teaching at once confers on those who, from their study of philosophy in past lives, now find themselves able to accept it. It robs death forthwith of all its terror and much of its sorrow, and enables us to see it in its true proportions and to understand its place in the scheme of our evolution.

Let us take the most prominent of these misconceptions one by one, and endeavour to expose their fallacies. Some of them may be described as religious misconceptions, and their prevalence may be directly traced to the corruption of original Christian doctrine which has crept into our churches and destroyed so much of their vitality and usefulness. We will, however, leave those until later, and will first of all consider some of the widely-spread popular delusions on this important subject.

People are sometimes inclined to think that after all it does

not so very much matter if a man's ideas about death are distorted; when he dies, they say, he will find out the facts for himself, and if he has been mistaken he will soon realize it. Such a contention is defective in two ways; it takes no account of the awful terror of death which from ignorance overshadows the lives of so many, nor of all the unnecessary sorrow and anxiety felt by the survivors about the fate of departed friends; and it ignores the fact that man after death very often does *not* immediately realize his mistakes, and correct them by the light of the truth—and that in consequence of his inability to do this, much trouble frequently arises.

The first and most fatal of all misconceptions about death is the idea that it is the end of all things, that there is nothing in man which survives it. Many people seem to be under the impression that this gross form of materialism has almost died out from among us, that it was a mental disease of the earlier part of the century, and that the race has now outgrown it. It is much to be wished that this view represented the facts of the case, but I fear a careful student of contemporary thought can hardly endorse it. It is happily true that this noxious weed of materialism no longer rears its head in high places with the confidence of yore, for the men whose opinion is worthy of attention have by this time learnt better than that. But there is still an immense mass of blank ignorance in the world, and worse still, there is much of that most objectionable of all forms of ignorance which, having picked up a few scientific catch-words, inflates itself with aggressive self-conceit and believes itself in possession of the wisdom of the ages. Among the unfortunate beings who are suffering under that variety of mental thraldom there is even yet much of the crudest materialism.

Still we may certainly hope that any such feeling is declining, but I fear that can hardly be said of another less blatant but more insidious variety of the disease. There are many thousands of men and women who nominally profess some form of religion, and would indignantly repudiate the suggestion that they were materialists, and yet for all practical purposes they live their lives precisely as though this world were the only one of which they had to think. They may sometimes use words

and phrases implying the existence of another, but it never appears to enter in the slightest degree into the calculations upon which they base their conduct. This practical materialism, while less obviously idiotic than the other, and less offensive to the man's neighbours, yet produces much the same result in his condition after he has passed the portals of death.

Another and perhaps even more widely spread misconception is that death is a plunge into the great unknown—that nothing can ever be learnt with any certainty as to the states into which man passes when he leaves this physical plane. Certainly various religious sects profess to give exceedingly precise information as to these states, yet to the vast majority of their followers there seems to be a sense of absolute unreality about it all; at any rate they neither act nor speak as though they really believed it. And indeed, in the case of most of these sects the information given is so wildly inaccurate that even if it were believed it is very doubtful whether it would not produce more harm than good.

Among the forms of faith of our Western world the great Catholic Church stands alone in giving teaching upon the subject of the conditions beyond the grave which, though couched in a symbolism which has been misunderstood and materialized, nevertheless expresses the facts sufficiently to enable those who have accepted it, to comprehend the position in which they find themselves after leaving the physical body. Even here, however, the truth is on the one side darkened by the false shadow of the blasphemous doctrine of eternal torment, and on the other side is deprived of much of its dignity by a ridiculous system of so-called indulgences. I presume that we may take the Catholic doctrine on the subject, stated very roughly, to be this—that while the hopelessly wicked man drops into hell, and the great saint is caught up immediately into heaven, as was the Blessed Virgin at her Assumption, the ordinarily good man still retains many faults and imperfections which unfit him to pass directly into the presence of God, and consequently needs a shorter or longer stay in an intermediate condition called purgatory, during which his various failings are eliminated by a comparatively short though painful process. It is only after being thus made

perfect through suffering that he is ready to pass on into the joy of the heaven-world.

