

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

**A**T last the long-promised visit of H. E. the Viceroy to the Central Hindū College has been made, and the function was a great success, despite the difficulties caused by the unseasonable weather. November in Benares is an exquisite month, bright sunshine, cool mornings and evenings, and never a drop of rain. This year all went as usual until the 9th, when a drizzling rain alarmed us; the 10th had some showers, but on the night of the 10th a torrential down-pour began, and showed no sign of slackening until 10 A.M. on the 11th, when it stopped. Counting confidently on ordinary weather, we had erected a huge awning over the platform in front of the College Hall, so as more than to double its size. It was beautifully decorated by the students, who worked unremittingly with their deft fingers and clever brains; a handsome canopy with silver pillars and a back of silver spears was placed over the vice-regal seats; triumphal arches were erected at the Boarding-House gate for the entry, and at the gate of the Indian Section T. S. which fronts it; flags marked out the route and fluttered gaily at every point of

vantage; carpets were spread, and everything was ready.

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At midnight, down came the pitiless rain in unceasing torrents. Some devoted workers, already tired with the long day's labor, again set their hands to the task of removing carpets and canopy, from the rain, which soon began to drip from the tent roof. They worked till 3 A.M., and again at 6 we all assembled, and made the hall itself into the place of meeting. We sent off letters to announce that the College portico would be the place of entry, so as to keep our visitors dry; the seats for 1,500 people had to be re-arranged, and crowded accommodation had to take the place of the ample spaces of the day before. By 9 A.M. all was done, and the crowd began pouring in, none the wiser as to the alterations. Fortunately the Cadet Corps, Guards and Scouts were so well drilled that they carried out their duties without a fault, though all was changed from the careful rehearsals which had occupied the previous days; and when the vice-regal party arrived at 10.15—a quarter of an hour before time—the Trustees were assembled in a body, the Cadets were lining the staircase, and there was nothing to show that the original programme had been turned upside down.

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The procession filed into the Hall—Lord Minto and myself, Lady Minto and Bābū Bhagavān Dās, Lady Eileen Elliot and Mr. Arundale, Mr. Butler, the Foreign Secretary, the Commissioner, the vice-regal Staff—and was received with ringing cheers. When Their Excellencies were seated, the School choir sang a hymn to Sarasvatī, and a Paṇḍit of the Pāthashālā recited a Samskr̥t poem of welcome. Then the Address was read by myself, and presented in a beautiful silver and gold case. About thirty-five children from the Girls' School were seated, a veritable flower-garden, on a little platform near H. E. Lady Minto, and one of these stepped forward with an

exquisitely embroidered silk-case containing a most beautiful scarf of Benares work, and with a few clearly spoken words in English, presented it to Lady Minto from the School. Their Excellencies were then garlanded, Lord Minto by J. Kṛṣṇamūrṭi and Lady Minto by a little girl, and the Viceroy delivered his address,<sup>1</sup> full of warm sympathy with the College, and of admiration for its work.

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This finished the programme, as, though the rain had ceased, the playgrounds were too wet for the display of drill which had been prepared, and that was perforce omitted. Their Excellencies very kindly consented to face the mud and go out through the Boarding-House, and, to my surprise and pleasure, as we left the Hall, having only paused to look at the Royal Portraits, the Scouts and Guards had swiftly lined the whole route while the Cadets marched in front and behind, lining up with soldierly precision at the approach to the outer gateway. The Viceroy commented with much approval on the smart and well set-up appearance of the College 'troops,' and Lady Minto promised that they would present the College with a Medal in their names. So ended a most happy visit, perfect in all respects save the weather. The kindly and gracious courtesy of the representatives of the Imperial Crown has forged another link of affection and loyalty between the College and the Empire, added to that made by T. R. H. the Prince and Princess of Wales (now our Rulers) by their visit in 1906. These personal ties, felt by all human beings, are peculiarly strongly felt in India, and we, who guide the College, are hence specially grateful to those who thus facilitate our responsible work.

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The house for the use of Indian Students in London, 39 Fellows Road, Hampstead, rented by the Friends of India, was opened on October 4, 1910, at 9 A.M. "It was a gloriously sunny day," writes the General

<sup>1</sup> This and the College address will appear in our next issue.

Secretary of the T.S. in England and Wales, "and the back of the house faces south. It is really a delightful house, roomy, airy, with large windows, as so many of these older houses up there are, with a nice piece of garden, and gardens all round." Mr. Arnold, some Indian gentlemen and a few others came in to tea in the afternoon. The venture is fairly launched, the first student, who had applied for a room on October 1st, coming into residence on October 6th. May the house serve the purpose for which it has been opened, the service of India and the Empire.

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Mr. Milton Willis of New York, who is working so hard in the World Federation League, writes of the progress which is being made. Mexico has the appointment of a Peace Commission under consideration, and Canada and the South American Republics will next be approached. It is fitting that North America, the home of the sixth sub-race, should lead the peace movement. Mr. Roosevelt, the greatest force in America, has plunged into a war needed for the establishment of peace; he is attacking the corruption, the bribery, the insolent excess of wealth, which are eating the heart out of America, and all the threatened interests are rising up against him. The *New York World* has a strong and very able article, entitled: 'Roosevelt's Revolution,' and declares that "it is a peaceful revolution, but it reaches to the very roots of American institutions;" it sums up the issues:

Do they [the American people] want Democracy, or do they want a Socialistic dictatorship? Do they want the Republic, or do they want Roosevelt and Revolution?

The article was written to sway the Saratoga Convention, and at the Saratoga Convention Roosevelt triumphed. The Republic of Rome was a mightier power than is the Republic of the United States. Is the latter to follow its predecessor, and to cry: "Ave! Cæsar!"? There are events more unlikely.

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Our good brother V. V. S. Avadhāni, F.T.S., has sent to the Adyar Library a box containing 250 bundles of Samskr̥t MSS.—a family collection; we hope that others will follow this excellent example, for there are many priceless collections put away in the families of Indian paṇḍiṭs, being slowly converted into mice and white ants.

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The second Convention of Religions in India is to be held in January 1911, at Allahabad; the Secretaries are: Rai Bahādur Lāla Baijnath, Retired Judge, Agra, U. P., and Major B. D. Basu, Allahabad. Mr. G. S. Arundale, M.A., LL.B. will represent the T.S. on that occasion, and, as President of the T.S., I have agreed to my name being placed on the Committee, though I cannot attend the Convention, as I shall be in Burma at the time.

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The Rev. J. Campbell is preaching sermons of great power and beauty, and they are regularly reported in *The Christian Commonwealth*. Theosophists may well rejoice to read the following:

Up to the present human consciousness has functioned upon the physical plane, also on that of the passions and emotions, to a lesser degree on that of the intellect—which, after all, is not consciousness, but only one of its instruments—and, much more rarely, on the plane of the spiritual. By the spiritual I mean that plane of experience on which we realise our oneness with one another and with the mysterious Power behind phenomena whom we call God.

Now, I beg you to think of this for a moment. I want to remind you that the body is not the Self; it is the instrument of the Self. Our passional instincts are not the Self; they are the instrument of the Self. Even the mind is not the Self; it is the instrument of the Self. The Self is something greater than the body, greater than the feelings, greater than the intellect. The Self is the reality at the back of all these, partly hedged in by them and partly making use of them to utter itself. Consciousness has to rise through them all before it can attain to its own highest, the level of perfect self-realisation, which is perfect love. If you can once clearly understand this, it will alter your whole attitude towards the poor, sinful human nature, which at times you find so trying and so discouraging.

And then how beautiful is this, following a description of a visit to some Worcester Porcelain Works, where all the processes had been watched, from the rough clay to the finished exquisite ware; the process applied to the evolution of man:

Let it teach you patience, reverence, faith, when you are dealing with the weaknesses, defects, and vices of your brothers and sisters. Very likely I am speaking to someone just now who this week has had enough to break his heart in his dealings with human nature. You have had to put up with treachery, disloyalty, gross selfishness, moral blindness, in those with whom your lot is cast or whom you have sought to benefit. You have discovered a baseness, hitherto incredible, where you ought to have found gratitude and fidelity. You have been deserted, slandered, betrayed, by some to whom you have never done or intended anything but good. Perhaps you came to church this morning with fierce resentment rising in your heart against those who have thus wronged you and made it harder for you to go cheerfully and bravely on with your work in life. Do not be hasty or unforgiving; look deeper. The widest charity is the greatest wisdom. The clay looks ugly on the wheel, but the divine vessel is being shaped, the soul is coming through. Those passions which have caused you pain are dark and dreadful enough to all outward seeming, but the refiner's fire will be busy on them presently: they will never be destroyed, but they will be transmuted into the glory of heaven. Believe it, and you will help to hasten it. Pray and work, and, if need be, suffer, that the imprisoned Spirit may come forth in all mankind.

The City Temple is indeed fortunate in having these noble teachings ringing within its walls week after week. May the preacher long be spared to carry on his great work.

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I made a pleasant little tour in the Panjab in October, visiting Saharanpur, Jullundhar, Lahore, Jammu, Delhi, Agra and Cawnpur. The public meetings were large, especially at Lahore and Cawnpur; the newspapers estimated the audiences at the last-named place as six thousand, but this was somewhat over the mark. My own estimate was four thousand; in any case it was a big crowd. Many more English people are now attending Theosophical lectures—a good sign, as Theosophy draws

the races together. The large meetings at Lahore were a surprise, as the defection of some of the oldest and most important members in 1907—08 had almost killed the Lodge. Miss Browning's excellent work is, however, building it up again, and the public meetings were larger than at my last visit; it was the first time I had been there since my election. We all stayed at the Lodge—Alcyone and his brother, Mrs. van Hook and her son, Bābū Ayodhia Dās and myself. We had a pleasant, but short, visit to Jammu, where we found H. H. the Mahārājā as friendly and gracious as ever.

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*The Muslim Review* for October, edited by Mr. M. Abul Fazl, has the second part of an admirable article on Theosophy. It speaks of Theosophy as "rendering a service the significance of which can never be adequately conceived" by urging on the Muslim the duty of learning thoroughly his own religion and history. "Theosophy," it says, "is a movement of enlightenment, bent on the discovery of truth and on the advocacy of religious toleration," and alludes to my defence of Islām and the Prophet against the charge of indiscriminate use of force. Akbar first introduced Theosophy "on an important scale in India" "by the convening of his conference of religions." The article concludes by declaring that the Theosophical movement must command the sympathy, support and good wishes of all interested in comparative theology and of all Muslims.

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There passed away from earth, on September 23rd, a figure well known in the Theosophical Society, to which she devoted the best years of her life—the Countess Wachtmeister. Of noble birth and considerable wealth, the widow of the Swedish Ambassador to the Court of S. James, she resigned everything that the world gave her when the truth of Theosophy dawned upon her, sought H. P. Blavatsky at the time when the world was

covering her with ridicule and contempt, became her loving and faithful companion, facing all physical hardships and social odium for her sake, and continuing to follow her faithfully until her death. In London, the burden of the household at Lansdowne Road fell chiefly on her, with Mr. Bertram Keightley; she, with him, founded the T. P. S., and for years she performed ungrudgingly all the drudgery of office work. In India, again with him, she shared the establishment of the Sectional Headquarters, and the building of Shānti Kuñja, travelled over the country, lecturing, visited Australia on the same mission, and labored in Sweden and other European countries. She died, as she had lived, a member of the T. S., though differing strongly from myself. May Peace be with her.

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## THE BROTHERHOOD OF RELIGIONS

### CHAPTER V

#### THE TWO LAWS OF GROWTH

**T**HE laws of the unfolding of the Spirit in his material vehicles, and of the growth, or evolution, of those vehicles, are two.

The first Law is the Law of Action and Re-Action, known often in modern days by the convenient eastern word 'Karma'. Karma is the Samskr̥t for Action, and naturally includes Re-Action, since these are inseparable: "Action and Re-Action are equal and opposite," says Science. Wherever there is Action there must inevitably be Re-Action, and this is the Law of the material worlds; every object is related to, interlinked with, other objects, and by these inter-relations they evolve. Hence it is the Law of Evolution for man's bodies, whether they be made

of dense or of subtle matter; matter is in continual movement, is ever vibrating, and the Spirit embodied in matter cannot escape from this Law. For every change of consciousness in the Spirit—every desire, every thought, every activity—is accompanied by a change of vibration in the bodies which clothe him; and every vibration in those bodies, initiated from without, from other embodiments in the universe in which he is living, causes in him a change of consciousness. This is the inevitable and unceasing correlation between Spirit and matter, between the Life and the form in which it is embodied. All these changes come under the Law of Action and Re-Action, the Law of Cause and Effect, the Law of Evolution in matter.

The second Law is the Law of Sacrifice, as universal in the realm of Spirit as the Law of Action and Re-Action is universal in the realm of matter. The Spirit unfolds under the Law of Sacrifice, as the body evolves under the Law of Action and Re-Action. The Spirit lives and triumphs by sacrifice, as the body thrives and evolves by wisely directed activity; hence the spiritual declaration is: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal,"<sup>1</sup> and "It is more blessed to give than to receive."<sup>2</sup>

A 'natural law' is an expression of the divine Nature, and is changeless and inviolable; we cannot alter it; we can only disregard it, and the disregard, bringing us into conflict with the law, brings pain. We bruise ourselves against it, as a man who flings his body against a rock. Moreover, a natural law has no rewards and no punishments, only inevitable sequences, and these sequences reveal the existence of the law. Joy and pain follow respectively harmony with, and disregard of, the law.

#### THE LAW OF ACTION AND RE-ACTION

The divine Will makes for Righteousness, and those who disregard it must inevitably suffer. Hence the

<sup>1</sup> *S. John*, xii. 25.

<sup>2</sup> *Acts*, xx. 35.

continual warning of Sages and Prophets, that all which is against righteousness is a cause of pain. As said by the Lord Buddha:

If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage. . . . If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.<sup>1</sup>

S. Paul has also put it very strongly:

Be not deceived ; God is not mocked ; whatsoever a man soweth, that shall he also reap.<sup>2</sup>

In the physical world no one now denies the inviolability of natural law ; it is recognised that man by knowledge can play one law off against another, that he can oppose one force by another, and so obtain a result at which he aims. But "Nature is conquered by obedience," and the inviolability of law alone makes science possible. The law is as inviolable in super-physical worlds as in physical, for all worlds are God-built and God-sustained, and it works along three main lines, which flow from our threefold Spirit, the trinity which is our Self.

By our Will, showing itself also as Desire, we attract or repel surrounding objects to and from ourselves ; that which we passionately desire, or resolutely will, comes to us ; our action by will or desire on objects and people around us brings the re-action of approach or withdrawal ; the so-called 'lucky' people are those of strong desires or strong will ; a subtle magnetism brings into their hands that for which they long. The force must be sustained and strong if it is to work quickly, but it is sure ; and a careful study of the world around us proves to demonstration the existence of this force in ourselves and in others. It is the reflexion of the divine Will in us, which says : " 'Be,' and behold it is."<sup>3</sup> The student will recall Dante's reference to Deity, in whom Will and Act are one.

By our Thought we create our character, for a thought often repeated becomes a habit, and a habit gradually crys-

<sup>1</sup> *Dhammapada*, i. 1, 2. Sacred Books of the East, vol. x.

<sup>2</sup> *Galatians*, vi. 7.

<sup>3</sup> *Al Qurān*, ii. 117.

tallises into a permanent quality, or a part of our character. Thought is the cause of action, and to the spiritual sight is the hidden side of it:

I say unto you, that whosoever looketh on a woman to lust after her, *hath committed adultery with her already in his heart.*<sup>1</sup>

That on which the mind dwells, the body performs:

Man is created by thought; that which he thinks on in one life, he becomes in another.<sup>2</sup>

All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts.<sup>3</sup>

By our Activity—our acting on others—we bring about a similar re-action on ourselves. Happiness spread among others means happiness flowing back on ourselves; pain wrought on others re-acts as suffering to ourselves.

Stern as the teaching may sound, it is stern with the beautiful sternness of nature, whereby God is ever speaking and bringing our wills into accord with His own. By the joy that follows righteousness, by the pain that treads on the heels of ill, we learn to harmonise our will with the Will that guides the worlds. Man may sow what seed he will, but, having sown, the harvest will be of that seed, and of none other. Gradually he learns to choose good seed.

In such a world of law man may tread with assured steps; right desires will bring to him right objects; right thoughts will build right character; right action will shape right environment. So will his bodies become ever better instruments of the Spirit, and evolve towards perfection.

#### THE LAW OF SACRIFICE

Sacrifice is the outpouring of life for the benefit of others, and this law of the unfolding Spirit is the law by which the worlds are built and upheld. The religions of the world, in varied symbols, place sacrifice as the beginning of divine manifestation. The Hindū sees the

<sup>1</sup> *S. Matthew*, v. 28.

<sup>2</sup> *Chhândogyā Upaniṣat*, III. xiv. 1.

<sup>3</sup> *Dhammapaḷa*, i. 1.

dawn of the divine revealing in the "sacrificial horse,"<sup>1</sup> and sings of the supreme Spirit (Puruṣha) as sacrificed to make the worlds;<sup>2</sup> the Christian speaks of the Lamb "slain from the foundation of the world;"<sup>3</sup> the Zoroastrian tells of the time when earth and heaven were not, and Zervāne by sacrifice brought about the manifestation of Ahūra Mazda, the Creator.<sup>4</sup> This outpouring of the Divine Spirit to bring the universe into being stamps on it Sacrifice as the Law of Life, and bids us realise that, to Spirit, Sacrifice is a joyful expression of life, and not a pain, as it seems to the body. To the spiritual man:

To be a carrier of His light, a messenger of His compassion, a worker in His realm—that appears as the only life worth living; to hasten human evolution, to serve the Good Law, to lift part of the heavy burden of the world—that seems to be the very gladness of the Lord Himself.<sup>5</sup>

Spirit, being the direct emanation of God's Life, is a spring fed from an inexhaustible source, and the more it pours out, the more flows into it. In the material worlds, the endless chain of cause and effect—effect becoming a new cause, and so on endlessly—binds; "the world is bound by action,"<sup>6</sup> truly, and every action done is a new bond. But the action which is done as part of the divine Activity, in which the doer is but an agent, in which he seeks for nothing, desires nothing, for himself as a separated self, that action offered as sacrifice—"Lo, I come to do Thy will, O God"<sup>7</sup>—that action does not bind, for the whole is acting through the part, and not the part for itself; action binds, it is written, "unless performed for the sake of sacrifice".<sup>6</sup> Here is the road to freedom: matter binds by activity, spirit frees by sacrifice; thus Spirit triumphs over matter, the Man Immortal over his bodies; the human will becomes one with the divine,

<sup>1</sup> *Bṛhadāraṇyaka Upaniṣad*, I. i. 1.

<sup>2</sup> *Rgveda*, Puruṣha Sūkta.

<sup>3</sup> *Revelation*, xiii. 8.

<sup>4</sup> *Essays on the Pārsis*, Dr. Haug, p. 13.

<sup>5</sup> *The Ancient Wisdom*, p. 287.

<sup>6</sup> *Bhagavad-Gītā*, iii. 9.

<sup>7</sup> *Hebrews*, x. 9.

“to Him are we resigned,”<sup>1</sup> and man presents his body “a living sacrifice, holy, acceptable unto God.”<sup>2</sup>

## CHAPTER VI

### THE THREE WORLDS OF HUMAN EVOLUTION

Very various are the names, once more, by which are known the worlds in which man's life is passed; very various are the sub-divisions of each, and various the lengths assigned to man's stay therein. Yet below all the variations it is easy to distinguish the broad outlines on which all alike are built.

Ignoring for a moment the differences, we see the main outlines:

I. This physical world, in which man dwells during the life-time of his physical body. This is the world of causes, in which he sows the seed, the harvest of which he reaps on the other side of death. It is this fact which gives to the physical world such great importance, although man's stay in it is comparatively short.

II. The world into which man passes at death, called by many names, and with many sub-divisions—paradise, purgatory, summer-land, modified hell, desire-land (*kāma loka*), ghost-land (*preta loka*)—but all the names convey the idea of an intermediate condition, sometimes quite happy, sometimes suffering, sometimes purifying, sometimes punitive, but not the state of perfect bliss or—for those who still believe in it—the state of hopeless woe, attained later.

III. The heaven-world, from which all evil is excluded—“there shall in nowise enter into it anything that defleth”<sup>3</sup>—in which joy beyond earth's dreamings, peace beyond earth's understanding, is the lot of the blessed ones who dwell therein.

These, then, are the three worlds of human evolution, whether it is believed that man treads them many times,

<sup>1</sup> *Al Qurān*, ii. 83.

<sup>2</sup> *Romans*, xii. 1.