It will at once be seen that this theory, in the form in which I have here stated it, corresponds very closely with the facts of the case. There comes a period in human development, though not for millions of years yet, where the man who has set himself steadily against progress *does* drop out—not, indeed, into an everlasting hell, for that is nothing but the ghastly invention of the disordered brain of some diabolical monster of human cruelty, but into a condition of comparatively suspended animation in which he awaits the advent of another scheme of evolution which offers him, in its earlier stages, an opportunity of advancement more within the limits of his feeble capacities. On the other hand, the highly developed soul, who during earth-life has gained complete control over his lower nature, and entirely dominated passion and desire, does in consequence sweep through the astral life with such rapidity that when he regains his consciousness he finds opening out before him the indescribable glory and bliss of the heaven-world.

But the ordinary man has by no means succeeded in entirely dominating all earthly desires and passions before his death. Thus he finds himself upon the astral plane with a very fairly vigorous desire-body which he has made for himself during physical life, and in which he now has to live until the process of its disintegration is in turn completed. It disintegrates only as the desire which is its life dies out of it, and this often involves suffering which is not inaptly symbolised by the fires of purgatory.

The often-quoted illustration of the drunkard, though of course an extreme case, shows very clearly the manner in which this system of purgation works. We know how terribly strong this drink-craving is—how when it seizes upon a man it overpowers all sense of decency, all his natural affection for those near and dear to him, so that he will leave his wife and children starving, and will even sell the very clothes off their backs in order to obtain the means to gratify his abominable appetite. When that man dies, his disposition is in no way changed by death; the horrible craving is as strong upon him as ever—nay,

even stronger than ever at first, because the desire-vibration has no longer to set in motion the heavy physical matter. But since he has lost the physical body, by means of which alone he could achieve his desire, this craving must remain for ever unsatisfied. It will be seen that we have there the elements of a very real purgatory, and that the symbol of the purifying fire is by no means an unsuitable one.

Happily, however, it *is* purgatory, and not hell—not the senseless, useless eternity of torment for the mere gratification of the devilish malignity of an irresponsible despot in which orthodox Christianity asks us to believe, but simply the necessary, the only effective and therefore the most merciful process for the elimination of the evil desire. Terrible though the suffering may be, the desire gradually wears itself out, and only then can the man pass on into the higher life of the heaven-world. But because the desire is burnt out, the man is definitely freed from it, and he need not take up the burden of it again in his next incarnation unless he wills it.

The desire itself is dead, but there still remains the same weakness of character which made it possible for him to be subjugated by it. In his next life he will be born with an astral vehicle containing such matter as is necessary for the expression of the same desire—with, so to speak, an outfit which would enable him to repeat his last life in that respect. He receives that matter because in his last incarnation he sought it and made use of it; but though he is thus provided with it this time, he is in no way bound to employ it in the same way as before. If from previous karma he should have the good fortune to find himself as a child in the hands of careful and capable parents, and so be trained to regard such desires as evil, and to gain control over them and repress them as they appear, then the matter which would have expressed them will remain unvivified and gradually become atrophied for want of use, as many of our physical muscles are.

The matter of the astral body is slowly but constantly wearing away and being replaced, precisely as that of the physical body is; and as this which is atrophied disappears, it will be replaced by matter of a more refined order which is incapable of

responding to the strong, coarse vibrations of that grossly sensual desire, so that that particular abomination will become impossible to him. He will, in fact, have grown beyond it and finally conquered it, so that never again in all his long series of future lives will he repeat that mistake, for he has now built into his ego the opposite virtue of complete self-control as far as that vice is concerned. Through the life of successful struggle against that desire the victory over it has been won; and now there is no longer a struggle, for he sees the vice in its true colours and it has not the slightest attraction for him. Thus the suffering on the astral plane which once seemed, and was, so terrible to him, has been in reality a blessing in disguise, since through it he has been enabled to gain this immense moral victory, to take this decided step upon the path of evolution; and so far as we can see there is no other method than that suffering by which this splendid result could possibly have been achieved.

Thus we see that there is a very real truth behind the doctrine of purgatory, and that when the abuse of pretended indulgences was swept away during that extraordinary outbreak of diseased matter from the ecclesiastical system which it is the fashion to call "the reformation," a very great deal that was beautiful, true and useful was cast aside as well. One of our most serious losses at that time was the custom of prayer for the dead, and the nations who blindly threw away that means of helping their fellows have ever since paid the penalty of their folly in the persons of their departed members, who have had to fight their way unaided through the astral world, because their friends had persuaded themselves that it was wicked to try to assist them! Truly against stupidity even the Gods themselves fight in vain.

What is a prayer for the dead but an expression of an earnest wish and a loving thought for those who have passed on before us? We know that in physical life such wishes and such thoughts are very real and objective things—storage-batteries of spiritual force which will discharge themselves only when they reach the person towards whom they are directed; why should it be supposed that there is any difference in their action when the person thought of has no longer a physical

body? The prayer or the strong loving wish for a particular dead person always reaches him and helps him, nor can it ever fail to do so while the great law of cause and effect remains part of the constitution of the universe. Even the earnest general prayer or wish for the good of the dead as a whole, though it is apt to be a vaguer and therefore a less efficient force, has yet in the aggregate produced an effect whose importance it would be difficult to exaggerate. Europe little knows what it owes to those great religious orders who devote themselves night and day to ceaseless prayer for the faithful departed.

If it should be asked what it is that we ought to wish for our dear ones who have passed away—we who in many cases know so little of their condition that we might well fear to set in motion a force which might be ill-directed for want of more exact knowledge of their need—we cannot do better than turn to the formulas of the Catholic Church once more, and use that beautiful antiphon which appears so often in the services for the dead: "Eternal rest grant unto him, O Lord, and let light perpetual shine upon him." Unless we are dealing with a case in which we know of some special requirement towards which we can direct our thought-force, what better wish could we formulate than that expressed in those words of long ago, words which for many centuries have been the channel through which yearning affection has voiced its holiest feelings—by which so much suffering has been eased, so much benefit given?

If we observe how exactly it meets the needs of the man who has recently passed away, we shall realize that whoever may have composed that antiphon must have known very well what he was about, or perhaps been guided from above to write even better than he knew. For its two clauses express exactly the conditions which are most desirable for the dead; first, perfect rest from all earthly thought and care, so that his progress towards the heaven-world may be undisturbed, and secondly the perpetual light of the divine love shining clearly upon him through the higher and more spiritual part of his own nature, drawing him ever upward toward itself, so that his progress may be rapid. Truly earth has little more of assistance to give to a man for whom such a prayer as that is being earnestly and constantly offered.

We see, therefore, that religion (always excepting the doctrine of those sects which vaunt their separation from universally-accepted truth by boastfully labelling themselves as "protestant") has done much for the help of the departed, and would have done much, if it had been intelligently believed, towards correcting the wrong impressions current in the world with regard to death. Yet nevertheless it is responsible for certain special misconceptions of its own, as will be seen hereafter.

A curious form of this delusion that nothing can be certainly known about after-death conditions is the opinion (which, absurd as it seems, is really held to my own knowledge by devout and earnest people) that man is not meant to know anything of this other world—that its secrets are a divine mystery which God has intentionally hidden from the eyes of men, and that to pry into it is impious. Surely no more absolutely fatuous contention has ever been advanced; for if we find ourselves in possession of faculties to which that world lies open, can it be supposed that we are intended deliberately to blind ourselves to it? If we find at every turn, as we do, evidence of the existence of that world, and of the continued life of our friends there, are we to ignore all this and hide our heads in the sand like the ostrich? All the greatest saints of whom we know have spoken of this unseen world and described their visions of it and their experiences in connection with it; are we to suppose that they all were guilty of blasphemous curiosity when they examined, and of infidelity and treachery when they described, the truths of this higher life? But surely argument would be wasted in refuting so obviously foolish an idea as this.