<sup>3</sup> *Revelation*, xxi. 27.

until he has reached the perfection of human nature, and the Spirit has subdued, transformed and glorified matter, redeeming it from its pristine sluggishness into a glorious vesture fit for the wearing of a Son of God; or whether it is thought that he treads the first two but once, and enters the third for everlasting ages. There seem to be now but few educated people who regard the third, or heaven-world, as a state of permanent crystallised unprogressive goodness and happiness, men at all stages of imperfection becoming perfect by some miracle, either after death or at the 'Day of Judgment,' and so remaining for ever and ever. Still fewer are there who believe that the state of suffering in the intermediate world will be prolonged into unending ages of torture—atrocious and unmitigated—permanent, crystallised and unprogressive evil and agony. At the few who may still believe these things—the strange product of the last fifteen hundred years only—we may simply glance, and pass on. The vast majority of those who reject reincarnation and consider that man treads this earth but once, at whatever stage of evolution and with whatever character he may enter and leave it, regard human life as progressive after death, seeing in *post mortem* suffering only a necessary and temporary purification, after which all continue to evolve, under more or less happy conditions, throughout unending ages. Most, though not all, Christians and Spiritualists, with some Pārsis and Musalmāns, will take this latter view. All Hindūs and Buddhists, many Spiritualists, Christians, Pārsis and Musalmāns, and all Hebrews who are faithful to their old traditions, will regard man as evolving through the cycle of repeated births and deaths, dwelling for shorter or longer periods in the three worlds successively, over and over again, until he becomes a triumphant Son of God, over whom death has no longer power, climbing upwards through vast periods of glorious immortality to the stature of a R̥shi, a Buddha, a Christ, until at the coming of Night, the close of a special period of divine manifestation, he rests in the bosom of the Father, awaiting the dawn of a new Creative Day.

Man's relation to these three worlds is constant, during his physical life. He lives in the physical world by his bodily activities—thinking, desiring, and acting through the brain and nervous system, as well as carrying on the ordinary vegetative and animal functions. By his emotions and desires he is related to the intermediate world—the matter of which is intermingled with the physical in his material constitution—and by his intellectual faculties to the heavenly; these form what modern Psychology calls 'the subjective mind,' the tremendous potentialities of which are becoming more and more recognised by science. Science is here coming to the aid of religion, for what science is now studying as the subjective mind is what religion has always recognised as the Soul—in contradistinction to the Spirit<sup>1</sup>—and it is active through the whole of man's earth-life whether he be waking or sleeping, passes unchanged through death, and, purified in the intermediate world, passes on in union with the Spirit into the heaven-world, its birth-place and its true home.

Comparatively few people, at the present stage of evolution, are fully active in the Soul-consciousness, although, unseen, this influences the brain-consciousness, which is only a partial expression thereof. Most, however, recognise this Soul-consciousness now and again; in prayer and meditation the influence is felt, and at times it overbears the brain-consciousness, as in 'conversion,' 'religious experiences,' etc.<sup>2</sup> Through this, the Spirit works in Prophets, Apostles, and Holy Men of all faiths, and in intellectual and artistic men of genius the Soul dominates the brain-consciousness. The lower experiences of the Soul, both before and after death, belong to the intermediate world. The higher experiences, when the Soul is irradiated by the Spirit, belong to the heavenly world, and the Soul may often live in this, even while encumbered by the body, as in the cases of those just

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<sup>1</sup> "Your whole Spirit and Soul and body." *1 Thessalonians*, v. 23.

<sup>2</sup> See W. James' *Varieties of Religious Experience*, passim.

mentioned. To most, again, these blissful experiences come but after death, when the purified Soul enters on his heavenly inheritance.

*The Physical World.* Here is the field for man's waking activity, whereby he sows the seeds of good and evil, to ripen in the future. Of man's material garments, the physical is at present the most highly organised, and in this he carries on the activities so fruitful for that far-reaching future. All that he thinks, desires, and acts of evil, all that is against the Law, is seed of suffering, which springs up and bears fruit after its kind in this physical world or in the intermediate. Desires, and thoughts which have their root in the cravings of desire and their outcome in their gratification, belong by their very nature to the intermediate world, and bear their chief fruitage therein, both before and after death.

The lower desires grow by gratification, and their chief result in the physical world, due to this very increase of strength, is the gradual deterioration, and, in extreme cases, the wreck of the nervous system of the physical body by over-excitation. A woeful harvest of suffering is prepared in the intermediate world by such unwisdom, for when the physical body is struck away by death, the means of gratification is lost, while the cravings of desire remain in the Soul that has been the servant of the body; it is these insatiable cravings, surviving the body, that, by their non-gratification, cause the inevitable and natural suffering encountered in the intermediate world by their cultivators. The higher desires likewise grow by gratification—such as those for pure affection, for art, for natural beauty, and the like—and as these belong to the Soul rather than to the body, they remain untouched by death, and form sources of enjoyment in the intermediate and heavenly worlds. Put briefly: Where the Soul has been enslaved by the body in the physical world, suffering follows in the intermediate world; where the Soul, in the physical world, has mastered the body, peace and happiness are there the result.

*The Intermediate World.* The details as to this vary much in the different religions, though the principle embodied in the last sentence is of universal acceptance. The Hindū divides it into two, the Land of the Fathers (pitṛloka) and the Land of Ghosts (pretaloka), and subdivides the latter again into a variety of hells (naraka) of varying unpleasantness. The Buddhist does much the same. All these are temporary, and serve for purification, the man later passing on into the heaven-world (svarga), whence, after a longer or shorter period—according to the intellectual and moral value of the preceding life—he returns to earth. Some Christians have paradise, a state of happiness, antecedent to full heaven, and a state of suffering, antecedent to full hell; a few, apparently, but not very definitely, slur over the intermediate state; Catholics—Greek, Roman and Anglican—preserve the ancient tradition, recognising paradise for the very pure, purgatory for the mass of humanity, whence they pass into paradise, or, in very rare cases—the Saints—into heaven; ultimately all these go into heaven; some Christians, as said before, and perhaps some Musalmāns, believe in a permanent hell.

*The Heavenly World.* The Soul reaps in heaven, the world of thought untainted by the lower desires, the harvest of all good seed of thought and pure emotion sown during his sojourn in the physical world. It is a condition of unbroken and unalloyed bliss, varying in degree, certainly, if regarded from outside, but in every case filling the capacity for happiness of the dweller therein. Here, again, difference will arise according to the acceptance, or rejection, of Reincarnation as the method of evolution. Those who accept it see in the heaven-world not only the harvesting of all good seed sown during physical life, but also a world in which all good experiences, aspirations and endeavors are transmuted into mental and moral qualities, which, in their totality, form the character with which the man

comes into the physical world at rebirth. Heaven thus assumes a position of great importance in the evolutionary cycle. The views of those who reject Reincarnation are not sufficiently explicit for clear summarising in detail, but all—save the few who see heaven as static—look for growth and progress, for ever increasing power and usefulness, in manifold ways, in the countless worlds scattered through Space. All religions agree in the splendid belief that man is an Immortal Spiritual Being, and that his destiny is to love, to learn, and to help through innumerable ages.

## CHAPTER VII

### THE BROTHERHOOD OF MAN

As religion begins by declaring the Unity of God, so it ends by proclaiming the Brotherhood of Man. In fact, the two truths are inseparable, the second being implicit in the first. If there be but one Life, then each form it animates must be linked indissolubly with every other form similarly animated. All forms make but one body, of which the life is God. Hence religions have ever loved to use the simile of the human body as representing the whole company of the faithful. As the blood is the life of the body, so is Christ the life of His body, the Church.<sup>1</sup> As an injury inflicted on any organ of the body injures the whole body, so is a wrong done to one member of the body of Humanity done to the whole race. None may separate himself from this intimate union; none may stand apart and seek to live alone; born into the human family, we must all live in it; Brotherhood is a fact in nature, and from it there is no escape.

As selfishness, growing out of the sense of separateness which belongs to the matter-side of nature, is strong in man, at the present stage of evolution, the great Teachers of mankind, in giving the various religions,

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<sup>1</sup> *Ephesians*, v. 30.

have sought to awaken the unifying sense of a common life, a larger self, within the circle of fellow-believers. Universal Brotherhood is spoken of but little, while much stress is laid on the limited Brotherhood of the faith. Inevitably this must spread in course of time to include a wider circle, for as God is recognised to be but one, all His children must come gradually within His household. The seed is planted within a religion; the grown tree will spread its branches far and wide.

It must be frankly admitted that, so far in human history, Brotherhood has been partial rather than universal, and the few precise texts that inculcate the universal are accepted for the most part as pious opinions rather than as living inspirations for the practical guidance of conduct. Hence arises the duty of every religion to emphasise the truth and cultivate the practice, to break down barriers and level separating walls. This can never be done by insisting on the acceptance of the religion as a condition of admittance to Brotherhood. It must be seen that Brotherhood is a fact in nature, rooted in the One Life whereof we are all partakers, uneffaceable by any crime, unescapable by any height of attainment, including the vilest and the noblest, the lowest and the loftiest, the sinner and the saint, an indefeasible birthright, beyond any confiscation. Wherever God is immanent, there Brotherhood exists.

So long as man knows himself as a body rather than as a Spirit, so long must Brotherhood remain unrealised; for matter grows by taking, by constantly appropriating that which is without and incorporating it with that already possessed; all material things diminish, and finally perish in the using, and as their available quantity is limited and the would-be possessors are multitudinous, strife arises for their possession; grasping and holding is the condition of material success. But when man begins to know himself as a Spirit rather than as a body, he realises that sharing and giving is the condition of growth and power; spiritual riches increase in the using, they do not perish; as they

are given away they multiply; as they are shared they are more thoroughly possessed and assimilated. Hence Brotherhood must have its roots in Spirit, and spread outwards through the intellectual and emotional realms, until it finally asserts itself in the material; it can never be made by legislation imposed from without; it must triumph by Spirit, out-welling from within.

The study of past history may convince those who are not readily accessible to reasoning, that Brotherhood is, in very truth, a law in nature. For a law proves itself as completely by the destruction of that which disregards it, as by the support of that which is harmonious with it. Nation after nation, State after State, has fallen into ruin by the ignoring of Brotherhood; where the strong oppress the weak, instead of protecting them; where the rich exploit the poor, instead of aiding them; where the learned despise the ignorant, instead of educating them; there the inexorable finger of nature writes over the civilisation: Doomed. But a little while and it has passed away. Only when Brotherhood is practised, shall a civilisation rise that shall endure.

It is worthy of notice that in the early days of each religion a spirit of Brotherhood has prevailed, and has gradually disappeared as the religion grew older. The Hindū Scriptures tell of a happy age, an ordered nation-family, where all were educated, all were industrious, all were loving and brotherly. Among the disciples that gathered round the Lord Buddha, reigned a gracious friendliness. The early Christians "had all things common," and shared them "as every man had need".<sup>1</sup> The Companions of the Prophet of Arabia lived as brothers, and the Prophet as an Elder Brother among them. The first expression of a religion seems to be Brotherhood, and within each it wells out spontaneously, unforced. In the days when a new religion is embraced from conviction, and is followed from pure devotion, it flows naturally

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<sup>1</sup> *Acts*, ii. 44, 45.

into the mould of Brotherhood, for Spirit is temporarily triumphant. But ever selfishness has crept in; ever has the fine gold become dimmed, and ambition, greed, envy, have tainted the early zeal. None the less has the dream, the hope, of an enduring civilisation based on Brotherhood gilded, from time to time, the horizon of the great Saints, of the great Lovers of Humanity. Prophets have pointed to it, Poets have sung of it, Philosophers have outlined it, Martyrs have died for it; the Elder Brothers of Humanity, the great Company of the religious Teachers of the world, They shall establish it, and the Spirit of Love, in which each religion has been cradled, shall brood over the maturity of the Race.

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#### SEELENDÄEMMERUNG

“Selbst dann bin ich die Welt!”—*Tristan und Isolde*

Deep Peace throughout held silent sway—  
 A Peace of lofty Majesty  
 Which made its holy Presence felt—  
 An awe-inspiring Mystery!

And shoreless lay the Sea of Self—  
 A vast expanse of Joy and Love,  
 Of Music pulsing like a Heart  
 Which beats for all—below—above!

Now pæans grand resounding far—  
 A cataract of Sound divine  
 Which throbbed with a tumultuous Life  
 With which I longed to mingle mine.

And, stirred within my deepest Soul  
 I saw my ev'ry life unfurled,  
 And saw and knew beyond a doubt  
 Myself, indeed, I am the World!

C. REINHEIMER

## SIGNS OF THE FUTURE IN MODERN DRAMA

IN this article I propose to give my impressions of four examples of modern drama, which I have lately witnessed, and which I think should interest all of those who are looking to the new civilisation. Of these, the first was Mr. Forbes Robertson's striking impersonation in 'The Passing of the Third-Floor Back,' adapted from Jerome K. Jerome's well-known book. One could not but be impressed by the extreme delicacy of its handling, the exquisite blending of light and shade throughout the theme. Many doubtless would admire it for the fact that it was in every way artistic, and that the chief character in the play was taken by a man who is a true artist in his own field. But by far the most important item lay in the possibility of staging such a drama, so as to attract the modern public. The very novelty of it drew the curio-hunters. It is true that the more puritanical amongst us might think that it savored somewhat of irreverence; but he would, indeed, be a stern and sour-minded critic who could pass such a judgment.

The Christ Master comes to mingle, not with the great and brilliant of the land, but among the somewhat commonplace throng in a boarding-house, and—speaking as one who has spent a good part of life in such, in various countries—let me say that the various types of character portrayed in the play are very true to life, even if there were a slight exaggeration noticeable in those of the inferior grade of human nature. Moreover, *emphasis*, perhaps the truer word, is necessary in plays like these, in order to bring home their message.

As I watched the successive acts, I found myself slowly realising in the dreamy fashion in which such con-

ceptions often penetrate, that the whole *was inspired*; and as the scenes proceeded I seemed to enter behind the unfolding of them, and to realise this more and more.

No ordinary man, however great an actor or play-writer, conceived such a theme by himself. The sweetly persuasive, yet dominating atmosphere of the stranger became folded round one and all, touching the sordid nature of their aims and pursuits with the gold of a heavenly ideal. "Here is a man who told me all things that ever I did; is not this the Christ?"

As we watched—my companion being one of the truest and purest-minded of His followers—we were at once carried back to the days when Gods walked among men, and forward to that day when They shall do so once more. The rustle and lights and crowds around us became secondary. Some figures in that multitude were young and earnest with hearts aglow—because they too, in other times, had known the Presence that haunted the shores of Galilee.

Others, again, who watched, stifling a yawn—were those who, dull and inert, or actively hostile, had turned aside, and now could no longer hear the message spoken through the lips of a great actor in the twentieth century.

In the final scene, the actual passing is a suggestion, delicate, ethereal, spiritualised—nothing more. But that is all it should be. The open door and the darkness suddenly irradiated with a gleam of wondrous light, through which the familiar figure passes into silence.

So let us leave it.

#### THE SERVANT IN THE HOUSE

Bolder in design, less finished in detail, but along the same lines was 'The Servant in the House,' and the impersonation of the Indian butler in the clergyman's home, by the Bishop of Benares, the long-expected guest—Manson; he takes service with the household, hiding his majesty under the retainer's garb, welcoming the outcast from

prison, the Vicar's reprobate brother, as his kinsman--and revealing something of his glory and compassion to the Vicar's little niece.

The wife's love, weak and selfish, yet with something of promise in its very exclusiveness, centres round her husband, the Vicar, urging him to worldly advancement, which her brother, wearing the clerical garb, but false to the spirit, upholds. Some would object to the crudity of the allegory in the later scenes, especially that where the cleansing of the Church is depicted.

Yet one forgives the, perhaps, unnecessarily lurid illustration of the drains, for the sake of the testimony the author struggles to present, his contribution to the New Era, his message to the old.

Manson is more of the Mysterious Prophet, less revealed in all-embracing tenderness for the many, perhaps, than the visitor to Bloomsbury. But he appeals to a different type of nature. He is none the less an attempt to flash the beacon-light, for those who will behold, and beholding bear witness. Both choosing disguises of lowly order, after the manner of Him who was 'born in a manger,' both wielding a strange, yet unmistakable influence. Manson, the Butler, and Mrs. Pennycherry's boarder remain in my memory as an endeavor, of which He who impelled it knows the significance.

For, not with sound of music, beat of drums,

He comes!

"Behold, I say unto you, Watch!

Let the door be on the latch,

In your home.

For it may be at morning,

Between the Light and dawning

I will come!"

#### FALSE GODS

'False Gods,' a tragic yet powerful drama, it was my good fortune to witness in London last autumn, and it

will, it is to be hoped, reappear for us. Of the gorgeous and appropriate setting provided in the scenery little need be said, the magnificent spectacular representations in Drury Lane being familiar to most play-goers. We are taken back at a bound into the life of Ancient Khem, and the interest for Theosophic students and many others must lie specially in the religious reform initiated by the Free Thinker of his day, Satni. Satni, the menace of the priestly power, the young enthusiast, torn between his man's love for his affianced bride, Yaouma, and his devotion to a great cause, is without doubt at once the main and the most attractive personality of the group. Miéris supplies the touch of pathos necessary to a great and soul-stirring pageant, and is there not also a hint of the symbolic in her physical blindness? Does she not typify the blind faith, the peace of the devotee and orthodox religionist, who has not yet reached the stage of a further awakening? Other grades again less advanced are revealed in the slaves, the masses of the day, whose conception of a heaven is grotesquely material, but also pathetic. "No more blows of the stick and plenty to eat," comes the cry of these child-souls; it is enough for them, they fail to grasp the logic of Satni, who embodies for us the reformer of all epochs, in his earlier stages. He sees so clearly that he is convinced he can make others see.

He does indeed excite them sufficiently to rouse a spirit of destruction, the God-symbols are demolished, and the despairing multitude, who needed them, find themselves left comfortless.

A warning is here spoken even as Shri Kṛṣṇa gave it in ages past: "The man of knowledge should not unsettle others whose faith is imperfect."

Pathos may be said to form the undercurrent of the whole play. We have it in the forced renunciation of Yaouma by Satni, in the emptiness of heart felt by

Miérís when she bids farewell to Isis, the Virgin Mary of Egypt, in the reaction against Satni, by those he seeks to aid. The Christ fared no better. Having unsettled many in order to reach those few who are always ready in any epoch, the karma returns on the one who makes the sacrifice of all forerunners. In those bygone days the King and the Priest shared the authority; one held his power by the existence of the other: neither could endure apart.

Watching them in that Underground Chamber at the Pyramids, it seemed that the past suddenly blended with the future, and one beheld the day when the Great Ruler and the Great Teacher shall sit in office side by side again. And then comes the scene where the power of miracle is to be vindicated, and Satni, having been judged by the High Priest who trained him in youth, is dominated by the cold majesty of sacerdotal power, and himself sets in motion the mechanism of the phenomenon *necessary* to the worshipping crowd. A lie, yes, but the passage through veil after veil to the ultimate Deity beyond. "Veil upon veil shall lift, but there must be veil upon veil behind."

Right undoubtedly exists on the side of the High Priest, imbued though he is with the desire for rule, and strangely prefiguring the later dominance of Rome, since it was Egyptian Ritual which gave birth to Catholicism with its stately ceremonials, its majesty of conscious power. Satni threatens priestcraft. He is the Baldur of Norse Mythology, whose coming seals the doom of older Gods; therefore he must die.

Yet in his death is he triumphant, fulfilling the law, for, by the sublime pardon of the murderer he evolves in the poor shambling soul a Christ-like, wistful love and repentance, which is more than any intellectual subtlety. To his own soul, then, is Satni true. Kinsmen, beloved friends, teachers, all have to go that he may bear witness to the Light coming through him and after him.

By his very mistakes it may be, he alone may pave the way to the whole world's uplifting, since in suffering the penalty of these his very life is out-poured, not only for those around him, but for the millions he will never see.

We look at him, and we think of Bruno and Hypatia, and many another, and we pray that we, when our time comes to ascend the Calvary, may ascend it with feet as unsoiled and heart as noble.

#### THE BLUE BIRD

Until now, speaking as an individual, I may say that nothing has fulfilled my ideal of the true Pantomime, and the mission of the drama to children is only beginning to be realised. But as is the case with other beginnings, there are those great in their particular office, sent to initiate the new order of things; and the stage is no exception to this rule. Maurice Maeterlinck is one of such pioneers. To the Occultist the weaving together of such a tissue of exquisite fancies as 'The Blue Bird' has a most vital significance.

The play itself is published in book form, therefore anyone can read it who will.

The Kingdom of the Invisible World—what a misnomer that sometimes appears—is revealed to little children when asleep. Light, their guardian, conducts them, and the elemental souls of familiar every-day objects become freed and hold converse. The animal stage, and the essence as it were of Fire, Water and Earth, the last typified by bread, are all represented. Nothing is inanimate. The fairy Berylune come to reveal the unsuspected glory that hides below many a humble human personality. The parents, whose chief concern is with the children's bodies, represent the unimaginative portion of this world. The dog Tylo is shown as the obviously *most advanced* below the human evolution; another pregnant

hint on a subject of which we know less than many others.

I notice that, in the original conception, the trees of the forest play a conspicuous part, and this I regret not to have seen in the English version on the stage; but it also will be familiar to us, who know that the old legends of Dryads and Nymphs are truer than many suspect, and that each of these forest lives will have its own guardian or overlooker, concerned with its development in particular. Perhaps no more charming ideas are embodied than those of the old grand-parents who sleep in the Land of Memory unless wakened by thought, and that unforgettable Azure Hall of the Future where dwell the children still to be born. With a habit of linking together many threads, which becomes instinctive to the occult student, I was instantly reminded here of the descriptions given (and those withheld) by Laurie in *A Child's Story of Atlantis*. Some of the 'secrets' spoken of there as chapters yet to be written are given here. The construction of flowers and fruit pertaining to a new era, a future Race, the inventions of the children in this strange blue world ere they become the men and women embodying such on earth, these speak to us of that Wonder City in California and of a perhaps yet further time. Maeterlinck has a sense of the fitness of things and the law of the Cosmos, which only one of the most delicate perception could observe. He does not show you these children born in a later act, as no doubt his genius might. Those who are coming to earth are only seen in the ship of Time, and the welcome chant of the Mothers is only heard as a burst of solemn yet glorious music; the singers remain un beholden. The karmic destiny is also depicted as waiting for each, impossible of evasion. "I have forgotten the crime I was to commit," cries a little one; "A hero is needed to fight against injustice; you are he;" calls out the inexorable voice of the hoary-headed Boat-Steerer.

“What is ‘dead’?” enquire the aged grand-parents who have forgotten our blinding confusing speech. “There are no dead,” cries Tytyl, watching the tombs in the grave-yard open to disclose a mass of white radiant blossoms. Mytyl, the personification of the old-world terror of the passing hour, clings to the brother whose matter-of-fact outlook on life made this strange pathway the safer for him to tread. The whole quest which Light has induced them to make is the evolutionary career of the human soul Itself. It returns to Itself, to its home, to find the very Bird sought for so long. The hours of clear vision may not last, however, and Light bids farewell as a Personification of that Divinity which is inherent in so many familiar shapes in daily life.

Back to the world of form come those who have been liberated from it, but not as they were before. Waking with the dreamy memories they endeavor to voice, they are met with the non-comprehension of the kindly, but materialistic. The Blue Bird once more takes flight, since again and yet again must the ego wander forth to seek the Supreme Beauty, nor can he give it to another; that other must find it for himself.

With the memories of that ‘great King who shall rule on earth’ and the ‘Gardener of the Three Planets,’ we watch the curtain fall. In that vast audience how many realise that they have been shown the dawning of a New Day?

I have seen a Wonder City,  
 Dazed the eyes that looked thereon;  
 But forever stays about me  
 Something of the light that shone.  
 In my city of the future  
 One whereof the Poets sing,  
 I have seen a chosen people  
 Gathered round a Priestly King.  
 So I walk my old world over,  
 And its roadways hard and grey  
 Sometimes glow with that which lighteneth  
 Wonder City far away!

EVELINE LAUDER

## THE OCCULT ORIGIN OF NOBILITY

**W**HAT is the origin of all the various institutions we find around us? Most of them can be shown to have arisen from the compelling force of necessity or environment. If however we wish to get at any satisfactory explanation for the existence of such a thing as an aristocratic hierarchy with a King or Emperor at its head, we must, as usual, have recourse to the only method of clearing up any mystery, that is, to apply the key of Theosophic knowledge.

How many manners and customs there are around us which we take for granted just because we find them there when we arrive in incarnation! The child is constantly engaged in volleying forth streams of questions as to the why and wherefore of everything around him. He is by no means satisfied with the feeble answers that current conventionality returns him. He persists in his questionings, but, rarely receiving satisfactory explanations from his elders, seems eventually to arrive at the conclusion that nothing can be known about anything, and that the man who does happen to know a little more than modern priggdom is either a knave or a fool. So he drifts gloomily on through life, just accepting things because he finds them there, perhaps at the same time nurturing the pious hope of leaving worldly institutions a little better than he found them.

Those who have the inestimable advantage of the light which Theosophic study gives should at least be able to get some sort of a rational explanation about the origin of our different institutions. When we switch on the search-light of the Divine Wisdom to such a subject as forms the title of this article, we find such a clear and

natural explanation for the existence of a nobility, that we are dumbfounded at our stupidity in not having seen its obvious origin before.

Before it is possible to get within a measurable understanding of the reasons for our present-day nobility being divided into different grades of Princes, Dukes, Earls, and Barons, it will be first of all necessary to plunge back into the night of time, and see what our investigators have to tell us with regard to the conditions existing amongst the infant humanity of those far-off ages of our earth's history.

In the later sub-races of the Lemurian period, we are told of the coming from the Venus chain, which is a whole manvantara and three-and-a-half rounds ahead of our own humanity, of those splendid Beings known as the Lords of the Flame. They incarnated in the infant humanity, taught it the arts and sciences, and, choosing out the most advanced egos taking birth in the early Atlantean sub-races, advanced them to great heights of spiritual knowledge and power, and made them the kings and ruling classes of those times.

The system of government at that time may be described as a benevolent despotism. All the economic conditions which the Socialists are trying to bring about nowadays were then in practice, but the whole system of hierarchical order and absolute authority which brought about these ideal conditions was of course utterly different from the ideas of equality held by great numbers of Socialists at the present day. We have, then, in authority over the simple-minded and tractable peoples of that time, a great Adept on the Asekha level, who was Emperor of that vast Atlantean Empire, the like of which the world is not likely to see until the sixth sub-race attains its zenith of advancement. Under the Adept Emperor were Initiates of lower grades, some (we can presume) at the Arhat level, others, and these latter much more numerous, at the quite early stages of the Path of Holiness. These

lower Initiates formed the Emperor's viceroys and officials in his different provinces. In connexion with the above there is a matter of special interest to members, as one of the Emperors of the later Toltec Empire was found by our clairvoyant investigators to be none other than the Kingly Teacher who is known to us as the Master M.

He reigned supreme, having his commission from the divine Hierarchy that rules the worlds and guides the nations along the path of their destiny. His authority was unquestioned. He held the throne by 'divine right,' as it afterwards came to be called; and to the psychic vision of those early days, his aura was the sure sign and seal of advancement and wisdom. No one dreamt of opposing either his authority or that of his higher officials, who, though not so highly developed as their chief, were sufficiently in advance of the ordinary humanity of the day to be worthy of implicit trust and confidence. Every man in authority was responsible to his superiors, to the man above him in knowledge and power, and not to the ignorant electors below him, as the queer notions of modern days dictate.<sup>1</sup> Even in the dreary ignorance of subsequent ages, right down to the present time, some traditions of this 'divine right' held good. Specially is this the case with the rulers of China and Japan, who claim to be the 'Sons of Heaven.' Even a constitutional lawyer like Blackstone (*Commentaries on the Laws of England*, Vol. IV. p. 25-26, 4th edn.), whose matter-of-fact stodginess is able to stifle the most beautiful ideas, writes of the Kingly office: "He is not under the coercive power of Law, which will not suppose him capable of committing a folly, much less a crime. We are therefore, out of reverence and decency, to forbear any idle inquiries of what would be the consequence if the King were to act thus and thus, and since the law deems so highly of his *wisdom and virtue*, as not even to presume it possible for him to do anything inconsistent with his station and dignity, and therefore has no pro-

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<sup>1</sup> Vide *Some Problems of Life*, by Annie Besant.

vision to remedy such a grievance." Remarkable indeed that the tradition should have persisted so long, in spite of the unworthy holders of that office with whom humanity has been afflicted in mediæval times!

In Atlantean days, the advanced ego who was to succeed to the throne invariably took birth in the body provided for him by the former King, that vehicle being by its pure heredity and delicacy admirably suited for his purpose, which the coarser bodies of less advanced entities would not be, owing to the large amount of low feeding and impurity common then in the outside world. The taking birth in the Emperor's family gradually developed into a stereotyped custom, until, in later days, when the fifth Race came into being and the psychic vision was lost, the mere fact of being born in the King's family gave the right to rule.

There was, however, another reason for this clinging to the hereditary principle. In the early sub-races a father had the power of transmitting qualities to his son, in a manner somewhat resembling the transmission of spiritual power from Guru to Chela, practised by the Teachers of the East to this day. Later on, the capacity of transmission disappeared with the coming of the germ of concrete mind, but the custom remained. In the beginning, not infrequently, the heir to the throne, although a high Initiate, received before his accession a higher Initiation at the hands of his Adept father. For long ages, this system of authority held sway, and it produced a perfection of organisation and general well-being which far surpassed any subsequent condition of things, with perhaps the exception of the early Indian civilisation, where much the same method of authority prevailed.

Casting our view down to the time of the fourth or fifth sub-races of Atlantis, we find selfishness predominant to such an extent, that the organised egotism of the rulers who took the place of the divine King-Initiates

obtained the upper hand. From the time of the withdrawal of the Great Ones into the back-ground, the woes of humanity increased in geometrical progression, and the fourth, fifth and sixth sub-races present to our view a welter of self-seeking and misery. The obliteration of the psychic vision, formerly so highly prized, prevented the original Semites from being able to see a man's actual place in evolution. The aura, which was the hallmark of a man's capacity and virtues, was no longer visible. Nevertheless some tradition of the splendor of the ancient rulers still remained. The people spoke constantly of the days when men were ruled by Gods, and longed that their rulers should, at least in appearance, and if possible in daily life, shadow forth the splendor of the ancient Men of Power. The leaders of the later sub-races were not slow to imitate as far as possible their official ancestors, and commenced to make a clumsy copy of the aura by means of gold crowns or head-dresses of feathers, the size of which was commensurate with the dignity of the individual. Sensitives tell us that the yellow in the aura invariably shows itself near the head, and sure enough, the crown and head-dresses were placed in the proper position. With the yellow crown, however, red was invariably associated. 'Born to the purple' runs the familiar phrase, but by 'purple' a violet or mauve color is not meant; the Latin word *purpureus* means red, a brilliant bright red, and to this day kings and nobles clothe themselves in gowns of brilliant crimson. Here a slight digression must be made to explain the reason for the royal and noble color being red. Theosophical students will be familiar with the idea of the Seven Spirits before the Throne being at the head of particular Rays. Men whose egos happen to be of such or such a ray are spoken of as treading the way of Devotion, of Knowledge, of Power, etc., indicating that, in the course of their æonian development, their inherent nature naturally takes them along the line of least resistance. Now, each of these rays has its

characteristic color in the aura of a human being, and the color which is specially characteristic of the Path of Power is a brilliant crimson. Perhaps there is some connexion here with Rajas, which is red. The man on the Path of Power is invariably to be found in a position of authority or activity during his later incarnations, so perhaps the red may be merely the sign of activity; however that may be, it is invariably very prominent in the auras of those who exercise public authority in any form, and we may safely presume that in the auras of the Initiate nobles it was the dominant color, very conspicuous to the psychic eye. Some tradition of that, too, seems to have remained, for in these cloaks of kings and peers to-day we find quite a good physical imitation of that color. Not only do we find that, but we see that the very grades of our nobility correspond almost exactly to the stages of the Path of Holiness. Compare for example the following, and I think everyone will agree that the comparison is so remarkable that it is difficult to explain it away by any other theory.

## ADEPT-KING

Arhaṭ	Duke or Prince
Anagamin	Marquis
Sakraḍagamin	Earl or Count
Sroṭapaṭṭi or Sowan	Baron
Probationary disciples	Knights

The critic will at once say: Yes, but what about Viscounts, Baronets, Archdukes, etc.? I am only concerned here with the *main* stages of nobility. Archdukes are but subdivisions of the ducal rank, and Dukes and Princes are frequently interchangeable. On some occasions Dukes have the right to the title of "Most High, Potent and Noble Prince".<sup>1</sup>

Although Viscounts are now recognised as being a definite grade, they were not originally nobles at all. 'Viscount' is derived from the Latin word *vicecomes*,

<sup>1</sup> Burke's *Peerage*, 1909. Introduction. p. 2.

and means a sheriff. The latter was, in the early days of English Constitutional History, the chief officer of the King. He was nothing more than an important official. He was the head of the military force of the Shire and Judge of the county court in Norman times.<sup>1</sup> Later on he came to be regarded as a noble, so his rank in the aristocratic hierarchy is a modern accretion, and was not originally a noble one. In fact, the first person who used the title of Viscount as a designation of nobility was Baron Beaumont, who was created such by letters patent in the reign of King Henry VI in 1440.

Baronet, of course, simply means a small baron. Again I say that I am only concerned with the main degrees of the hierarchy, and so all these subdivisions may be left out.

Each rank has a larger and more beautiful coronet than the one below it, till, when we come to the crown of the King, we have a positively gorgeous thing. Curious too is it to note that only the King can elevate his nobles to a higher rank, or can make a commoner a noble. So, too, it is only the Master, the Asekha Adept, who can confer Initiation on a disciple and raise him to a higher degree.

When we come to consider what knighthood means, and how the ceremony is performed, we are at once struck by its startling similarity to the well-known occult ceremony of the awakening of the kuṇḍālinī. The thyrsus, or magnetised wand or sword of the Hierophant was laid on the back of the suppliant in the Mysteries to arouse that mysterious force. When once awakened, it gave him the power of leaving the body at will, and of functioning in the astral world as what we would now call an invisible helper. The candidate was only to use that power for service, never for self. Even in modern days, the King lays his sword on the back of the man who is to receive

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<sup>1</sup> Vide Carter's *English Legal Institutions*, p. 37, 3rd ed.

the honor of knighthood, and though the ideal of service for the knight has almost vanished, yet in mediæval times there was a distinct feeling that the true knight should be the helper and protector of all. His strength and skill was never to be used to oppress, but always to defend and help. Knighthood was then regarded as a religious ceremony, and many a long vigil was kept in church and chapel by those who received the honor.

Many other interesting relics of the old traditions are still with us. Even such dry and uninteresting things as Government Documents at once become instructive and amusing to those who will take the trouble to observe. To read the commission appointing an official or a commission of inquiry is to see at once that the King is regarded as almost a Divine Being, and the whole tone of the document suggests its emanation from a very exalted personage. The following is a good example of what I mean.

#### EDWARD R & I

EDWARD THE SEVENTH by the Grace of God, of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the Seas, King, Defender of the Faith to Our trusted and well-beloved so and so... (Then follow powers conferred.)

And Our further Will and Pleasure is that you do with as little delay as possible report unto Us under your hands and seals, your opinions upon matters herein submitted for your inquiry.

Given at Our Court in the—day of—in the—year of Our Reign.

(Vide Anson's *Law and Custom of the Constitution*, p. 65, 3rd Ed.)

Is it not curious that the personal pronouns are all written in capitals? The tone of official documents would sometimes incline one to think that the Almighty Himself had written them!

Another curious remnant of the tradition of Divine Kings is to be found in the rules of precedence and the regulations for levées held by the King. His presence is regarded as sacred. It is in fact called "The Presence," with a big P, and no man must walk away from it with his back turned! Surely all these matters cannot be coincidences, and must have their origin from Atlantean times.

Another curious relic from those ages is to be found in the gilded lions which invariably form the supports of the modern monarch's throne. It is difficult to find a throne which is without them. Sometimes the legs of the throne will be carved in the shape of lion's legs, or perhaps the arms of the seat will have lion's heads at their extremities. Constantly we have the lion and the King together. In fact the lion is called the 'kingly beast'. If we look back to Atlantis we shall find, as Scott Elliot tells us, that the Manu of the time intended the lion to be a strong, active, short-backed creature, ultimately to be man's most powerful instrument for traction purposes. Carefully did the Manu supervise and foster his growth, until the animal became a kind of domesticated pet, frequently to be found in the houses of rulers, rapidly growing in the play of the powerful magnetism emanating from their auras. With the overthrow of the Lords of the White Lodge and the installation of the Lords of the Dark Face in the Atlantean Empire, the continuation of the lion's development was neglected. The brutal and ferocious Turanians, feeding on warm blood and flesh, soon communicated their influence to the hitherto docile lion, and he followed his masters' example, and became a wild beast and began to prey upon others. The tradition of the kingly beast has persisted even to our own times, and though the animal has not realised the destiny originally in store for him in the mind of the Manu, perhaps at some future day when a fairer civilisation rules the earth, he may be developed along the lines on which he was originally intended to go.

Why too should the whole aristocratic hierarchy be called the "Nobility"? It is ever a rule laid down by the Great Ones in charge of evolution that he who would enter upon the Path of Holiness must lead a noble life. What greater contrast could there have been between the self-sacrificing ascetic lives of the old Noble-Initiates and the passionate and gross desire-life of the ordinary Atlantean humanity? Small wonder then, that nobleness of life came to be regarded as synonymous with lofty station and entry on the Path of Power.

We may perhaps regard the 'gentlemen' as originally being those who in Atlantis were not yet definitely on the Path, but were differentiated from the ordinary turbulent humanity of the time by the very fact of trying to lead a 'gentle' life and of bringing their conduct into harmony with the standard which the Great Teachers of the Wisdom demand from all aspirants.

Although in the present-day aristocracy the inner nobility of character does not always correspond with the outer display of rank, we may perhaps hope that in the glorious days of the Sixth Root-Race civilisation, humanity may once again have a real nobility, noble in inner life as well as in outer form, with King-Initiates to guide its destiny to those tremendous heights which it is ultimately destined to scale.

H. O. WOLFE MURRAY

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We must have kings, we must have nobles; nature is always providing such in every society; only let us have the real instead of the titular. In every society, some are born to rule, and some to advise. The chief is the chief all the world over, only not his cap and plume. It is only this dislike of the pretender which makes men sometimes unjust to the true and finished man.

EMERSON



IAMBlichUS ON THE MYSTERIES

TAYLOR, in his Introduction to *Iamblichus on the Mysteries*, tells us that he believes that the work will be of value to two classes of persons, the lovers of antiquity and the lovers of ancient philosophy and religion. It will be valuable to the first because of the mass of information it contains, derived from the wise men of the Chaldeans, the prophets of the Egyptians, the dogmas of the Assyrians, and the ancient pillars of Hermes. Says Taylor :

It will be valuable to the student of philosophy and religion because of the doctrines contained in it, some of

which originated from the Hermaic pillars, were known by Pythagoras and Plato, and were the sources of their philosophy; others are so profoundly theological, and unfold the mysteries of ancient religion with an admirable conciseness of diction, and an inimitable vigor and elegance of conception. To which may be added, that it is the most copious, the clearest, and the most satisfactory defence extant of genuine ancient theology.

Iamblichus commences with an Epistle written by Porphyry to the Prophet Anebo. This Epistle consists of a number of questions upon certain theological mysteries and an expression of Porphyry's doubts and difficulties concerning them. It has been commented upon as strange that Porphyry, who ranks so highly among the Platonists, and who was denominated by them 'The Philosopher,' should have been so ignorant of the higher truths as he appears in his epistle to Anebo.

But Taylor thinks:

His ignorance however is probably only apparent, and may have been assumed for the purpose of obtaining a more perfect and copious solution of the doubts proposed in his epistle than he would otherwise have received. But at the same time that this is admitted, it must also be observed that he was inferior in theological science to Iamblichus, who so greatly excelled in knowledge of this kind, that he was not surpassed by any one, and was equalled by few. Hence he was denominated by all succeeding Platonists *the divine*, in the same manner as Plato, 'to whom' as the Emperor Julian remarks, 'he was posterior in time only, but not in genius.'

The Epistle of Porphyry is addressed "to the Egyptian Anebo," but the answer is given by another than Anebo, and is prefixed thus:

The answer of the preceptor Abammon to the Epistle of Porphyry to Anebo, and a solution of the doubts contained in it.

An anonymous Greek writer proves that this answer was written by the divine Iamblichus, who assumes the person of a certain Egyptian of the name of Abammon.

Iamblichus, in answering, takes first the dogmas peculiar to the Assyrians, then gives his own opinions, and in support collects quotations from the various ancients, and also from what he speaks of as:

...those particulars which were comprehended by the ancients in one treatise, and pertain to the whole knowledge of divine natures.