If we find that many among us are able to see this inner world—if it is even a mark of a certain kind of development to be able to see it—then we know that this faculty is the heritage of all our brothers, that one day all mankind will see as some of us see now, and consequently that the acquirement of such sight is simply an incident of man's evolution, and a definite part of the great scheme of the universe—a development to be welcomed and made good use of, not to be regarded as abnormal and impious. All the more certain are we of this fact when we see the results which follow the possession of this faculty, when

we see that to know the truth by its means removes from a man all fear of death on his own account, all anxiety and unrest with regard to the condition of his departed friends; above all when we realize that he who holds this knowledge can be infinitely more useful to those who have passed away than is the ignorant man. We see that always much good, and never aught of evil, comes from the fuller knowledge and the wider hope with which the higher vision endows us; and we know there can be nothing wrong in that which brings us nearer to the eternal truth which is behind all these forms of manifestation.

Directly connected with, and to a great extent caused by, this delusion that nothing can be known of the world beyond the grave, is the terror of death which is so serious a factor in the lives of many. This is not a matter which is commonly spoken of, but any man who is in a position, such as that of a priest, which admits him to the inner confidence of large numbers of people, will be aware that there are those to whom this ever-haunting dread is a very real and terrible thing, a spectre present with them at every feast, and rarely leaving them an hour's peace or freedom.

Naturally, also, the man who so fears death for himself fears it for his friends also, and when they pass away from him he not only sorrows for the separation, but is also full of misery and anxiety as to their probable fate. The knowledge of the real facts about death at once destroys both the terror and the anxiety; the man who is instructed upon these points recognizes death as but an incident in life, and realizes that the existence upon the other side is no more to be dreaded than is that upon this side. The dread is inspired not so much by the definite expectation of anything appalling, as by the feeling of dim uncertainty, the horror of a vacant abyss. When this is replaced by definite knowledge as to the astral world, man regains his confidence and is prepared to face with equanimity whatever fate may be in store for him. The recognition that the higher worlds are governed by exactly the same laws as this which we know at once brings them into closer touch with us, and makes us feel more at home with them; it is, in fact, in other words, the certainty that in all worlds alike we are in the hands of the

same divine power, and that consequently we and our loved ones also are equally safe in all.

C. W. LEADBEATER.

(TO BE CONTINUED)

REVIEWS AND NOTICES

MASONRY AND MEDIÆVAL MYSTICISM

Traces of a Hidden Tradition in Masonry and Mediæval Mysticism. Five Essays by Isabel Cooper-Oakley. (London: The Theosophical Publishing Society; 1900. Price 3*s.* 6*d.*)

OUR readers will be glad to have in book form this selection from Mrs. Cooper-Oakley's interesting essays which have already appeared in our pages. Mrs. Cooper-Oakley has done well to essay the exploration of a field so rich in mystic interest and to investigate the more immediate Western traces of our far-stretching theosophic heredity.

It cannot be too frequently insisted upon that Theosophy is no new mushroom growth, no passing fad, no disordered "giving out" of untrained sensitives, no independent revelation of sporadic mysticism, but the carrying on of a glorious past, the continued effort of an ordered tradition, a branchlet of the Great Banyan Tree whose roots are above.

It is this which lends it a strength and dignity which the innumerable mistakes and stupidities, the grotesque misconceptions and vulgarity of belief of many of those who call themselves its followers cannot weaken or dim.

Even were we to have no "new teaching," as it is called—no reformulation of the old truths, no colleagues who were competent to "see"—we should still have the inexhaustible mines of the theosophic past from which to quarry that wisdom after which the best of mankind have ever been seeking. Theosophy dowers her servants with the piled-up riches of the past stored in every land and tongue. If others are rich in one religion, we are richer than them all, for we have the wealth of every religion on which to draw; if others are

rich in the illumination of some special seer or mystic order, we are richer far in treasuries of such illuminations.

Who of us can doubt this, if we turn to our literature? Turn over the pages of this REVIEW, say for a year past—the contents are truly catholic: Vedânta, Taoism, Gnosticism, Bardism, Druidism, Zuñi secret traditions, Hermetic wisdom, the lore of the Golden Horus, the Law of the Buddha, Sûfîism, the Gay Science of the Troubadours, Pythagoreanism, Platonism, the teaching of Kṛishṇa, the wisdom of Chaldæa and Peru, Rosicrucianism and the Kabalah, Christian mysticism, and the wisdom-teaching of the Christ . . . !

And yet there are people—very many people—who are foolish enough to think that Theosophy can be dismissed with a sneer, or with some distant reference to "tea-cups." One would hardly have thought that all these clever and superior people could have been so easily hypnotised by so trivial an incident; but apparently such is the case. We are sorry for them, for if they had strength to turn their fascinated eyes from the "tea-cup" theory, they would see the Temple of Theosophy revealing itself tier after tier in silent grandeur, as the mists of the past are dissipated by intelligent industry.

Mrs. Cooper-Oakley has succeeded in revealing some of the outlines of the masonry of this vast Temple, and in her five essays has gathered together a mass of interesting information from many books. We are glad to see that great pains have been taken with all the numerous references, so that those who wish to go more deeply into the subject can now pursue their own investigations among the English, French, German and Italian authorities whose works are cited.

The Essays, besides a General Introduction, include "Towards the Hidden Sources of Masonry"; "The Traditions of the Knight Templars revived in Masonry"; "The Troubadours"; and "The Heavenly Kingdom of the Holy Grail."

These are the first-fruits of Mrs. Cooper-Oakley's studies, and we hope before long to present our readers with further contributions from her pen. She has among other things the useful faculty not only of ransacking libraries and unearthing rare books, but also of getting librarians and others to take an interest in her researches, and her authorities are not taken merely from the shelves of the British Museum, but from works found in the great libraries of France, Germany, Russia, Austria and Italy.

G. R. S. M.

Magazines and Pamphlets

In *The Theosophist* for March Colonel Olcott concludes the history of the year 1888, as we learn at the close of the chapter. It would be a convenience to his readers if he would head each instalment with its date, often not discoverable without some trouble. A good deal of the present chapter is occupied with matters which have now lost interest for us. It is doubtless pleasant to the Colonel to remember how perfunctory the meetings of all Councils and Committees become when there is some one always ready and willing to do the work without them; but one does not quite enjoy the spectacle of the gods squabbling and slanging each other like mere men and women. It is quite Homeric—and quite natural; but it somewhat jars upon our degenerate nerves. More satisfactory is the record of the deputation from Japan. The Japanese Buddhists were at that time still smarting from the "disestablishment" of their religion as the national creed of the country in favour of the still more ancient "Way of the Gods," and looking round them for some means of (in the words of their address) "wiping off the rust accumulated on the solid gold structure of Buddhism so that it may outshine the new-made brass structure they are trying to erect." Our readers will agree that to invite our President-Founder to come and stir them up was a very promising and highly practical device for this purpose. N. F. Bilimoria concludes an interesting paper on "Reincarnation in the Zoroastrian Religion" with the sage remark that "no one should consider that the true and entire Zoroastrianism can be found only with the modern Parsees." S. E. Palmer draws attention to the working of the fear of death, so marked in Tolstoï's works, upon the author's general system of thought; and "A Wayfarer" dwells upon the never enough to be repeated lesson to "stand still" from time to time to see where we are going and what we are doing. Râma Prasâd continues his "Thoughts on the *Bhagavad-Gîtâ*," and a sermonette by J. Martin, an address entitled, "Progress towards Unity," delivered by Geo. Fowlds before the Congregational Union, Dunedin, and a biographical sketch of the late Professor H. C. Warren, of Harvard, form the more solid contents of the number. P. Nârâyan Iyer ends his exposition of the legend of Kṛishṇa and the Gopîs—somewhat to the relief of European readers; and we must not forget Colonel Olcott's kindly and delicate letter to a correspondent who had proposed to come to Adyar for study.

The Prasnottara for March opens with a notice of the removal of the Headquarters to a fresh site near to Mrs. Besant's new residence and closely adjoining the Central Hindu College. This brief announcement gives considerable "matter for thought"—which, however, is best not put into words until the authorities have said *their* word upon it. Its literary contents are a single question, put but not answered, as to the efficacy of the "product of the cow," which we will politely call by its Pârsî name "Nirang," and continuations of the "Caste System," the "Daily Practice of the Hindus," and Mrs. Besant's "Building of the Individual."