He informs his correspondent that if any philosophic enquiry is proposed, he will discuss it according to the ancient pillars of Hermes, from which Plato and Pythagoras constituted their philosophy. Also he says:

But such things as exhibit foreign enquiries, or which are contradictory and contentious, we shall assist mildly and aptly, or we shall demonstrate their absurdity.

Questions which proceed conformably to common conceptions, he will endeavor to discuss clearly; those which require experience of divine operations for an accurate knowledge of them will be explained as far as words alone will allow. Those full of intellectual theory will be developed with a view to the purification of the soul, for, he says:

It is possible for you and those who resemble you to be conducted by intellect to the essence of being.

Points which become known by a reasoning process will have perfect demonstration. Theological questions will be theologically answered, theurgic ones theurgically, philosophic ones philosophically. Those which extend to first causes will be followed up conformably to first principles. Those pertaining to morals according to the ethical mode.

And in a similar manner, we shall examine other things methodically and appropriately. Let us therefore betake ourselves to your enquiries.

Porphyry commences by saying "it must be granted that there are Gods;" and goes on to inquire as to their nature, wherein they differ and the causes of distinction; wherein Gods differ from demons;<sup>1</sup> how some of the Gods

<sup>1</sup> With regard to this matter, Plotinus says: "Let us understand how we distinguish Gods from demons . . . for we often call demons Gods. We say and believe, then, that the race of the Gods is impassive, but to demons we attribute passions, and we say that they are everlasting but lower in degree than the Gods and nearer to us, holding a position midway between the Gods and our own race. And again, in the sensible world, they who dwell as far (downward) as the moon, the visible Gods, are secondary Gods, inferior and conformed to those intelligible Gods, being suspended from them as the radiance round every star."

(From *Plotinus on Love*, W. C. Ward, *Theosophical Review*, August 1901.)

are beneficent and others malific; what is the relationship between the Gods that have a body in the heavens and the incorporeal Gods. Porphyry asks also how the presence of a God or an angel, or archangel, may be known, and what are the indications; what is effected by the foreknowledge of future events; what is the nature of knowledge obtained in dreams, and why in dream we do not see so clearly as when awake; what value to place on the prophecies of what we should call seers or clairvoyants or diviners; what is the cause of what he calls 'divine mania'; the mode of operation of divination by incantations, imagination, through gazing at light, water, and various kinds of investigation. In addition to these questions, Porphyry also states many doubts, and gives what he considers an explanation of various phenomena, doubtless with the object of getting a fuller reply and explanation.

Having given the gist of Porphyry's questions, doubts, difficulties and proffered suggestions, I turn to the answers of Iamblichus, and as it is not possible to follow out fully the arguments to each point, it will be better to offer a kind of analysis of what he has said, for I can thus give some idea of the Theurgic method, or School. Theurgy was magic, and its mysteries were based on the theories of which this is an attempt at summarisation; it will thus be seen how the basis of the Mysteries explained by Iamblichus coincides with the basis of the Mysteries which Theosophy has come to bring once more into the world.

First, according to these Mysteries there is:

The ONE—the Unmanifest prior to all, abiding in the solitude of His own Unity.... For neither is the intelligible connected with Him, nor anything else. From this ONE, arises the SUPREME GOD (the first Logos) who is the self-begotten, is Father alone, and is the Good, the fountain of all things, and the root of the first intelligible forms.

From Him springs the ideal universe—the Universal Mind.

For from Him entity and essence are derived; and hence also, He is denominated the principle of intelligibles.

Iamblichus tells us that this is the teaching of the Egyptian Mysteries, as taught by Hermes. From this Universal Mind to which belong the incorporeal Gods, comes the World Soul, to which belong:

The divine intellectual forms which are present with the visible bodies of the Gods.

This shows the connexion between the Unmanifest, the Manifesting and the Not-yet-manifest, Porphyry having enquired as to this connexion. Says Iamblichus:

The order of all the Gods is profoundly united, and the first and second genera of them, and all the multitude which is spontaneously produced about them, are con-subsistent in unity, and also everything which is in them is one--hence the beginnings, middles and ends in them are con-subsistent according to the ONE itself; so that in these, it is not proper to enquire, whence the ONE accedes to all of them. For the very existence in them, whatever it may be, is this ONE, of their nature...all of them possess in each other the communion of an indissoluble connexion.

Also Iamblichus expounds the teaching of the Mysteries with regard to the various orders of super-human Beings, down to Man, who according to the law is allied to them by nature, and is capable of knowing them. The Mysteries gave this knowledge, and brought about the realisation of the union which existed between Man and the whole Hierarchy above him. Iamblichus in the same answer concerning this connexion speaks of "the progression from, and the regression of, all things to the ONE," and he tells Porphyry how the higher Beings may be reached and invoked in order to elevate and purify. He says:

The illumination which takes place through invocations is spontaneously visible and self-perfect; is very remote from all downward attraction; proceeds into visibility through divine energy and perfection, and as much surpasses our voluntary motion as the divine will of THE GOOD transcends a deliberately chosen life. Through this Will, the Gods, being benevolent and propitious, impart their life to theurgists in unenvying abundance, calling upwards their souls to themselves, and accustoming them, while they are yet in body, to be separated from bodies, and to be led round to their eternal and intelligible principle. For the Soul, in contemplating

blessed spectacles, acquires another life, and energises according to another energy . . . . Such names of the Gods also as are adapted to sacred concerns and other divine symbols, are able, as they are of an elevating nature, to connect invocations with the Gods themselves.

Here then, is the teaching in the Mysteries as to the nature and use of prayer, invocation and meditation.

We learn also that the soul has :

A twofold life, one being in conjunction with the body, but the other separate from all body . . . . . when we are awake we employ for the most part the life which is common with the body, except when we separate ourselves entirely from it by pure intellectual energies. But when we are asleep we are perfectly liberated, as it were, from certain surrounding bonds, and use a life separate from generation.

We learn that it is necessary for the soul to be able consciously to separate itself from the body,

That thus it may unite itself with the Gods, by its intellectual and divine part, and learn the genuine principles of knowledge, and the truths of the intelligible world.

Knowledge thus gained can be used for great purposes, *i.e.*, for the benefit of mankind.

Iamblichus then goes on to speak of the stages by which Man goes back to his source—the Supreme. He says that when the Gods appear (when the soul realises its union with them) the soul receives

A liberation from the passions . . . . and participates in divine love.

Thus man gradually realises his divinity and reaches towards the culminating point of the Mysteries—the point when the Initiate becomes a God. This can be either by union with a Divine Being outside himself, or by the realisation of the Divine Self within him. This is the stage known as ecstasy, when the gross body was in trance and the soul being free could effect its union with the Supreme. Plotinus says that this state cannot be permanent in earth-life until our union with God is final.

In earth-life it is but a flash . . . . . Man can cease to become Man, and become God; but man cannot be God and Man at the same time.

It follows that, as Iamblichus says :

It is requisite to consider how to be liberated from these bonds (the bonds which keep the soul from union with God).

And he tells how Proclus taught that the one salvation of the soul was to return to her intellectual form, and thus escape from the circle of generation, from abundant wanderings, and reach true Being.

Which life those that are initiated by Orpheus in the mysteries of Bacchus and Proserpine, pray that they may obtain.

This state was reached by the practice of the purificatory virtues, which were necessary for the Greater Mysteries, and concerned the purifying of the subtle bodies in which the soul works when out of the gross body.

There is an interesting explanation of some of the symbology of the Egyptians, in answer to Porphyry's question as to

The meaning of those mystic narrations which say that a certain divinity is unfolded into light from mire, that he is seated above the lotus, that he sails in a ship, and that he changes his form every hour, according to the signs of the Zodiac.

Iamblichus says :

They (the Egyptians) imitating the nature of the universe, and the fabricative energy of the Gods, exhibit certain images through symbols of mystic, occult and invisible intellections, just as nature, after a certain manner, expresses invisible reasons (or productive powers) through visible forms. But the fabricative energy of the Gods delineates the truth of forms through visible images. Hence the Egyptians, perceiving that all superior natures rejoice in the similitude to them of inferior beings, and thus wishing to fill the latter with good, through the greatest possible imitation of the former, very properly exhibit a mode of theologising adapted to the mystic doctrine contained in the symbols.

He then gives an explanation of the symbology cited.

The last part of the book—Section IX—contains answers to several questions and doubts of Porphyry regarding the Science of Astrology, into which it is not

possible to go in detail in a paper like this, but a study of them will be well repaid.

Iamblichus ends by shortly summing up what is the true end of the study of and partaking in the Mysteries. He says:

In the first place, it possesses a power of purifying the soul, much more perfect than the power which purifies the body; afterwards it causes a co-aptation of the reasoning power to the participation and vision of THE GOOD, and a liberation from everything of a contrary nature; and in the last place produces a union with the Gods, who are the givers of every good.

ANNIE LEWTON

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WITHOUT TWO WINGS NO FLIGHT!

Heart of the West

and

Head of the East

Be born in us!

Hills of the East

and

Seas of the West

Take shape in us!

Flower of the Pool

and

Rose of the Clay

Grow deep in us!

M. H. CHARLES

## RE AND ISIS

[The following story is translated from a Papyrus in the Turin museum. The text was first edited by Pleyte and Rossi (1869), again by Lefébure (Ä. Z. 1883, 27 *et seq.*), twice by Budge (*First Steps in Egyptian*, p. 241ff. and *The Gods of the Egyptians*, Vol. I. p. 372ff). Translations have been published by Budge and Erman, in the *Handbook to the Egyptian Religion* (Eng. Ed. 145-156), and Naville in *The Old Egyptian Faith* (Eng. trans. 225ff) cites largely. Hitherto, however, no critical edition of the text with photographic reproductions has appeared, but if permission from Professor Schiaparelli can be obtained, this will be remedied before our next congress; accordingly, to spare space, all grammatical and philological notes will be reserved for such edition.]

THE practice of medicine in ancient Egypt was in the hands of three different classes of the population.

1. The priests of the temples. Their practice was based on theurgy, the knowledge of correspondences, or psycho-physical parallelism, and of various methods of suggestional treatment.

The story before us belongs to this school.

2. The empirical medical practitioner, who possessed some knowledge of the properties of drugs and of their preparations. His anatomical knowledge is rather that of the Upaniṣhats than that learnt by different methods to-day; in fact, much in the various treatises that have come down to us seem to suggest that clairvoyance, of a certain variety, entered into his curriculum. I hope, in my next article, to offer several selections from various works of this school.

3. The popular magician, the village witch or wizard, whose methods find their parallels in much peasant superstition of to-day.

Traces of beliefs, the degenerate offspring of a higher knowledge, elements of primitive beliefs already outgrown by the more cultured classes, are to be found,

coupled with a very objectionable and unpleasant form of black magic. A comparatively innocent example is the Berlin Papyrus 3027; the *Demotic Magical Papyrus of Leyden and London*, edited admirably by Griffiths, will serve to illustrate this class.

The story before us is a simple one; the two principal personages are Isis and the aged Re.

Isis is open to two interpretations. She may be taken as symbolising the Sophia of the Gnostics, of which she may be regarded as the original; or one might venture to suggest that she is a member of the Makara Hierarchy, the rebels, who has incarnated in a human form.

The Re in our story may be taken as one of the Solar line, a Solar Pitṛ, who functioned as a creative Deity. In a previous paper I suggested explanations for the Egyptian idea of aged Gods; I now venture upon another theory which may serve in conjunction with those already cited. The King of Egypt was regarded as divine. The pyramid texts furnish exhaustive proofs of this belief; and that it persisted unchanged may be illustrated by the claim of Amen-Hetep III. (recognised by the people) to be an incarnation of Amoun Re himself. Now certain of the Egyptian Kings attained a great age; Rameses II. reached the age of one hundred years. The lives of the Kings were passed largely in public, so that the people had ample opportunities of observing the various manifestations of senile decay in a being that they were taught to regard as in the fullest sense divine, the equal of the celestial Gods.

It is accordingly easy to understand how the infirmities of age might be extended to these beings themselves.

Isis, incarnated in a female body, was possessed of almost unlimited knowledge; she however fell short of creative power (Kryāshakti); this and the other divine

attributes that she lacked she determined to gain, and this she only could do by learning the secret name of Re, and so obtaining power over him.

She already knew the necessary words of power to animate objects made by her; she accordingly took earth kneaded into clay with the spittle of Re, and placed it in ambush on the God's path. As Re passed the serpent bit him, and the story well describes the effects of the bite of a poisonous reptile. He calls on his Gods for help, and Isis comes also. She offers to heal him on the condition that he will tell her his name. He finally consents, and the Papyrus ends with the application of the history to heal any one suffering from snake-bite.

The central part of the story thus illustrates the belief in the magical property of the name, a belief of world-wide extension in certain stages of culture. A naturalistic explanation of the origin of this belief is suggested in *The Theosophist* for April last (p. 869). It is to the effect that in a dusty land like Egypt, where instruments of percussion were in frequent use, the fact would hardly escape attention that the dust on such instruments on coming to rest after vibration would always take certain well marked figures, and that such figures would be identical in such instruments as gave the same tone.

The next step would be the affirmation that sound is the base of form. Sound could cause finer matter to assume definite form, and into such forms denser matter would be built and the body would result.

The body accordingly was nothing else than the manifestation in matter of the name. Until the name was uttered nothing could exist, as the Babylonian Creation text begins, describing chaos (King's *Tables of Creation*, I. 1):

"When in the height heaven was not named, and earth beneath did not bear name;" or again (*Ecccl*: 6, 10)  
"That which is, its name already hath been called."

Thus in order to create anything it was only necessary to name it, according to the seventeenth chapter of the *Book of the Dead*, one of the earliest chapters (*Pap. Ani*, vii. 10, 11), "Who is he? Re, the creator of the names of his limbs; they became beings, the Gods who dwell in his train."

The Self-begotten came into being by uttering his own name (*Pap. Nes Amsu*, xxvii. 22, 23).

I brought forth myself from my mouth, my name, this my word of power; I am the becomings, I became in the becomings of the Becomer (Khepera).

Hence the name formed an integral part of the man himself. Pjpi speaks of himself (*Sethe Pyr. Texts 909 a. b.*, Maspero Pjpi 169) as being in well-being together with his name, living together with his Ka. Space forbids me to prosecute further this interesting subject, which may be illustrated from the folk-lore of all lands.

The truth underlying this idea might be briefly stated as follows:

In the beginning all monads were undifferentiated centres of energy, and may be regarded as possessing the three following potentialities:—

1. Of responding indifferently to all external stimuli.
2. Of responding more readily to stimuli similar to those already received.
3. Of storing up the results of such stimuli. So that in course of time a given form of response, repeated sufficiently often in response to an impulse from without, can be initiated from within.

It will thus be seen that differentiation commenced with the first response to an external contact, and progressed, leading to ever greater division into smaller and smaller classes, until the maximum point of separation is reached. Thus any individual can be described in terms of vibrational response or name, and this name describes one individual and one only.

The return to unity can only be reached when each unit is capable of initiating all possible vibrational methods in an universe.

Thus it will be seen that the true name of a monad is nothing else but that complex of vibrations, which, if reproduced, would evoke the complete vibrational response of the entity, and if uttered would throw such monad into the maximum vibration possible.

Now as something very similar is true of all the vehicles or bodies through which a monad manifests, and as the characteristic responses of the various vehicles are not identical, it will be seen that each man is many named, and the various manifestations of an individual may be evoked by the utterance of such secret or true name. Many other interesting problems might be considered in regard to names: the influence of the ray or hierarchy on the name-class and its subdivisions; the phenomena of change and modification of name in the various evolutionary stages, as, for example, the new name conferred by Initiation. Such a study, however, would require an entire treatise, and even to attempt such a thing would need an author possessed of a far deeper insight into the inner side of things than my own. The following quaintly curious examples of a parallel thought-cycle to that which produced this narrative may be cited from the medicine of our Anglo-Saxon ancestors.

*Contra dolorem dentium.*—Christus super marmoreum sedebat; Petrus tristis ante eum stabat, manum ad maxillam tenebat; et interrogabat eum Dominus, dicens: 'Quare tristis es, Petre?' Respondit Petrus et dixit: 'Domine, dentes mei dolent.' Et Dominus dixit: Adiuuro te migranea vel gutta maligna per patrem et filium et spiritum sanctum, et per caelum et terram, et per XX ordines angelorum, et per LX prophetas, et per XII apostolos et per IV evangelistas, etc...ut non possit diabolus nocere ei nec in dentes nec in aures, nec in palato famulo dei. (A.-S.L. III. 64.)

Hunt, *Pop. Rom. of West of England*, p. 144:

Christ passed by his brother's door,  
Saw his brother lying on the floor:  
What aileth thee, brother?  
Pain in the teeth.

Thy teeth shall pain thee no more. "In the name, etc."

A worm came sneaking,  
It bit a man.  
Then took up Woden  
Nine wondrous twigs.  
He smote the Nadder  
Till it flew in nine bits  
There did apple and poison  
Bring about that it  
Nevermore entered house. (B. III. Harl. M. S. 588.)<sup>1</sup>

#### TRANSLATION

(My) tongue (tellecth) of the God twice divine, Self-begotten Maker of heaven and earth in flame, the breath of life, of Gods and men, of beasts and cattle, of worms, of fowl and fish. In essence One, the King of men and Gods; ages to him are years. Many his names; these know not, these know not Gods.<sup>2</sup>

Now Isis was in a certain woman surfeited of words; her heart disliked the myriads among men; she chose for herself the myriads among Gods, (high) reckoned she the myriads among the glorified. Of nought was she simple in heaven or earth even as Re, save that He is Creator of earth. The Goddess communed in her heart how she might know the name of the glorious God.<sup>3</sup>

Now Re came in every day before His sailors, and established Himself above the throne of the light-realm.<sup>4</sup>

The mouth of the aged one, twice divine, troubled Him; He shot forth His humors unto the earth, His spittle fell on the ground.

Isis removed it with her hand together with the earth that was upon it, and she fashioned therewith a glorious

<sup>1</sup> These examples are taken from J. F. Payne. *English Medicine in Anglo-Saxon Times*.

<sup>2</sup> Flame=Fohat?  
Worms. Egy. Zdft, reptile, serpent, I have for euphonic purposes invariably translated by the old English equivalent, 'worm'.

<sup>3</sup> I have transliterated 'Re' instead of 'Ra' since the Coptic transliterations PE, PH and PEI, leave no doubt that Re represents the name more correctly.

<sup>4</sup> Light-realm, lit. Horizon in the dual number. It is spoken of later as being made 'impassable' or 'Secret' and to be the home of the 'Souls' of the Gods.

worm. Crept it not quick before her face, she left it, it lay in wait upon the path, behind the two lands, on which the Great God fared as was His heart's desire.

The glorious God appeared, the Gods behind Him, in the great house (to whom be Life, Health and Strength) e'en as was His wont each day.

Bit Him the glorious worm, the flame of life went forth from Him, He who dwelleth in the cedars was overthrown.

The God twice divine opened His mouth, the voice of His Majesty reached unto heaven. The company of the Gods (asked): "What is this?" The Gods (asked): "What thing is this?" No words found He to answer; His jaws quivered, all his limbs trembled, the venom seized on His flesh, even as Hapi seizeth upon (that which is) behind Him. The Great God made firm His heart, and He called unto them that dwell in His train; "Cause to come unto me the Gods begotten of My limbs, them who came forth from Me."<sup>1</sup>

Give ye counsel of this that hath chanced, give rede of this thing of bane. My heart knoweth it, Mine eyes see it not, Mine hand made it not, it is not known in aught that hath been by Me created. No pain is like unto it, no bale is greater.

"A prince am I, son of a prince. My seed was begotten in God. Great am I, the Son of a Great one. My Father pondered My name."<sup>2</sup>

"Many-named am I, of many forms. My form subsisteth in each God. Called of Me is Atum and Horus Heken.

"It was uttered, My Father, My Mother, My Name, it was hid of love at My birth in My body, lest power should be given over Me to the sorceries of sorcerers.

"I came forth from behind to see My Creation, to traverse the two lands formed by Me, when envenomed Me—I wot not what.

<sup>1</sup> Cp. *Book of Dead*, ch. xvii. quoted in Introduction.

<sup>2</sup> All references to His Father must be taken as referring to Himself in His self-generative aspect.

“Behold, it is not flame, behold water is it not, My heart is in state of flame, My flesh is as it were brought to birth of shrilling winds.

“Bring unto Me my children, the Gods; glorious ones (are they) well knowing words; the cunning of their mouth reacheth unto heaven.”

Then drew nigh unto Him His children, each in state of weeping.

Isis came also, having as glorious throne of breath of life, her mouth; her spells drive forth disease, her words of power make constricted throats to live.<sup>1</sup>

She spake: “What then is this, what thing is this, My Father God? Hath some worm instilled bane in Thee? Hath one, Thy child, uplifted his head against Thee? I speak, I cast it down by excellent words of power, and make him to go backwards from the sight of Thy rays.”

The primal God opened His mouth. “I went forth upon the path to traverse the two lands, My country, according to My heart’s desire, that I might look upon My creation.

“A worm bit me. I saw it not. Behold, it is not flame, behold water is it not. Colder am I than water, hotter than flame, my limbs bear sweat.

“Behold I tremble, Mine eyes are not stable, I see not heaven. Waters rise on My face (as) in summer season.”

Spake Isis unto Re. “Tell me Thy name, My Father, for liveth he who calleth upon his name.”

“I am Maker of heaven and earth, I knot the mountains, I create those that thereon exist.

“He am I, who causeth the water to beget the great flood. I produce the Bull of His Mother, and the generations of things pleasant. I make the heavens, I make

<sup>1</sup> *ts*, spoken spell, the word is possibly allied with *ts* (with det: for earth) backbone, spine. The ‘words of power’ of Isis awaken the throat, the power of hearing.

impassable the Light-Realm, and in its inner part I gave the souls of Gods. He am I who openeth His eyes and they become lights, who closeth His eyes and they become darkness. He at whose command the Nile-God raineth behind him.

“Not known to the Gods is His name.

“I am the creator of the hours, and they beget the days, He am I, who openeth the yearly feast, (who maketh) creative streams.

“I am the maker of the flame of life that the labors in camps may proceed.<sup>1</sup>

“He am I who is Khepera in the morning, Re in His life-prime, Atum who dwelleth in the land of the evening.”

But the ongoing of the venom was not back-driven, nor was made whole the Great God.

Therefore spake Isis to Re: “Thine own name hath not been reckoned midst those which to me Thou hast spoken. Tell it unto me, and forth shall fare the venom, for liveth he who calleth upon his name.”

The venom spake in flames, it burnt with burnings, it prevailed over Him, it flamed with flame of smelling.

Spake the Majesty of Re. “I give myself to be searched forth of Isis; come forth from My body, My name into her body.”

He hid Himself from the Gods, wide was His seat in the boat of the myriads.

*It became even as the time of the going forth of the heart.*

Then spake she to Horus her son. “Take heed to (the oath) ‘by God’s life’ that the God give me His two eyes.”

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<sup>1</sup>“Labors in camps,” probably the public works that were undertaken by forced labor, in the seasons in which agricultural works could not be carried out.

(Thus was) the name of the Great God forth lifted by Isis the Mighty in magic.

"Fly forth O Venom! fare forth from Re! Eye of Horus fare forth from the God, (bright) as gold from His mouth.

"I wrought, I cast forth to the ground the venom, I have prevailed to protect the Great God, and to uplift over Him His name. Re liveth, Venom dieth and in manner contrary.

"N child of M liveth, the venom dieth." Thus spake Isis, mighty mistress of Gods,<sup>1</sup> who knoweth Re by name.

*To be spoken over an image of Atum and Horus Heken, and a statue of Isis and an image of Horus.*

J. R. SPENSLEY

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#### AN ECHO

To the One who may know of our "pleading,"  
 To Those who "point out the Way,"  
 To the Light that is kindly leading,  
 We kneel, and bow, and "pray."

For the "crown" in the "mists" of the morning,  
 For the "Fruit" be it soon or late;  
 For the "Joy" of the "hour" that is dawning,  
 We patiently work and "Wait."

From our labor of love for others,  
 Like the homing bee to the hive,  
 Go our thoughts to the Elder Brothers,  
 As we Pray and Wait and Strive.

F. T. M.

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<sup>1</sup> "Isis, mighty mistress of Gods." cp. *Demotic Mag. pap. Leyd. and Lond.* IX. 17:—

"Come to me Isis, Mistress of magic, great sorceress of the Gods; Horus is before me, Isis is behind me, Nephthys is my diadem, a snake, the son of Atum is that which, etc."

## THE RELIGION OF GOETHE

FROM AN INDIAN VIEW-POINT

(Concluded from p. 242.)

FROM the contemplation of God we have now to turn to that of the *individual*. What is the meaning of life to Goethe? Did he share the Christian idea of the world as a moral institution, and of men as mere probationers for eternal beatitude or damnation? Or had he a deeper and more comprehensive conception of life's course and end?

The very simple answer to these questions is: *Goethe believed in evolution through re-incarnation.*

This may, indeed, be unknown and surprising to many people, even to professional Goethe-explainers, but it can none the less be proved unanswerably.<sup>1</sup>

That the materialistic idea of the soul as a product of the body was not approved of by Goethe, need hardly be said. But probably it is less known that he had an original proof for the existence of the soul<sup>2</sup> as a separate entity. It is given in the following words to Eckermann:

The stubbornness (*Hartnäckigkeit*) of the individual, and man's shaking off what is not suitable to him, is to me a proof that such a thing (a separate soul) exists.—Leibniz has had similar ideas on such independent beings, he calling Monads that which we designate with the term *Entelechie*.<sup>3</sup>

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<sup>1</sup> According to L. Deinhard, *Das Mysterium des Menschen*, p. 210, Goethe's idea of re-incarnation has been treated by Prof. Max Seiling in his book *Goethe und der Materialismus* (Leipzig 1904), p. 61 *et seq.* This book I have not seen so far, but I trust that it will not make superfluous what I am going to say.

<sup>2</sup> *Sit venia verbo.* It is undesirable, in papers like this, to dispense with such words, vague though they be.

<sup>3</sup> This term Goethe borrowed from Aristotle, according to whom every product of nature (being the oneness of 'form' and 'matter') develops from a stage of latency through a stage of unfolding to a stage of complete expression or realisation (*entelecheia*). It seems that Goethe chose the term with regard to the 'stubborn' being which, though existing from the beginning, is fully manifest only in the stage of manhood, as it were, the stage of *sthiti* or preservation, to use an Indian term.

Dying, therefore, far from being the end of the soul, is rather

an escaping, a growing pale of the soul-light abandoning matter.<sup>1</sup>

And not to any eternal heaven or eternal hell does the soul go, but from birth it passes to birth until it reaches liberation.

So far as I can see, Goethe came to the belief in re-incarnation from at least six sides.

(1) He found it *impossible to imagine originating*.

Speaking on the foundations of natural science he says :

The conception of originating (*der Begriff von Entstehen*) is altogether refused to us ; hence, when we see something becoming, we think that it existed already.

And in a stanza<sup>2</sup> :

Wo käme denn ein Ding sonst her,  
Wenn es nicht längst schon fertig wär ?

Whence, then, should come a something, had it not existed since long ?

(2) He found it equally *impossible to imagine a ceasing of existence*.

To Kanzler Müller he said<sup>3</sup> that it was altogether impossible to a thinking being to imagine a non-being, a ceasing of thinking and life. In this regard everybody was carrying within himself and quite involuntarily the proof of his immortality.

And to Eckermann :

I have the firm conviction that our spirit is a being of wholly indestructible nature ; it continues producing its effects from eternity to eternity ; it resembles the sun which seems to set but to our earthly eyes, which, however, properly speaking, sets not at all, but continues shining without end. . . . . Every Entelechie is a piece of eternity, and the few

<sup>1</sup> Dialogue with Riemer ; Vogel *Selbstzeugnisse*, p. 134.

<sup>2</sup> The place of which I cannot find at present.

<sup>3</sup> In a saying the exact wording of which is not preserved to us ; Vogel, p. 137.

years it is connected with the earthly body do not make it old.

And to Falk :

There can be no idea of annihilation. (*An eine Vernichtung ist gar nicht zu denken.*)

(3) He had rightly recognised that the law of the preservation of force needs to be understood not only cosmically but also individually, unless development in the wider sense (Darwin) is impossible. He consequently combined it with a *law of economy* which he had not failed to discover in nature, so closely watched by him.

Referring to Wieland's death he said to Falk :

Never and under no circumstances can we speak of an annihilation in nature of such high soul-forces; she never disposes so extravagantly of her capital. Wieland's soul is by nature a treasure, a real jewel, to which we must add that his long life has not diminished but augmented these spiritually beautiful talents.

And to Eckermann he confessed :

I do not doubt of our continuance, for nature cannot miss the Entelechie.

And the same idea is implied in the beautiful aphorism<sup>1</sup> :

She (Nature) has introduced me, she will lead me out. I entrust myself to her. She may dispose of me; she will not hate her work.

(4) Closely connected with this argument is a fourth one which appears to have been practically the strongest of all to Goethe. He said to Eckermann :

The conviction of our continuance is proved to me by the *conception of activity*; for, if I work restlessly up to my end, it is the duty of nature to assign me another form of existence, when the present one is not able any longer to endure my mind.

(5) His belief in what the Indian calls *pūrva-janma-sambandha*, a continuation of pre-natal connections. Of this we shall speak presently.

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<sup>1</sup> *Die Natur*; Vogel, *loc. cit.*, p. 130.

(6) The influence of *Leibniz' monadology*, of which re-incarnation is nothing but a logical consequence. This influence is especially clear in the following sayings of Goethe to Falk<sup>1</sup>:

Some of these 'monads'...are so small, so insignificant, that they qualify themselves at best for a subordinate service and existence. Others, however, are very strong and powerful. The latter, therefore, use to draw everything approaching them into their circle. Only the latter I would call *souls*, properly speaking. Death is the liberation of the subordinate monads from the higher one and the separation from each other of the single ones. There is no question of annihilation; but to be stopped on the way by a powerful and at the same time vile monad and to be subordinated to it, this danger has no doubt something critical, and the fear thereof I for my part could not quite remove by the way of a mere contemplation of nature.

Taking all this together, it is quite unmistakable that Goethe had no possibility of avoiding the theory of repeated births. And that he actually embraced it to the fullest extent, I shall now show by some remarkable instances.

We have already seen, in the second example to the second argument above, how Goethe compared death and birth with the setting and rising of the sun.<sup>2</sup> In an analogous way in the little poem "Song of the Spirits over the Waters," the coming and going of the Entelechie is compared with the falling down of the water as rain and its consequent ascending again to the sky in the form of vapor, followed again by the downfall, etc.

Des Menschen Seele  
Gleicht dem Wasser:  
Vom Himmel kommt es,  
Zum Himmel steigt es,  
Und wieder nieder  
Zur Erde muss es,  
Ewig wechselnd.

The soul of man is like the water: from the sky it comes, to the sky it ascends, and down again to earth it is forced, eternally changing.

<sup>1</sup> Vogel, *loc. cit.*, p. 135.

<sup>2</sup> The same idea in the dialogue with Riemer, Vogel, *loc. cit.*, p. 134.

Exactly the same idea appears as follows in 'God, Mind, and World':

Und so kommt wieder zur Erde herab  
Dem die Erde den Ursprung gab.  
Gleicherweise sind wir auch gezüchtigt,  
Einmal gefestet, einmal verflüchtigt.

And thus it comes down to the earth again, that to which earth gave its origin. Just like that we are also bred: now consolidated, now evaporated.

And in a letter to Mrs. v. Stein, Goethe says:

I have a strong longing to get away from here. The spirits of the old times do not allow me here a single happy hour. . . . How good it is that man dies precisely to extinguish the impressions and comes back bathed.<sup>1</sup>

Also the *continuance on other planets* is a matter of serious consideration to him.

Some years before his death (1825) he wrote to the chancellor Müller:

Besides, I should not know what to do with the eternal beatitude, unless it would offer me new tasks and difficulties to be conquered. But that will be provided for. We need only look at the planets and the sun: there we shall also have enough nuts to crack.

Probably in this sense also his saying to Countess Stolberg<sup>2</sup> must be understood:

In our father's empire there are many provinces.

Again, in *Wanderjahre III*, we have the striking sentence (*cf.* the Bodhisattva renouncing Nirvāṇa):

We hope that such an Entelechie will not altogether leave our solar system, but, having arrived at its borders, will long to come back again, to enter once more terrestrial life and beneficence, in favor of our great-grandsons.

One of the most interesting instances of Goethe's belief in re-incarnation is his metric letter to Mrs. von Stein of the 14th of April of 1776. Here we have the Indian and likewise Platonic idea that two persons who perfectly understand and love each other must have lived

<sup>1</sup> Referring to the Greek idea of *Lethe*, 'Oblivion,' the river in which the dead bathe.

<sup>2</sup> Vogel, *loc. cit.*, p. 137.

in some intimate union already before this life. The philosophical exposition of this idea of *pre-natal connection* is the subject of the poem "Wiederfinden" (meeting again, rediscovery) which we shall deal with later on in connection with the problem of evolution.

The letter is a practical application of this ancient belief. Goethe was connected by a deep friendship with Mrs. von Stein, the wife of a Prussian minister. It seemed to our poet as well as to her that she was just the only existent complement to his own mind, and consequently both had to suffer a good deal from the impossibility of being constantly united. How are we to explain this painful state of ours? the poet asks in the letter.

Sag, was will das Schicksal uns bereiten?  
Sag, wie band es uns so rein, genau?

Say: what is fate going to prepare for us?  
Say: how did it bind us so purely, so exactly?

And the answer follows:

Ach, du warst *in abgelebten Zeiten*  
Meine *Schwester* oder meine *Frau*,  
Kanntest jeden Zug in meinem Wesen,  
Spähtest wie die reinste Nerve klingt,  
Konntest mich mit Einem Blicke lesen,  
Den so schwer ein sterblich Aug' durchdringt.  
Tropftest Mässigung dem heissen Blute,  
Richtetest den wilden irren Lauf,  
Und in deinen Engelsarmen ruhte  
Die zerstörte Brust sich wieder auf..

.....  
Und von allem dem schwebt ein *Erinnern*  
Nur noch um das ungewisse Herz,  
Fühlt die alte *Wahrheit* ewig gleich im *Innern*,  
Und der neue Zustand wird ihm *Schmerz*.

Ah, *in times past* thou usest to be my *sister* or my *wife*; usest to know every feature of my character and to spy how the purest nerve was sounding; and with one look thou wert able to read *me*, who am so hard to be penetrated by a mortal eye. Thou wouldst drip moderation on the hot blood, directing its wild, erring course, and in thy angel-arms the torn heart would respire again. . . . . And of all that a remembrance only is hovering about the uncertain heart: it never ceases feeling the old truth, and the new state becomes pain to it.

If it be objected that all this is mere poetry, that Goethe never seriously believed in these things, we may refer the doubter to a letter of Goethe's to Wieland containing the following prose saying on the very same point:

I cannot explain to myself the significance of the power which this woman has over me, unless by metempsychosis. Yes, we were once man and wife.

And this he often repeated later on, and he also spoke of the Roman emperor Hadrian as his grand-uncle, and of his friend Boisserée as having lived on the Nether-Rhine in the fifteenth century.<sup>1</sup>

Even the *act of re-incarnation* has been described by Goethe in a poem, the most wonderful poem, perhaps, existing in the West, and, it need hardly be added, one of the most misunderstood.<sup>2</sup>

In this poem, which evidently shows that Goethe thought of re-incarnation as taking place in the way of the chemical attractions, the sensual pleasure of the parents is compared with a *flame*, and the re-incarnating soul with a *butterfly* attracted by the flame and burnt in it—a really grand image partly evoked, as it seems, by the soul-butterfly of Greek art and of Celtic and other folklore. The poem is entitled “Selige Sehnsucht,” “Blessed Longing,” that means: “The Longing of the deceased,” namely, for re-incarnation, but the original title was “Vollendung” (perfection) referring to the poet's view of life as an *evolution*, as is also evident from the third verse calling the act of re-incarnation a “*higher copulation*.”

Even the beginning of the poem is characteristic. As many an Upaniṣad ends with the emphatic exhortation not to impart its secret teaching to anybody who is

<sup>1</sup> Bode, *Meine Religion*, etc., 2nd ed. p., 18 fl. This idea of meeting again is not, after all, so fanciful as it appears to be. For, granting the reality, in this life, of psychical forces tending to unite and re-unite certain persons, and granting the ‘stubbornness’ of the individual and its pre-natal and post-mortem existence,—why should not these forces go on exercising their influence also beyond the grave?

<sup>2</sup> The honor of having first recognised the real meaning of the poem, must, I believe, be ascribed to Dr. Hübbe-Schleiden.

not one's son or disciple (*nâputrāya nâçisyāya*), so Goethe begins his Upaniṣad with the words :

Sagt es niemand, nur den Weisen,  
Weil die Menge gleich verhöhnet,  
Das Lebend'ge will ich preisen,  
Das nach Flammentod sich sehnet.

Don't tell it to anybody, only to the wise ones—for the multitude will but scoff at it—the ever-living I will praise, how it is longing for death in the flame.

The poet now addresses the soul-butterfly :

In der Liebesnähe Kühlung,  
Die dich zeugte, wo du zeugtest,  
Überfällt dich fremde Fühlung,  
Wenn die stille Kerze leuchtet.

In the coolness of the nights of love which generated thee (*i.e.*, in former births), and in which thou generatest (as a father or mother), a strange feeling is overcoming thee (the attraction of the parental aura), when the quiet candle is glowing.

Nicht mehr bleibest du umfängen  
In der Finsterniss Beschattung,  
Und dich reisset neu Verlangen  
Auf zu höherer Begattung.

No longer thou stayest shrouded within the shadow of darkness (*i.e.*, the post-mortem state), and a new longing is carrying thee away to a higher copulation.

Keine Ferne macht dich schwierig,  
Kommst geflogen und gebannt,  
Und zuletzt, des Lichts begierig,  
Bist du, Schmetterling, verbrannt.

No distance is a hindrance to thee, thou comest flying, under the ban (*i.e.*, the aforesaid attraction), and, at last, avid for light, thou, O butterfly, art burnt.

The last verse is for the public :

Und so lang du das nicht hast,  
Dieses: Stirb und werde!,  
Bist du nur ein trüber Gast  
Auf der dunklen Erde.

And as long as you have not obtained that, this 'Die and be born!' so long you are but a dull guest on the dark earth.

The most convenient title to this incomparable poem would perhaps have been a saying of Heraclitus the Dark

referring likewise to the act of re-incarnation: "It is a pleasure to the souls to become wet (and fall into birth)," or another saying of the same: "For it is death to the souls to become water," to which may, for explanation, be added a third one: "Hades and Dionysos (*i.e.*, death and birth) are the same."

Looking back hence, and surveying once more the materials collected as testimonials of Goethe's belief in re-incarnation, we are necessarily struck by the fact that most of them are not from the works proper, but from the letters and private conversations of our poet. And here, then, we have the answer to the question why Goethe's belief in re-incarnation has up to the present day remained an unknown thing not only to the great public but even to the majority of Goethe enthusiasts. To a man so full of the joy of action as was Goethe, the certainty of a continued activity of the individual in ever new lives must have been a precious possession; it was *his holy secret* of which he spoke plainly only to his intimate friends, on which he avoided publicity as one avoids informing the public of one's heart-affairs. In his publications he was *intentionally dark* wherever he touched that belief, and how perfectly he succeeded, every one can easily convince himself by taking into his hand, *e.g.*, H. Düntzer's famous commentary on Goethe's poems.

Intimately connected with the belief in metempsychosis is, in India, the belief in *Karman*,—an ethical law of causation. Had Goethe any idea like it?

Of course, we must not expect to find with Goethe anything like the anthropocentric popular belief in *Karman* as a law of retribution for gods, men, and philosophising animals. The unreasonableness of any such view has been well elucidated by Mrs. Besant, in one of her lectures, by the short sentence: "There is no connection between money and virtue."

But very well we may ask whether Goethe believed,

in another and deeper sense, in the teaching expressed in the sentence: "What man sows, that he will reap."

The answer to this is contained in the significant word Goethe spoke to Eckermann on the first of September, 1829:

We are not all immortal in the same way, and, in order to *manifest* one's self in future as a great Entelechie, one must also *be* one.

That means: Man is reborn as what he has *made* himself; if he has worked at his character, he will have a satisfactory rebirth; if he has neglected himself, has become weak and subjected to vices, the circumstances of his rebirth will naturally be unfavorable.

Nothing can be clearer than this. But still a second question waits also to be answered, and it is this: Are we *totally* our own work, or only *on the whole* or *partially*?

This question leads us once more to a striking agreement between Goethe and India.

The long and passionate dispute in India on Karman, free-will, and necessity (on the history of which a big book will be written some day) had, generally speaking, produced the knowledge that (at least) two factors have to be recognised as making man and his life, namely, (1) *puruṣa-kāra* "human activity," and (2) *daiva* "the divine, the fatally ordained". This distinction is up to the present day maintained with the Jains, whereas with the Hindūs the difference is obscured by the word Karman being applied (with what right, is another question) to both of these factors.

Quite an analogous conclusion was arrived at by Goethe, nay, he even used to call the second factor by a word which might appear to be a translation of the Samskr̥t *daiva*, namely *das Dämonische*, "the demoniac".