The original matter of the March *Theosophic Gleaner* comprises a portion of a lecture upon "Universal Religion," by P. N. Patankar, M.A.; an interesting little note by Dr. Marques, upon the symbolism connected with the number 108, said to be the number of the signs imprinted on the feet of the Lord Buddha, and a short paper by M. B. Ghandhee identifying the Zoroastrian Ahuramazda as the Second, or Manifested, Logos instead of the First. There is an interesting account of Mrs. Besant's visit to Bombay and the crowds that assembled to hear her lecture on the "Value of Devotion" which our readers will find in another portion of this number of the REVIEW, and an obituary notice of the late Mrs. Sarah D. Gostling, wife of Mr. D. Gostling, President of the Blavatsky Lodge, Bombay.

Also received, the *Ârya Bâla Bodhinî*, the *San Márga Bodhinî*, the *Light of Truth*, and *The Buddhist* from Colombo. This last contains an interesting account of the distribution of the relics of the Lord Buddha discovered near the ruins of Kapilavasthu.

The Vâhan for April contains a concluding letter from G. R. S. M. as to the actual date of Jesus. It is impossible to say that the question is left in a satisfactory position. We cannot, of course, expect our opponents to accept our mere assertion that the witnesses who speak to the later date are simply mistaken; nor is the story shadowed out as the statement of the actual facts one which is likely to be accepted, even as a reasonable hypothesis, without the evidence which, it is admitted, is not forthcoming. In the "Enquirer," C. W. L. gives a valuable answer as to the joy of the disciple in his work and another to a question as to the connection of the "Seven Spirits before the throne" with the actual Planetary system. Other questions are: if there must not be consciousness of evil on the devachanic plane; *why* during the Dark Ages the Great Ones cannot spiritually influence this world as before; and if there be not danger

of the race becoming extinct as the mind comes more and more to control the desire-nature.

Dev Vâhan for March contains an account of the Convention at Adyar, a notice of Hornstein's play, "Buddha," lately given at Munich, with a defence against the popular idea of Nirvâṇa as Annihilation, the usual full analysis of THE THEOSOPHICAL REVIEW, and translations from *The Vâhan* and from C. W. Leadbeater's *Christian Creed.*

From Paris we have the first three numbers of the *Bulletin Théosophique*, established by Dr. Pascal as the "special organ of the French Section"; not for sale, but to be sent to the members of the Section when and as far as the funds permit. The Doctor opens the new venture with a cheery and confident statement of the good work doing and to be done by the new Section; and makes graceful acknowledgment of the help already given by Mrs. Burke and Mr. Leadbeater, and promised by other distinguished members of the Society. There cannot be anything better adapted to secure a kindly fellow-feeling amongst the lodges, and to encourage them in their work than such a means of communication as is thus provided, and we wish it every success.

The same cheerful confidence is breathed in the editorial for the opening of the new volume of the *Révue Théosophique Française.* We are told that "members—numerous, and (still better) souls ripe for true theosophical action, have come to the new Section; others are coming, and the moment is near when the 'centre of light' will powerfully radiate over our country, and disperse the death-darkness which scientific and philosophic materialism have accumulated upon this nation, formerly so noble and so generous." No one will rejoice more than their English brothers and sisters to see the fulfilment of this hope. The number contains translations from Mrs. Besant, Mr. Leadbeater, and Mr. Sinnett's Convention Address on the Prospects of Theosophy; a paper by Paul Gillard, "Our Needs and Our Desires," and a little Russian story of Invisible Helpers.

Theosophia contains Dutch translations of two articles by H. P. B. from *The Theosophist*, a paper by L. Williams from this REVIEW, and the continuation of *Esoteric Buddhism.* J. van Manen continues the *Tao Te King*, and gives us a paper on Confucius which we should be glad to see in English.

The Roman *Teosofia* gives an account of Colonel Olcott's visit to Rome, and continues Sig. Calvari's "The Old Man and the New,"

Mrs. Besant's "Why I became a Theosophist," and C. W. Leadbeater's *Clairvoyance*.