Goethe was perfectly aware that every Entelechie is inevitably "unfree" to a certain extent, namely, in that it is only a limb of a higher whole and consequently,

besides going its "own" ways, is used as an instrument by that higher unit. In accordance herewith he distinguished between those actions and events of ours the causation of which we see, as it were, with our eyes, and those other ones for which we cannot find any kârmic explanation and which appear to us as the work of some unintelligible higher power ('providence'). The latter Goethe calls "the demoniac," or, occasionally, "the dear thing," "the dear thing they call God, or however it's called," "the dear invisible thing that leads and trains me," and the like, and he has uttered quite a number of important sayings on it, some of which are the following:

Although that demoniac may manifest itself in everything corporeal and incorporeal, nay, expresses itself in a most remarkable way with the animals, it is most wonderfully connected especially with man, and it forms a power, though not opposed to the moral order of things, yet thwarting it.<sup>1</sup>

..... the demoniac which uses to accompany every passion and finds its proper element in the love between man and wife.

As a checking, retarding power, the demoniac often shows itself also in the history of the world.

Every extraordinary man has a certain mission which he is called to execute. After he has accomplished it, he is no longer wanted on earth in this form, and providence employs him again for something else.

Every productivity of the highest kind, every important *aperçu*, every invention, every great thought bringing fruits and having consequences, is in nobody's power and beyond all terrestrial might. . . . In such cases man is often to be regarded as an instrument of a higher government of the world, as a receptacle found worthy for receiving a divine influence.

The higher a man, the more he is under the influence of the demons.<sup>2</sup>

We are coming now to the problem of *evolution*. What is the course of the migrating soul, what its beginning and what its end, provided there be beginning and end?

<sup>1</sup> *Aus meinem Leben*, iv.

<sup>2</sup> All these sayings from Eckermann's *Dialogues with Goethe*.

The general answer to this question is given by the already mentioned poem "Wiederfinden" (meeting again). It shows that also in this respect Goethe stands on classical ground, namely on the ground of Empedoklean-Platonic philosophy. The process of the world consists of two periods: a period of increasing diminution or differentiation, and a period of increasing growth or individualisation. In the first period Neikos or egotism becomes stronger and stronger; in the second period it is conquered more and more, and, at last, completely overcome by Philotes or altruism. In the first period the One becomes many, in the second the many become One again. So in the first period *separation* is the ruling principle, in the second period *union*. And this union is not a vague one: it is fancied by our poet, in a mystic way, to be a *re-union* of those who had been separated in the period of differentiation. Thus the problem of love is solved to him, and thus he begins his cosmogonic poem with a passionate salutation to his love, looked for unconsciously by him for milleniums and now found at last:

Ist es möglich, Stern der Sterne,  
 Drück ich wieder dich ans Herz!  
 Ach, was ist die Nacht der Ferne  
 Für ein Abgrund, für ein Schmerz!  
 Ja, du bist es, meiner Freuden  
 Süsser, lieber Widerpart!  
 Eingedenk vergangner Leiden  
 Schaudr' ich vor der Gegenwart.

Is it possible, star of stars, do I press thee to my heart again? Ah, what an abyss and pain is the night of farness! Yes, thou art it, the sweet, dear partner of my pleasures! mindful of past sufferings, I shudder thinking of the present.

And now the poet proceeds to explain the "night of farness" by describing, first, the creation of the world, *i.e.*, the process of differentiation, and then, the retro-creation, so to say,—the process of re-integration, or unification, up to his present "Wiederfinden".

Als die Welt im tiefsten Grunde  
 Lag an Gottes ew'ger Brust,  
 Ordnet er die erste Stunde

Mit erhabner Schöpfungslust.  
 Und er sprach das Wort: Es werde!  
 Da erklang ein schmerzlich Ach!  
 Als das All mit Machtgeberde  
 In die Wirklichkeiten brach.

While the world was lying in the deepest depth on the eternal breast of God, He, with august desire of creating, fixed the first hour. And he spoke the word: "Let there be!" Then a painful *Alas!* was heard, when the All, with a gesture of power, broke out into reality.

This corresponds to the *death of God* in Empedokles' poem: "Mighty hatred," it is said there, *i.e.*, mighty egotism, "mighty hatred was gradually destroying the limbs of God". Goethe continues:

Auf tat sich das Licht, es trennte  
 Scheu sich Finsternis von ihm,  
 Und sogleich die Elemente  
 Scheidend aus einander fliehn.  
 Rasch, in wilden, wüsten Träumen  
 Jedes nach der Weite rang,  
 Starr, in ungemessnen Räumen,  
 Ohne Sehnsucht, ohne Klang.

Light appeared and thus Darkness shyly parted from it; and all at once the elements, separating, fled asunder. Rapidly, in wild, vague dreams each was striving for farness, rigidly, in unmeasured voids, without longing,<sup>1</sup> without harmony.

And thus, at last, the state of complete dissolution is reached, the Chaos so beautifully described in the poem of Empedokles by the words: "There not the glorious frame of the sun is saluting, nor the hairy body of the earth, nor the sea; for the All was hateful and loveless and uncondensed." And now, hardly perceptible at first but constantly growing, the adversary of egoism appears: the "Morgenröte," dawn, as Goethe calls it—the striving for oneness: *love*.

Stumm war Alles, still und öde,  
 Einsam Gott zum ersten Mal!  
 Da erschuf er Morgenröte,  
 Die erbarmte sich der Qual;  
 Sie entwickelte dem Trüben  
 Ein erklingend Farbenspiel,  
 Und nun konnte wieder lieben,  
 Was erst aus einander fiel.

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<sup>1</sup> *i.e.*, without Love, the uniting factor.

Silent was every thing, still and desert, lonesome was God for the first time! Then He created dawn: she had compassion on the torture: she developed for the afflicted a sounding play of colors, and what first fell asunder now could love again.

Und mit eiligem Bestreben  
Sucht sich, was sich angehört;  
Und zu ungemessnem Leben  
Ist Gefühl und Blick gekehrt.  
Sei's Ergreifen sei es Raffen,  
Wenn es nur sich fasst und hält!  
Allah braucht nicht mehr zu schaffen,  
Wir erschaffen seine Welt.

And with hasty endeavor those who belong together are looking for each other; and to *unmeasured life* feeling and look are turned. Whether it be a seizing, whether a snatching: if they do but take and keep each other! Allah need no longer create: *we* create his world.

In the poem "Soul of the World" (Weltseele), this theory of cosmic expansion and contraction, of the exhaling and inhaling of Brahman, is likewise alluded to. But we can hardly learn from it any thing essentially new. There are, however, some other passages which complete, as we shall see, in a remarkable way the picture of the soul returning to God.

If we ask for the *end* of the process, the answer given by the poem "Wiederfinden" seems to be, that it is the complete ceasing of individuality, the absorption into God. So it would result that the *great question of liberation* (mokṣa) was decided by Goethe in favor of the highest of the four states taught by Brahmin philosophy: the *sāyujya* or "complete union" of pure Advaita. And this *is* so. Although it doubtless suited better the heart of the poet longing for activity to believe in an *eternal* development, and, indeed, he sometimes expressed himself to that effect, yet he was not able to resist the knowledge, proclaimed by a Buddha and Śankara and other deep thinkers, that *every* individual separate existence, even the highest imaginable, is necessarily imperfect, and that, consequently, *all* life is pain, in the deepest sense, and therefore redemption from life, absorption into God, is logically the highest goal of man.

Compare the following sayings :

Könnst' ich doch ausgefüllt einmal  
 Von dir, o Ew'ger, werden.  
 Ach diese lange, lange Qual,  
 Wie dauert sie auf Erden! (*Sehnsucht.*)

O that I might at last be filled out by thee, Eternal  
 One! Alas, this long, long torment on earth, how lasting it is!

Ich sehne mich nach Hause; ich habe in der Welt  
 nichts mehr zu suchen.

I am longing for home; I have no more business in the  
 world (letter to Herder).

Wir alle leiden am Leben.  
 All of us suffer from life.  
 Ach, an der Erde Brust  
 Sind wir zum Leide da! (*Faust.*)

Alas, at the breast of earth we are born for sorrow!

Ach, ich bin des Treibens müde!  
 Was soll all der Schmerz und Lust?  
 Süßser Friede,  
 Komm, ach, komm in meine Brust!"

Ah, I am tired of the world!  
 Why all that pain and pleasure?  
 Sweet peace,  
 Come, ah, come into my heart!

Observe that the peace Goethe is yearning for, is a  
 deliverance from pain *and pleasure*, *sukha-duhkha-rimokṣa*,  
*i.e.*, Nirvāṇa.

This idea of Nirvāṇa is most conspicuous in the first  
 verse of the poem "One and All":

Im Grenzenlosen sich zu finden,  
 Wird gern der Einzelne verschwinden,  
 Da löst sich aller Überdruß;  
 Statt heissem Wünschen, wildem Wollen,  
 Statt lästgem Fordern, strengem Sollen,  
 Sich aufzugeben ist Genuss.

To find itself absorbed in the Absolute the individual  
 would willingly disappear. There all satiety dissolves; instead  
 of hot wishing, wild willing, instead of tiresome demanding,  
 and the strict 'you must'—to give up one's self, is a bliss.

And another saying:

Man would not be the most noble creature on earth, if  
 he were not *too noble for it*.

*When, then, will mokṣa be reached, and under what conditions?*

Thales in *Faust* speaks of the development of individuality "through thousands and thousands of forms, and till thou reachest mankind thou hast time," to which is added a few lines later:

Denn bist du erst ein Mensch geworden,  
Dann ist es völlig aus mit dir,

For when thou hast but become man, then it is all over with thee.

And at the end of *Faust* we read that the earthly life of both Margarete and Faust directly terminates with liberation.

This clearly shows that Goethe shared the Indian view, so much emphasised particularly in Buddhism, that precisely *human* existence is the only condition of life where the redeeming knowledge, *i.e.*, the knowledge of the unreality of the ego (*anattā*), can be reached and must be reached in the course of time. And it seems further to show that Goethe, like Schopenhauer, concluded from this that at the highest form of mankind the line of development comes to an end, and that therefore we need not admit the existence of superhuman beings.

But this is not so. For it can be proved by many instances that Goethe believed in the existence of superhuman beings.

In the poem *Das Göttliche* (The Divine), he exclaims:

Heil den unbekanntem  
Höhern Wesen,  
Die wir ahnen!

Hail to the unknown higher beings whom our heart divines!

And in another poem (One and All) we read:

Teilnehmend führen gute Geister,  
Gelinde leitend, höchste Meister,  
Zu dem, der alles schafft und schuf.

Good spirits, the gently leading highest masters, guide with sympathy to Him who is and was creating every thing.

And the whole of *Faust* is pervaded by this belief.

Thus, if we want to unite this belief with the above-mentioned ideas of our poet's on liberation, then there is only one way left open to us: we must assume that Goethe believed in something like the *krama-mukti* or "gradual liberation" of the Vedānta, *i.e.*, that, in his belief, not directly extinction<sup>1</sup> (*nirvāṇa*), but first only *sāmīpya* "nearness" (*sc.*, of God) can be reached. So the superhuman beings asserted by Goethe would correspond to the *muktas* or redeemed ones in the latter sense—the unseen helpers of "God". And this is indeed, the teaching of the whole last scene of *Faust* (II) with its "angels," "fathers," "mothers," and "penitents". They enjoy the "nearness" of God—the forerunner of absolute *mokṣa*. They have overcome all conspicuous earthly deficiencies, but their work of self-perfection is not yet completely finished. This is shown by the facts: (1) that they are individuals; (2) that also Margarete and Faust, though liberated, continue as separate beings; (3) that there are younger angels and *more perfect* angels; and, finally, that even the latter directly confess that they have still to bear "some remnant of earthly existence" (einen Erdenrest), which, although seemingly an excellence, is "not cleanly."

There are further two separate poems which evidently evince this belief of Goethe's in a *gradual liberation with the extinction at the end*. The one points already by its title to the two states in question: the nearness and oneness, *sāmīpya* and *sāyujya*. For it is entitled "The higher and the highest ("Höheres und Höchstes") and concludes as follows its description of Heaven:

Und nun dring' ich aller Orten  
Leichter durch die ewigen Kreise,

<sup>1</sup>This term is unsatisfactory because it expresses but the negative side of the event. But since the positive side cannot be expressed by words and since the other Brahmanic terms, *apavarga*, *mokṣa*, *etc.*, either mean the same as *Nirvāṇa* or are too wide, it is best to stick to the Buddhist term.

Die durchdrungen sind vom Worte  
Gottes rein-lebendiger Weise.

And now I am more easily passing everywhere through the eternal spheres which are permeated by the pure essence of the word of God.

Ungehemmt mit heissem Triebe  
Lässt sich da kein Ende finden,  
Bis im Anschau ewiger Liebe  
Wir verschweben, wir verschwinden.

No check to the longing impulse, no end is to be found there, *until in the contemplation of eternal love we pass away,<sup>1</sup> we disappear.*

The other little poem, called "Cirrus," has its name from the technical designation of the highest clouds: it describes the passing away of the soul from *sāmīpya* to *sāyujya* by comparing it with a dissolving cirrus or feather-cloud.

Doch immer höher steigt der edle Drang!  
Erlösung ist ein himmlisch leichter Zwang.  
Ein Aufgehäuftes, flockig löst sich's auf,  
Wie Schäflein trippelnd, leicht gekämmt zu Hauf.  
So fließt zuletzt, was unten leicht entstand,  
Dem Vater oben still in Schooss und Hand.

And always higher the noble impulse is ascending. Liberation is a heavenly light constraint. A heaped mass, *it dissolves* into small flakes, tripping like lambkins, lightly combed, in a crowd. Thus at last that which easily originated below, quietly floats into the lap and hand of the father above.

And so I also believe that likewise the last stanza of "Faust," the words of the chorus Mysticus, refers to the *end* of *sāmīpya*, *i.e.*, to *nirvāṇa* or *final* liberation, and not, as all the previous verses, to *sāmīpya*. For even the most perfect angels belong to the "transient," *i.e.*, to that which is called here "a mere symbol," and which is said to be replaced, in this final *Nirvāṇa*, by something absolutely unimaginable.

Alles Vergängliche  
Ist nur ein Gleichnis,  
Das Unzulängliche,  
Hier wird's Ereignis

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<sup>1</sup> *Ver-schweben. cf. Nir-vāṇa.*

Everything transient is only a symbol ; here, the inadequate becomes an event.

These words, are they not a striking counterpart of the last words of the dying Buddha :

*Vaya-dhammā sankhārū ; appamādena smapādeṭha !*

All things existent are subject to decay ; strive for perfection with incessant care !

And the *way* to perfection ? Already as a student Goethe found the answer to this question, *viz.*, in the works of *Spinoza*. "That which particularly attracted me to him," he says, "was the boundless *disinterestedness* shining forth from every sentence. That strange word : 'Who loves God in the right way, must not desire that God love him again,' with all the premises on which it is based, with all the consequences springing from it, was filling all my mind. To be disinterested in everything, most disinterested in love and friendship, was my highest wish, my maxim, my practice, so that that bold later word : 'When I love you, what's that to you ?' is just as if spoken from my heart."

And in another passage he says : "Our physical as well as social life, customs, manners, art of life, philosophy, religion, nay even many an accident, all are crying out to us : *that we shall renounce*".<sup>1</sup>

And this is also the key to the last part of "Faust," as Goethe himself tells us. Faust is taking up an altruistic activity, and in the same degree the contract with the devil, Mephistopheles (Māra), ceases to be binding, until at last he cannot hinder Faust from being redeemed by the "eternal love coming to his assistance from above".

Gerettet ist das edle Glied  
Der Geisterwelt vom Bösen :  
*Wer immer strebend sich bemüht,  
Den können wir erlösen.*

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<sup>1</sup> Italics in the original. ("Aus meinem Leben," xvi).

Und hat an ihm die *Liebe* gar  
 Von oben teilgenommen,  
 Begegnet ihm die selige Schar  
 Mit herzlichem Willkommen.

Saved is this noble soul from ill,  
 Our spirit-peer. *Whoever*  
*Strives forward with unswerving will—*  
*Him can we aye deliver;*  
 And if with him *celestial love*  
 Hath taken part—to meet him,  
 Come down the angels from above;  
 With cordial hail they greet him.<sup>1</sup>

So we have the satisfaction, at the end of our enquiry, of stating that the practical philosophy of Goethe is in exact harmony with that of the *Bhagavad-Gitā*: liberation by means of an unwavering altruistic activity, and, finally, of an irrational factor besides: divine love.

DR. F. OTTO SCHRÄDER

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### MY EL DORADO

Not where the golden gleam  
 Breaks from the fissured sand,  
 Or youth and pleasure seem  
 Ever on florid strand.

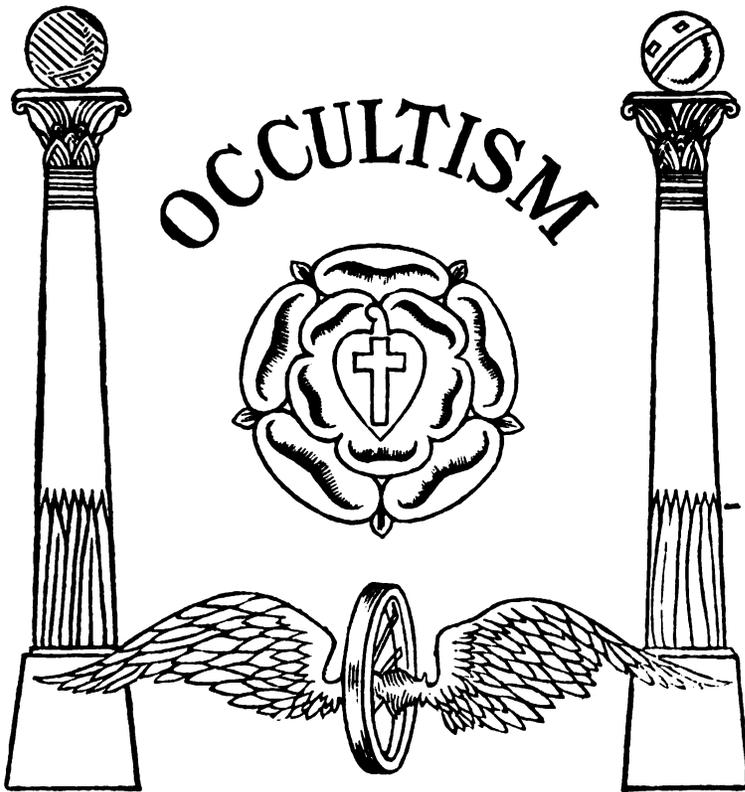
But where sad human life  
 Calls me to comfort pain,  
 To soothe the bitter strife,  
 That love and joy may reign.

There let my brightest dream  
 Of youthful fancy, free,  
 Lead on, all golden seem,  
 My el dorado be.

—VERNE DEWITT ROWELL.

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<sup>1</sup> Anna Swanwick, once more.



## RENTS IN THE VEIL OF TIME

THE LIVES OF ALCYONE

XVIII

**O**UR story now carries us back again to the great Atlantic island of Poseidonis, for this time Alcyone took a male birth in the white race which inhabited its northern mountains. He was born in the year 9,672 B. C., only a little before the final catastrophe which sank the island. The general condition of the country was one of great corruption, and the majority of the population, the dominant races which inhabited the plains, lived dissolute and

selfish lives, which involved the practice of a large amount of black magic. In these northern mountains, however, patriarchal conditions existed, and life in general was of a much healthier type than that in the plains below. The people had much less of the arts and refinements of civilisation, but were certainly purer and nobler than those of the cities.

Some of the tribes inhabiting the various valleys of the great mountain range owed a nominal allegiance to the Toltec king below; others had independent rulers of their own. But in either case the owner of the valley was usually practically also its undisputed lord; for his allegiance was merely nominal, whether it was given to some monarch of his own fifth sub-race or to the Toltec sovereign. Quarrels between the Toltec government and the mountaineers as to the payment of the amount of tribute were more or less constant. Owing to the extreme difficulty of manœuvring an army in such rugged country, it was rarely worth while for the Toltec sovereign to try to enforce his claims; but now and then an army was sent out, and usually it succeeded in devastating one or two isolated valleys, massacring the male inhabitants and carrying off the women and the cattle.

The father of Aleyone was Neptune, and his mother Herakles. His elder sister was Mercury, and his elder brother Albireo; his younger brothers were Psyche and Leo, and his younger sister Hector. The eldest sister Mercury became a postulant at a temple in the hills, and later was one of its priestesses. All the younger children of the family adored her, and she always gently protected, helped and taught them. The religion was a form of sun-worship, and all the great festivals were determined by the solstices and equinoxes. On the whole the life of these mountaineers seems to have been pure and healthy—a striking contrast to the utter corruption of the great cities of the plains. Neptune lived on his huge estate in truly patriarchal style; he may be said to

have owned a whole valley—for the land was all valleys divided by steep ridges. He had many dependants, but although they were respectful in a certain independent sort of way, they were really almost more like friends than servants.