Teosofisk Tidskrift for February-March, has translation from Mrs. Besant's "Christ—the Historic, the Mythic and the Mystic," and "The Three Paths to Union with God."

The Theosophic Messenger for March contains, amongst other good hints, the suggestion that "When an inexperienced speaker rises to read a paper, we might help him to a better control of his mind by sending him harmonious and reassuring thought-currents, instead of sitting in cold criticism." There is a pleasant little account of the Adyar Convention, by one who was present.

In *Theosophy in Australasia* for February, W. G. John presses upon us the necessity of vigorous effort, each in his own way; and is inclined to think what most of us need is to gain more control over "that thing which we call our mind"—to quote Lord Westbury's splendid impertinence. As he truly, if not quite politely says, we are yet ruled mainly by *Tamas*—Indifference, and there is no way of attaining *Sattva* without passing through *Rajas*—the period of Storm and Stress. Dr. Marques furnishes advanced proofs of a new and improved edition of his interesting work on the Human Aura. Questions and Answers (from *The Vâhan*) and Activities complete the number.

The second number of the *New Zealand Theosophical Magazine* fully maintains the standard of its first, and the third is also very good. We congratulate our busy colleagues of the farthest Antipodes on their venture.

Philadelphia, from Buenos Ayres, for February, contains a paper by Colonel de Rochas upon "Electrical Women." Señor Zuñiga Medina gives a curious account of the Mysteries of the Pyramids founded upon Moore's *Epicurean*, whose not very high authority is supported by the statement that *he* copied from Iamblichus: and there is also a translation from Eliphas Lévi, headed "Life and Death—Waking and Sleeping."

Amongst the miscellaneous literature we have to acknowledge, the first place is claimed by a new Quarterly, published by E. Bell, price 1s., entitled the *Humane Review*. We shall all be with the editor in his statement that "the spirit which animates practical morals is the conviction that all life is akin, and that our most important yet most simple duty towards our sentient fellow-beings is a sympathetic regard for *their* needs and *their* individuality as well as for

our own." Whether this or anything else "shows what great need there is of a humane *as well as* a merely academical school of ethics," is a question on which opinions may differ. If our friend cannot get his humanity *out of* his academical system of ethics, I think his readers will say that either his system or his humanity must be out of joint. But this by the way. The number opens with a perfectly delightful paper by J. Bernard Shaw, entitled "The Conflict between Science and Common Sense," alone well worth the price. This is followed by other articles upon such subjects as "Inhumanity in Schools," "Militarism and Humanity," "Shall Hanging end with the Nineteenth Century?" etc., of which I will only say that a large number of readers will highly approve of them, and find them just what they would desire to have said. That the world would be very much better if their principles were carried out is quite undeniable; that it would *also* in other respects, be much worse, is a conviction the stake cannot burn out of *me*. But this concerns myself alone; and I have no hesitation—here—in wishing *The Humane Review* long life and good success. Also received *Neue Metaphysische Rundschau; The New Cycle*, with a sketch of modern Russian literature, by Herman Rosenthal; *Mind*, in which John Barker gives a very good answer to the question "Why I believe in Reincarnation?"; *The Arena; Light; The Lamp; Modern Astrology; Notes and Queries; Humanity; L'Écho de l'Au-delà et d'Ici-bas; Suggestive Therapeutics; Monthly Record* and *Animals' Guardian; Herald of the Golden Age; La Paix Universelle; Revista Universal* (Barcelona); *Review of Reviews; Astrological Magazine* (Madras); *Indian Review*, March, containing a curious bit of "spread-eaglism" by Prof. Edwin Johnson, natural enough in America, but reading oddly as written by an Englishman about the English; and a useful paper on Indian Industries, by Babu Prithvis Chandra Ray. In reference to an article mentioned in our notice of the first number of this magazine, a correspondent wishes to explain that the metrical translation of the *Râmâyana* therein referred to is one by Mr. Romesh C. Dutt, C.I.E., which is shortly to be published in England in the series of the "Temple Classics."

W.

Printed by the Women's Printing Society, Limited, 66, Whitcomb Street, W.C