We have here then a large group of people who lived happily together, and on the whole lived practically to themselves. They occasionally visited the men of neighboring valleys and received visits from them, but these were always rather formal affairs, needing a good deal of preparation, because of the serious amount of climbing involved in crossing the intervening ridges. The character of the country was such that a detour of many miles was frequently necessary in order to reach a house which would have been less than a mile off if a tunnel could have been made through the hill. On the whole these valleys were fairly secure against attacks from below, unless a very great force was brought against them and an elaborate plan was made to close beforehand all means of escape. They had books, but not many of them; there was much recitation of bardic poems and much telling of legends, of which Alcyone's mother, Herakles, had a wonderful collection—enough to make a modern folk-lorist green with envy. The people believed in nature-spirits, and there were among them many who had seen them.

The conditions in some ways rather resembled those of which we hear in mediæval England; all the weaving and spinning were done at home, and there seems to have been an immense amount of house and farm work. The housewives kept great stores of linen and herbs. The men seem mostly to have lived on horseback, using a kind of sure-footed mountain pony, which looked somewhat mule-like. Many of these valleys were loosely joined under a chieftain, and some of these chieftains paid, as we have said, a nominal tribute to the Toltecs, though most of them were independent, and among these last was the King to

which this valley belonged. As I mentioned, the Toltecs periodically attacked them, but rarely with success, because of the configuration of the country. Apart from the occasional menace of such attacks they lived peacefully and happily enough, with their harvest festivals and their festivals at the time of sowing the seed, at both of which races and athletic sports were prominent. Their society was necessarily limited, but very harmonious. Education was simple, and was chiefly given at home, for in most of the valleys there was nothing in the nature of a school.

Alcyone grew up happily, and was a strong and healthy boy. He deeply admired his father and mother, but his love for his elder sister, Mercury, was the dominant factor in his early life. As a small boy he could not bear to be parted from her, and did nothing without consulting her; and indeed as long as she lived she was the principal influence over him.

At a harvest festivity, when he was only ten years old, he first saw Vega, who was to be his future wife; he singled her out at once, and would play with no one else, and the small maiden, who was about his own age, seemed to be flattered by his attentions and to reciprocate his affection. He never forgot her, though as he grew older he became more shy in expressing his sentiments. When she was sixteen she had grown very beautiful, and several suitors were already eagerly applying for her hand—among them Alcyone's elder brother, Albireo, who was the heir to the estate and therefore could offer a better position than Alcyone could as a younger son. This troubled Alcyone greatly; he loved his brother and did not wish to stand in his way, nor to prevent Vega from becoming mistress of the whole valley, as she would eventually be if she married Albireo; and yet he felt that he could not give her up.

As usual, he confided in Mercury, who sympathised deeply, and told him that the matter must be left to the

decision of Vega, who might after all have a personal preference which would take no account of wealth in land or in flocks and herds. Alcyone kept himself in the background, and gave Albireo every chance, and only when Vega had definitely refused the latter did he venture to offer himself as a substitute. Vega joyously accepted him, and they were married when they were just twenty, and lived the happiest of lives together. Albireo loyally accepted Vega's decision, though he suffered much at first. After some years, he consoled himself by marrying another lady, Concordia, but they had no children, and a little later Albireo was killed in resisting one of the Toltec forays, so that after all Alcyone became the heir, and Vega stood in the position of which he had feared that he was depriving her.

Alcyone and Vega had a large family: their sons were Ulysses, Vajra, Achilles, Perseus, Rigel and Bellatrix, and their daughters Uranus, Selene, Aldebaran, Mira and Sirius—this last and youngest of the flock being born when Alcyone was already fifty-four years of age. Just at that time Neptune died, and Alcyone inherited the vast estate, which he directed with much wisdom, for while he kept the headship of the valley, and decided all cases himself, he yet left the practical management of the land almost entirely in the hands of his younger brothers Psyche and Leo, who were in many ways better at details than he was himself. For thirty-two years he held his position, hale, active and keen-sighted to the last, outliving most of his contemporaries.

The brothers who had assisted him so ably died long before him, but their place was well filled by his eldest son Ulysses, who proved a most capable manager. Through all this time his life flowed on evenly, and on the whole happily, for the only variations were good harvests or bad harvests, fine years or stormy ones, with occasional rumors of Toltec raids. His children grew up and married, and he saw his grand-children and even his

great-grand-children around him, and was always the best of friends and counsellors to all of them. The great sorrows of his life were the deaths of Mercury and of Vega, the latter fortunately taking place only a little while before his own.

The long-dreaded Toltec invasion, of which they had been hearing for years as harrying distant valleys, finally descended upon them in the year 9,586. Old as he was, Alcyone gathered together his people, and rode at their head to meet the enemy. Owing to the superiority of their position, the mountaineers were able to hold back the Toltecs for two days, and to slaughter many of them; but re-inforcements from the plains arrived, and Alcyone and his faithful followers were overwhelmed by numbers. He himself was killed, as were all the men and elder women of his tribe, while the younger women were carried into captivity down in the plains. Sirius, at that time thirty-two years of age, was one of the latter, and her subsequent experiences are recorded in one of the lives of Orion, which will appear later.

Ulysses, the eldest son of Alcyone, though left for dead upon the field of battle, afterwards recovered and, gathering together a few men who had contrived to escape to the hills, attempt a partial restoration of the ravaged estates. All the cattle had been captured and all the crops destroyed, but he made a beginning again in a small way; and though he lived only for a few years two of his children, Cetus and Procyon, whom he had hidden, carried on the work after his death, and had succeeded in bringing part of the estate once more under cultivation before the date of the sinking of the island. They were, however, among these who accepted the warning of the priests, and made their escape from Poseidonis in time to avoid the final catastrophe.

## DRAMATIS PERSONÆ

- NEPTUNE : ... *Wife* : Herakles. *Sons* : Albireo, Alcyone, Psyche, Leo. *Daughters* : Mercury, Hector.
- OSIRIS : ... *Father* : Capella. *Mother* : Beatrix. *Brothers* : Polaris, Capricorn. *Sisters* : Herakles, Mizar, Vulcan.
- URANUS : ... *Father* : Alcyone. *Mother* : Vega. *Brothers* : Ulysses, Vajra, Achilles, Perseus, Rigel, Bellatrix. *Sisters* : Selene, Aldebaran, Mira, Sirius.
- 
- ALCYONE : ... *Father* : Neptune. *Mother* : Herakles. *Uncle* : Osiris. *Brothers* : Albireo, Psyche, Leo. *Sisters* : Mercury, Hector. *Wife* : Vega. *Sons* : Ulysses, Vajra, Achilles, Perseus, Rigel, Bellatrix. *Daughters* : Uranus, Selene, Aldebaran, Mira, Sirius.
- ALBIREO : ... *Wife* : Concordia.
- PSYCHE : ... *Wife* : Virgo. *Sons* : Viola, Taurus, Orpheus. *Daughters* : Minerva, Tolosa.
- LEO : ... *Wife* : Alcestis. *Sons* : Pegasus, Berenice, Leto. *Daughters* : Libra, Fomalhaut.
- ULYSSES : ... *Wife* : Phoea. *Sons* : Cetus, Procyon, La-certa. *Daughters* : Cancer, Pollux.
- GEMINI . ... *Young priest at temple*.
- ARCOR : ... *Postulant at temple*.
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## XIX

Whenever he is not drawn elsewhere by absolute necessities of service or of evolution, our hero seems to gravitate naturally towards the great motherland of India. It is there that we find him reborn in 8,775 B. C., at a place called Dorasamudra (now Halebidu) north of Hassan in Mysore. His father was Proteus, and his mother Mercury, a most saintly woman, of high reputation for wisdom. He received what was considered at the time a good education, which consisted chiefly in memorising

immense numbers of verses on any and every subject—religion, legendary history and folk-lore, law, medicine, and even mathematics. His mother had a marvellous knowledge of all these matters, and her influence was of the greatest value to him in every way. There was a vast amount of unnecessary ceremonial, but the mother took an eminently common-sense view of all this, and constantly impressed upon him that a virtuous life was more important than a thousand ceremonies, and that truth, honor and kindness were the offerings most pleasing to the deity.

His father taught him a number of priestly invocations, into which he threw himself with great vigor, and was able to perform them effectively, really succeeding in obtaining a response from the various entities upon whom he called. His will-power as a boy was remarkable, though not always wisely exercised; for instance, he was once discovered in the act of tearing off a nail from one of his fingers just to see if he could bear it. Once again, as in Peru, he acquired a reputation for writing temple manuscripts, and also for the extraordinary number of verses that he knew in proportion to his age, the latter being of course due to the influence of his mother.

When he was about twenty he married Uranus, the daughter of another of the priests. Although there was not yet at this period and in this place exactly a brāhmaṇa caste, there was a priestly class which already tended somewhat to keep itself apart, so that it was natural that a priest's son should marry a priest's daughter, although he was in no way bound to do so. The father of Uranus was a priest of considerable position, but not quite equal in rank to Proteus, who was a man of great power because he was in charge of the principal temple, a magnificent polished stone building with elaborate sculptures. The local Rājā, Castor, attended and supported this temple, so that the position of Proteus as his spiritual adviser was one of great importance in the State. Castor

owed allegiance to an overlord, Mars, who ruled a far larger kingdom, but he was practically independent, except as to foreign affairs.

Soon after the marriage of Alcyone a new factor was introduced into the case by the arrival from the north of Aries, a man with a great reputation as a magician—a reputation which was not altogether undeserved, for he really had studied deeply and acquired control over certain astral entities, and he also possessed a knowledge of some facts in chemistry and electricity, which enabled him to perform what to the men of those days seemed marvellous miracles. He had, too, some mesmeric power, and by the display of these various accomplishments he soon acquired complete ascendancy over Castor, and so became a formidable opponent to the orthodox Proteus, whose influence and prestige declined as that of the new man increased.

Aries did not in any way set himself in open opposition to Proteus, and he was not at heart a bad man, though it must be said that he took every opportunity to feather his own nest. Perhaps even more than by thought of gain, he was actuated by love of power and by the pleasure which he felt in working his wonderful experiments, and seeing the profound impression which they produced upon the people. Proteus was, not unnaturally, a good deal annoyed at the falling-off in his revenues and the decrease of his power, and he was thoroughly persuaded that the influence of Aries was entirely an evil one.

This condition of affairs went on for some years, the friction getting worse as time passed. Castor built a great temple for Aries, and the two cults may be said to have been in open rivalry. Proteus really believed Aries to be guilty of the use of various objectionable forms of magic, and did not at all scruple to say so, and this was partly responsible for the fact that Aries acquired a somewhat unenviable reputation, and though his undoubted powers were much admired, he was also

a good deal feared. Castor caused some trouble to Aries by always insisting upon partaking in his secret rites, trying always to understand the working of the various forces employed, and even to attempt new experiments of various kinds with them. As his own knowledge was after all somewhat limited, Aries was always distinctly nervous about these experiments, and eventually his fears were realised, as Castor contrived to get himself blown up and killed.

Of course Castor's death was supposed to be attributable entirely to magic, and Proteus, not unnaturally, made the most of this accident, and charged his rival with having intentionally compassed the death of the King; indeed, there is no reason to doubt that he really believed this to be the case. Aries indignantly repudiated this charge, and declared that Castor had come by his end through disregarding his warnings, and provoking the wrath of his attendant spirits. This unfortunate occurrence exasperated the feeling between the two rival sects, and the leaders actually began to hate one another and to enter into plots against one another, each feeling himself inspired by the highest motives and doubtless believing that his rival's success would mean disaster for the State.

As Castor had no heir, the overlord Mars sent his own son Ulysses to fill the vacant throne, and the two sects immediately began to scheme for the support of this new King. The showy miracles of Aries carried the day, and Ulysses, who was exceedingly eager after phenomena of any kind, became a devoted disciple of the magician. The success of his rival galled Proteus greatly, and it was chiefly through disappointment and baffled rage that he fell ill and speedily died, though his followers with one accord attributed this entirely to the working of magic by Aries. Whether there was any truth in their surmise it is difficult to say; there is no doubt that Aries, firmly convinced that Proteus was a dangerous man,

employed mesmeric and elemental forces against him, and it is quite possible that this may have weakened him and accelerated his death. Alcyone, at any rate, believed this. Young as he was, he succeeded to his father's position as chief priest of the great temple, and he undoubtedly felt that in doing this he was taking up arms against Aries and his followers.

In the meantime the lot of Aries was by no means a happy one. His own immediate followers naturally accepted his statement as to the cause of Castor's death, but there was a good deal of doubt and suspicion among the majority of the populace, and people feared and distrusted him more than ever. Ulysses also gave him a good deal of trouble, though not quite in the same way as Castor had done. It was not so much that Ulysses desired to perform all the experiments himself, as that he was constantly requiring to be entertained by new marvels, and would not believe when Aries told him that he had exhausted his repertoire. By this constant pressure Aries was forced into exhibiting experiments with which he was only imperfectly acquainted, and consequently he had to face some rather serious failures, which gave rise to doubt in the King's mind.

To retrieve his position Aries employed all the magical arts which he knew, even some which were decidedly dark in complexion. By means such as these he wove a kind of mesmeric spell round Ulysses, so that the latter eventually became a mere tool in his hands, and had scarcely any will of his own. But though in this way he had obtained complete ascendancy over the King, he was by no means free from trouble; in order to produce some of his effects he had resorted to trickery, and one of his subordinates, Scorpio, who knew of this, threatened to expose him to the King and the people, and so obtained a powerful influence over Aries, which he exercised mercilessly. Unfortunately his designs were more personal and less innocent than those of Aries, and so the latter

sometimes found himself involved in schemes which were intensely distasteful to him.

Among these was a plot with many complications, an account of which is not essential to our story. One of its chief points, however, was that Aries (or rather the schemer behind him) should obtain possession of Mizar, a younger brother of Alcyone, and induct him into some of the mysteries of the darker cult. The plotters had contrived to obtain a certain hold over Mizar in consequence of some small youthful indiscretions of his which they threatened to expose, and he was besides somewhat dazzled by the splendid prospects of success and power which they held out to him. Mercury however, was quite determined that no son of hers should fall under this fell influence, and she strongly urged Alcyone to take a determined stand in the matter and to declare open war if necessary.

An appeal was made to Ulysses about the affair, and the case was so pressed upon him that, even though he was sunk into a kind of stupor under the constant obsession of some of the entities directed by Aries, he found it difficult not to give ear to Alcyone's representations. Aries, however, seeing his plans to be in some danger, appealed to the weak side of Ulysses by proposing a spectacular exhibition of magic, in which he undertook finally to overthrow Alcyone and dispose of his pretensions to knowledge. Ulysses, who had a great love for theatrical display of any sort, immediately consented to this, as it had every appearance of fairness, and yet relieved him from the trouble of coming to a decision; so at an appointed time he summoned all the parties before him, and contrived what practically amounted to a public contest in magic before his assembled court.

It seemed a very unequal contest, for Aries was a man of great reputation, thoroughly well equipped with a certain amount of science on the physical plane and also

with capable co-adjutors on the astral—a man of commanding presence, hardly past the prime of life. Alcyone, on the other hand, was young and comparatively untried; he had none of the scientific knowledge, and his mantrams, though effective in their way, were only of the orthodox kind. His will, however, was strong, and he was absolutely determined at all costs to save his brother. He took counsel with Mercury, who urged him to undertake the struggle and promised him victory in spite of all appearances. The contrast between the two opponents was still further emphasised by the splendid robes in which Aries appeared, and the fact that he was surrounded by all his temple staff, whereas Alcyone had simply presented himself unattended, and in the ordinary white dress of a priest of his temple.

Ulysses was in his usual condition of partial obsession, and seemed somewhat dazed and hesitating in his speech, as he opened the proceedings by calling upon his friend and teacher Aries to state his case. Aries had had a tripod brought in, a sort of temporary altar, upon which he burnt great quantities of some special kind of incense, upon the stupefying effects of which he evidently calculated. He produced a number of his best miracles and worked up his auditors to a condition of great excitement and enthusiasm, though it must be admitted that some of them were also badly frightened. Finally he ended a long diatribe by calling Mizar out of the crowd of his followers to stand by his side, and asking him publicly to swear allegiance to him, which Mizar, being quite obviously under hypnotic influence, forthwith proceeded to do. Aries then called upon Ulysses and the courtiers present to witness this, and then, turning to where Alcyone was seated alone at the opposite side of the dais upon the upper part of which the King's throne was set, he projected all his mesmeric and magical force against him, and adjured him also to come over at his bidding and to be his slave. The stream of force poured upon him made Alcyone's

head swim for a moment, but as his sight cleared he saw the face of his mother before him. He rose and said:

“I come, but not as your slave!”

Bowing deeply before Ulysses, he strode across and confronted Aries, standing face to face with him, and challenging his mesmeric power. Aries raised his arms as though to curse him, and began rapidly uttering spells, mantrams. Alcyone said nothing more; he spoke not a single word, but kept his burning eyes fixed upon those of Aries, and threw all the force of his will into a most determined resistance. For some minutes they stood thus facing each other amidst breathless silence. Then Alcyone became conscious that the power of Aries was failing, and with one great effort of will he raised his arm and, pointing straight at Aries, said with fell intensity:

“May the power that thou hast misused depart from thee!”

Even as he uttered the words Aries, realising his defeat, fell to the ground insensible. Then Alcyone turned his will upon Ulysses, and called to him:

“O King, awake! Rise, shake off this evil influence, and defy the demons who have seized thee! Come forth from darkness into light!”

With a great start the King sprang to his feet, came down the steps until he faced Alcyone, and said:

“What is this that you have done to me? What change has come over me?”

Alcyone answered: “I have done nothing, O King; but the power of the deity has manifested itself, and thou hast been freed from the prison in which this man had immured thee.”

And Ulysses replied, speaking to his courtiers; “Verily this which he says is true, for I feel as though I had escaped from some dark dungeon, and I know that whereas before I was bound now I am free.”

Turning to Alcyone he continued: "You, who have done this great thing for me—I transfer to you by this act all the revenues of him whose wiles you have conquered, and I ask you to instruct me further in a magic so powerful as to defeat so easily the greatest magician whom I have known."

"There is no magic here, O King," replied Alcyone, "but that of a strong will, a pure heart and a sense of right; yet I thank thee for thy gift, and if it be thy will I will gladly help thee to undo the wrong that has been done. But first let me call my brother."

With a look he called Mizar to his side. Mizar came willingly enough, for the fall of his quondam chief had caused a shock which had enabled him to throw off the hypnotic influence, and now he felt not the slightest attraction to the darker magic which before had meant so much to him. Now he too saw before him the face of their mother, and he gladly attached himself to Alcyone, unable to comprehend how he could ever have even temporarily left him. Ulysses dismissed the assembly and, calling Alcyone to him, began at once to arrange for a series of instructions from him. From that moment he transferred all his interest and support to the great temple over which Alcyone presided; and, with the advice of his mother, Alcyone was gradually able to lead him from love of magical phenomena to a consideration of the mighty truths of life and death, and to inspire him with an earnest desire to set his feet upon the path which leads to perfection. Thus was fulfilled the prophecy made by Mercury in the thirteenth life, five thousand years before.

Ulysses on his part felt strong affection and gratitude towards Alcyone, and loaded him with honors. Young as Alcyone was, this triumph made him practically the greatest power in the kingdom, for Aries collapsed entirely, and ceased to be a factor in public life. Indeed, it would seem that his nerves were shattered, for he was

no longer able to command the entities with which he had formerly worked, and even his chemical and electrical knowledge appears largely to have slipped from him. It seems as though, in the tremendous effort of will which he made on the occasion of the public test, something had snapped in his brain, so that ever after that his memory was defective and quite unreliable. Most of his fair-weather friends deserted him, and Ulysses, who had now a complete revulsion of feeling, did not feel called upon to do anything for him, saying that he had already wasted over him a large proportion of his substance. This partial occlusion of memory may be regarded as merciful, for his life would have been a miserable one if he had fully realised the change which had come over his fortunes; but the weakness in the brain increased as the years passed, and he eventually sank into an almost animal condition. Now that Ulysses accepted Alcyone as his adviser he also came much into contact with Mercury, and felt the deepest respect for her, and it was in reality owing to her intercession that a sort of small pension was eventually assigned to Aries, so that he was able to live out what remained of his life without actual anxiety as to food and lodging.

Ulysses sent to his father the Mahārājā a highly colored account of all that had occurred, which so interested Mars that he promptly ordered Ulysses to send both Alcyone and Mercury to his capital. The visit was duly paid, and Mars received them with great pomp, and after a series of interviews with them desired that Alcyone should settle in his capital, offering to put him in charge of one of the principal temples there. It was difficult to refuse this munificent offer; but, after long consultation with his mother, Alcyone respectfully begged to be allowed to return to his own temple, representing that he felt the carrying on of its work to be a duty which he owed to his dead father, and also urging his earnest desire to help and guide the Mahārājā's son Ulysses,

for whom he felt a serious responsibility. Mars regretted this decision, but yet eventually granted the request, influenced thereto principally by the strong regard which he had for Mercury. The most intimate understanding seemed immediately to spring up between them, and though Mars would fain have had them both remain with him permanently, yet he would not oppose the clearly stated wish of the lady for whom he felt so deep a respect. In due course Mercury and Alcione returned home, but from that time onward a constant correspondence was kept up between the Mahārājā and Mercury, and the Mahārājā more than once visited Dorāsamuḍra in order to see her.

Alcione's influence over Ulysses was emphatically a good one, for without it the young ruler would certainly have fallen into dissolute ways. He had distinctly two sides to his character, both of them exceedingly strong. His interest in occult powers and phenomena, and also in the progress of his people, was undoubtedly genuine and strong, yet at the same time there was a streak of sensuality in him which led him sometimes into reckless disregard of the rights of others and of the duties of his position. Alcione's advice and influence steadied him greatly, and much modified the occasional outbursts which occurred, so that on the whole the King was kept within reasonable bounds. The character of Ulysses changed greatly for the better under Alcione's direction, and he formed and carried out many schemes for the good of his people, Alcione and Mercury being always the force behind the throne in these matters, so that eventually this little kingdom became one of the most flourishing in the whole of the south of India.

Many years passed in this way, and in the fulness of time Mercury died, to the lasting sorrow of Alcione and Ulysses. The Mahārājā survived Mercury by a few years only, and then Ulysses was compelled to transfer his energies to the management of the larger State. He

in his turn repeated the offer which his father had made, begging Alcyone to go with him to the capital, and saying that as all that he had been able to do in Dorāsamuḍra had been with the advice of and largely under the direction of Alcyone, he could not possibly take upon his shoulders the responsibility of this far larger work without the same help and guidance. Alcyone resisted this persuasion for a long time, but as his eldest son Siwa had now grown up, and was not only well able to take charge of his temple, but also quite willing to undertake that responsibility, Alcyone at last yielded to the urgent solicitations of Ulysses, and they journeyed together to take up the new work. Alcyone was at once appointed as chief priest of the principal temple in the capital, a post which he filled with dignity and success; and although at every turn both he and the new Mahārāja missed the sage counsel of Mercury, they were yet able to manage well by constantly applying the maxims which she had taught them.

Here then, Alcyone remained until his death, in a position of great honor, dignity and usefulness, in which he was succeeded by his brother Mizar. And yet in spite of all this he quite frequently had an irrational longing for the more active life of the world—a desire to go out with Ulysses in his occasional campaigns, and to live the life of a soldier rather than that of the priest and student. Nevertheless his life was on the whole a happy one, and one in which much good karma was unquestionably made. Finally he passed peacefully away at the age of eighty-three, leaving behind him a great reputation for wisdom and sanctity of life.

#### DRAMATIS PERSONÆ

MARS : ... *Mahārāja*. *Wife* : Corona. *Son* : Ulysses.  
 MERCURY : ... *Father* : Pindar. *Mother* : Crux. *Brothers* :  
 Aletheia, Dorado. *Sister* : Lyra. *Husband* :  
 Proteus. *Sons* : Alcyone, Mizar.

- URANUS : ... *Husband* : Alcyone. *Sons* : Siwa, Betelguese, Irene, Sagittarius. *Daughters* : Aquarius, Algol, Canopus, Arcturus.
- NEPTUNE : ... *Father* : Betelguese. *Mother* : Ausonia. *Brother* : Proserpina. *Sister* : Minerva.
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- ALCYONE : ... *Father* : Proteus. *Mother* : Mercury. *Brother* : Mizar. *Wife* : Uranus. *Sons* : Siwa, Betelguese, Irene, Sagittarius. *Daughters* : Aquarius, Algol, Canopus, Arcturus.
- MIZAR : ... *Wife* : Polaris. *Sons* : Iris, Tiphys. *Daughters* : Cygnus, Auriga, Altair.
- BETELGUEUSE : ... *Wife* : Ausonia, *Sons* : Proserpina, Neptune. *Daughter* : Minerva.
- IRENE : ... *Wife* : Regulus.
- SAGITTARIUS : ... *Wife* : Elsa. *Son* : Olympia. *Daughters* : Pomona, Sirona.
- AQUARIUS : ... *Husband* : Draco. *Daughters* : Phœnix, Tolosa, Lomia.
- CANOPUS : ... *Husband* : Centaurus. *Sons* : Juno, Hebe. *Daughters* : Stella, Clio.
- CASTOR : ... *Rājā*.
- ULYSSES : ... *Rājā*. *Wife* : Orpheus.
- ARIES : ... *Magician*.
- MELETE : ... *Supporter of Proteus and Alcyone*. *Wife* : Wenceslas. *Sons* : Fides, Argus. *Daughters* : Cassiopeia, Andromeda.
- CETUS : ... *Supporter of Aries*.
- SCORPIO : ... *Traitor*.

## XX

Again we find ourselves in India, for Alcyone took birth this time in the Peshawar district, in the year 7852, in what appears to correspond to the Kṣhatṭṛya caste, though it was then called 'rajan.' I see evidence at this time of three castes only, brāhmaṇa, rajan, and vis. They seem to have been originally clearly different races; the brāhmaṇa were the almost unmixed Āryans, the rajan were the Āryan intermingled with the ancient

ruling race of the Toltecs, and the vis was Āryan mixed with other Atlantean races, chiefly Mongolian and Tlavatli, with sometimes a certain intermixture of later Lemurian races. They were allowed at that time to intermarry among themselves, but not with any one outside of the three castes; and even already it was beginning to be thought more proper and fashionable to marry only in one's own caste.

Alyone was the son of Aurora, a petty chieftain of considerable reputation as a warrior. His mother was Vajra, a brave and somewhat masculine woman. Fighting seems to have been the only business of this caste, and it was most persistently pursued. There was a vast amount of apparently aimless bloodshed. The part of the country in which we find ourselves was divided into a number of tiny principalities, and among these perpetual warfare went on. Occasionally a stronger man appeared among these kinglets and conquered several others, and thus made himself over-lord for a time, but at his death his kingdom almost invariably broke up, and the same dreary cycle of ceaseless war repeated itself.

On the whole it affected the mass of the population much less than might have been expected. Trade and agriculture went on to a certain extent all the time, and only the professional soldiers fought as a rule, though of course no man's life was ever really safe. It was a very curious state of affairs, the people being so highly civilised, and yet life being absolutely uncertain. There was no really settled law or order, but endless years of combat—constant sieges, constant expeditions. The Āryans were not yet settled—in fact, it may be said that the final immigration was still pressing on. By about 9700 B. C. the last Āryan inhabitant had withdrawn from the Central Asian kingdom round the Gobi Sea; but India was already settled and thickly populated, and these later bands were by no means welcome. For two thousand years they were held back in Afghanistan and Beluchistan,

and most of them only gradually, individually, peaceably, made their way down to the plains. Sometimes, however, raids were made by organised bands, and occasionally also there was an incursion of Mongols of various kinds, who massacred everybody. Certainly, at this period, this may be called a very turbulent part of the country. A larger kingdom, such as I have described, had just recently broken up, and determined struggles for the over-lordship were still going on.

The belief of the time was in some ways not quite the same at that in modern Hindūism. There was a trinity, but it was of Agni, Indra and Sūrya, and the higher idea of Shiva, Viṣṇu and Brahmā does not seem to have been yet reached or known. Sacrifices on a large scale were painfully common, and the Ashwamedha or horse sacrifice seems to have been very highly esteemed. It was even said that a hundred such sacrifices would make a man higher than Indra.

Alcyone and his father and mother were in close association with a Brāhmaṇa family who had a great influence over his life. The heads of this family were Saturn and his wife Mercury; their eldest son was Bṛhaspati (Alcyone's father in a former incarnation), and Neptune, Orpheus and Uranus were among their daughters. It may be said that the close friendship of this family formed the one redeeming feature of this life; otherwise, however necessary it may have been for the evolution of the Ego, it is not one that we can find much pleasure in contemplating. It will be recollected that in the previous birth Alcyone, though enjoying a wide influence as a spiritual teacher, used sometimes to yearn for the more active life of the soldier; it seems probable that this incarnation was a direct response to those desires, given in order to cure the Ego once and for all of such dissatisfaction, by offering him his fill of the ephemeral glory of the battle-field.

He began with some little enthusiasm for the military life, but soon sickened of it, and when the re-action set

in he would have been glad to return to that with which eight hundred years before he had not been fully content. Even when still quite a young man, he felt that he had had enough of this ceaseless slaughter; he was a brave and capable man, but he lacked the ruthlessness which is necessary for the great military leaders; he was too full of sympathy for the wounded and the suffering, whether they were on his side or that of his enemies. He expressed something of this to his mother, but she checked his further confidence by treating his scruples as effeminate, so he turned to his friend and companion Bṛhaspaṭi, who, being a Brāhmaṇa, fully sympathised with his feelings as to the uselessness and wickedness of all this organised murder. Bṛhaspaṭi took him to his mother Mercury, who was always affectionate and wise in counsel, and he had a series of long talks with her. She did not make the mistake of discouraging or ridiculing him, but admitted at once that his attitude was a reasonable one, and indeed agreed entirely with her own; but she pointed out to him that he had been born in the rājan caste, not by chance but as the result of some previous thought or action, and her opinion was that, distasteful as it all was to him, he should yet uphold the traditional honor of his house, and fulfil the duties of his position until such time as the gods should see fit to release him from it, as they easily could if they chose; and she believed and hoped that they would do so when they saw that the time had come.

So he went on through many years of all sorts of stormy, horrible, impossible scenes, always very tired of it all and yearning for a life of learning and meditation, till at last at the age of fifty he lost his right arm in a battle, and was in other ways so crippled as to render further fighting impossible. When he recovered, at the earnest invitation of Mercury and Bṛhaspaṭi he took up his abode with them, and may be said to have passed practically into the Brāhmaṇa caste—a change which seems

to have been quite possible in those days. Thus began the really happy period of his life, and he felt rather thankful than otherwise for the accident which had forced him into retirement from the field. His experience of the soldier's life had bred a permanent distaste for it, so that he never wished for it again in any future life, and though sometimes, when he had to do it as a matter of duty, he did it bravely and honorably, he never again felt any delight in it.

His attachment to Mercury was very strong, and when she died he mourned her long and sincerely. He remained with Bṛhaspaṭi, taking part in the temple ceremonies (though apparently there were some from which his crippled condition was considered to debar him), and studying with keen interest such philosophy as was available, till in 7774, when he had already reached the age of seventy-eight, the Tartars once more descended upon his district, dealing death and destruction everywhere. Against a foe so barbaric as this Alcyone felt it right to fight, and when after many days of siege and the most awful massacres it seemed certain that the town must soon fall into the hands of these savage marauders he went to the fort and, old and crippled though he was, offered himself to share the fate of his old comrades in arms, and die—since all must die—fighting as well as a man in his condition could. When, however, the fort was captured and destruction certain, the rajans saved themselves from the disgrace of defeat by simultaneous suicide, and it was thus that Alcyone died. I may mention that in this life his wife was Rigel, and his sons Perseus and Mizar, who both perished with him. There was also a female cousin Cygnus, who greatly admired him.

#### DRAMATIS PERSONÆ

SATURN :     ... *Brāhmaṇa*. *Father* : Virāj. *Mother* : Herakles.  
                   *Sister* : Vulcan. *Wife* : Mercury. *Son* :  
                   Bṛhaspaṭi. *Daughters* : Neptune, Orpheus,  
                   Uranus.

ALCYONE : ... *Father* : Aurora. *Mother* : Vajra. *Wife* :  
Rigel. *Sons* : Perseus, Mizar. *Cousin* :  
Cygnus.

## XXI

As our hero had now had seven successive lives in male bodies, a change of sex takes place. We find Alcyone born this time in the year 6986 B. C. in the mighty kingdom of Egypt. Her name was Sebek-neferu-rā, and her father Sirius was the governor of a province and a man of importance in the country; he was of an old family, and stood high at Court and in the confidence of the Pharaoh. Her mother, Ursa, was a white woman—a daughter of a chieftain near the Atlas Mountains; but as he had been only a semi-civilised person no reference was usually made to this side of her ancestry.

Ursa was only tepidly affectionate to Alcyone, because she had hoped for a son, and was much disappointed; but the father loved the child dearly. When a son (Egeria) arrived eighteen months later, the mother was entirely wrapped up in him and therefore neglected the daughter somewhat; but the father and the daughter were only drawn the closer together by that. Ursa was very imperious and impulsive, but was evidently trying hard to control and improve herself. Sirius, on the other hand, was quiet and steady-going.

The girl Alcyone was well-educated; she had a keen brain and was affectionate, sensitive and observant, but very shy and in certain ways timid. As she grew up the father had her much with him; she asked to be used as a secretary, and he found her really valuable in that capacity. When she was fifteen he had a tiresome illness, but she carried on most of the work very efficiently, deciding wisely, even when he was too ill to be consulted, and acting boldly in his name. She declined, however, to use the death-penalty under any circumstances, although she exercised all the other powers of jurisdiction which

belonged to her father, using his official seal. Sirius, when he recovered, confirmed all her decisions where that was necessary, and applauded her actions. Two years later, her mother died after a lingering illness and much terrible suffering. Alcyone waited upon her and looked after her devotedly, while the son Egeria for whose sake Ursa had neglected her daughter, spent most of the time elsewhere and came to see his mother but very rarely. During this final illness, Ursa recognised that she had not done full justice to Alcyone, and had been somewhat blinded by the intensity of her affection for her son.

A young man of her own rank presently sought her hand in marriage; she was not averse to him, but she felt that she could not bear to leave her father, and Sirius on his side also felt that life would be empty without her. Still he urged her to accept the young man, as he seemed eligible and honestly in love. She obediently did so, and on the whole her married life was happy, though she always looked back upon her childhood as an ideal time. The religious ceremonies of the period impressed her very deeply, and seemed absolutely real to her while they lasted. The ornate ritual of Egypt, the splendid processions down the Nile, the hymns and dances in honor of the gods and goddesses, the magic that was worked by the priests, and the occasional materialisations of the deities—all these things had a profound effect upon her feelings, and played a large part in her life.

She had eleven children, to whom she was deeply devoted; they were very handsome, and made a beautiful picture when they were gathered round her. She lived chiefly for them, and she regarded social functions as tiresome because they took her away from the children, although she played her part as a grand lady when necessary, and was just and generous to those dependent on her. As she was beautiful, several lovers made advances of various kinds to her, but she invariably rejected them, and remained faithful to her husband.

One day an old man, Thetis, turned up—a travelling merchant, who had known something of her mother's early history, which had not been free from blame. Ursa had been an impulsive and headstrong girl; she had refused to accept a husband whom her father had designated for her, and had run off instead with another man. Her chosen bridegroom, unfortunately, turned out to be a worthless fellow who was already married, and he eventually abandoned her. Now this villain Thetis, discovering from gossip Alcyone's position, threatened her with the exposure of all this history, which would bring disgrace upon her mother's memory. Alcyone, being very proud with regard to this, and not knowing how her husband would take an exposure (he being a conventional type of man) in a weak moment agreed to pay money to this blackmailer, and therefore fell into his power. He was so mercilessly rapacious that she had to sell jewels in order to satisfy him.

However, one of her sons, Helios, a boy of fourteen, accidentally overheard one of her conversations with this extortioner, and, stung by a rude remark of the blackmailer, sprang out upon him and killed him. The mother was much shocked and startled, though of course from one point of view relieved also. There was great trouble as to the disposal of the body, and mother and son finally conveyed it by night to the river. The dread of discovery weighed heavily for some time upon Alcyone's heart, though, apparently, not at all upon her son's. Nothing further was heard of the affair, for the blackmailer's body was not found, and he was supposed to have travelled away again, as usual.

When Alcyone was thirty-seven years of age her father, Sirius, died. The loss was a very great grief to her; indeed, a child about to be born then died in consequence. One of her other children, however, proved to be mediumistic, and could see and speak to the dead father, and this brought great consolation to Alcyone.

Through this child (Demeter) Sirius was able to give her much good advice, and to reconcile her to his absence from the physical plane. During physical life he had been much interested in the service of the temple, and its magic, and he had often conversed with her about such matters as he was allowed to share with her. Even after his death they still spoke of these things. Her husband, however, did not seem to understand them or to care for them, though he was usually kind and proud of his wife. He was a successful man, and had considerable influence; his ideas were more worldly and less religious than his wife's, though I notice that he often deferred to her judgment about certain matters, and seemed to think that she might have some sort of inspiration.

No very conspicuous events were noticed as occurring in this incarnation; she met the ordinary joys and sorrows of life, but acted nobly and steadfastly a part which was not without its difficulties. She avoided all the little plots and conspiracies, political and social, which were so common at the time, and she attained a position of consideration and respect through a straightforward simple reliability. She lived to the age of seventy-seven, the head of quite a clan of children, grand-children and great-grand-children, retaining her faculties and power of affection to the last. Her husband had died some years before.

It would seem that, just as the dissatisfaction with life as a Brāhmaṇa brought Alcyone into a life of constant fighting, so his intense disgust with the unreasonableness and uselessness of that constant fighting brought him (or rather her) into what was on the whole a placid and comparatively eventless home-life. So true is it that strong desires bring about their own fulfilment.

#### DRAMATIS PERSONÆ

##### I

MARS:           ... *Pharaoh. Father: Virāj. Mother: Corona.*  
                     *Wife: Vulcan. Son: Herakles.*

- SATURN : ... *Brother* : Brhaspati. *Sister* : Selene. *Wife* : Jupiter. *Sons* : Lyra, Pallas. *Daughter* : Venus.
- BRĤASPAṬĪ : ... *Wife* : Mercury. *Sons* : Neptune, Pindar, Mizar, Sirius. *Daughters* : Osiris, Orpheus, Vajra.
- SELENE : ... *Husband* : Achilles. *Sons* : Aldebaran, Vega, Vesta. *Daughters* : Aurora, Beatrix.

## II

- NEPTUNE : ... *Wife* : Uranus. *Sons* : Albireo, Centaurus. *Daughters* : Algol, Wenceslas.
- OSIRIS : ... *Husband* : Aldebaran. *Sons* : Proteus, Psyche. *Daughters* : Aries, Cassiopeia.
- HERAKLES : ... *Wife* : Lutetia. *Sons* : Deneb, Theodoros. *Daughter* : Gemini.
- PINDAR : ... *Wife* : Beatrix. *Sons* : Castor, Aletheia. *Daughters* : Virgo, Taurus.
- MIZAR : ... *Wife* : Elsa. *Sons* : Fomalhaut, Ajax. *Daughters* : Bellatrix, Aquarius, Regulus.
- SIRIUS : ... *Wife* : Ursa. *Son* : Egeria. *Daughter* : Alcyone.
- ORPHEUS : ... *Husband* : Vega. *Sons* : Betelguense, Tiphys, Iris. *Daughters* : Rigel, Andromeda, Auriga, Altair.
- VAJRA : ... *Husband* : Melpomene.
- THETIS : ... *Old Trader*. *Blackmailer*.

## III

- ALBIREO : ... *Wife* : Cassiopeia. *Sons* : Clio, Hector, Proserpina. *Daughter* : Berenice.
- CENTAURUS : ... *Wife* : Altair.
- ALGOL : ... *Husband* : Aletheia. *Sons* : Dorado, Viola. *Daughter* : Ophinchus.
- REGULUS : ... *Husband* : Proteus. *Sons* : Irene, Olympia. *Daughters* : Adrona, Minerva.
- EGERIA : ... *Wife* : Flora.
- ALCYONE : ... *Husband* : Antares. *Sons* : Leo, Ulysses, Helios, Leto. *Daughters* : Mira, Canopus, Libra, Demeter, Lomia.
- BOREAS : ... *Faithful Handmaiden*.

## IV

- CLIO : ... *Wife* : Trapezium. *Daughter* : Markab.  
 LEO : ... *Wife* : Crux. *Sons* : Perseus, Sagittarius,  
 Argus. *Daughters* : Arcturus, Draco.  
 ULYSSES : ... *Wife* : Capricorn. *Sons* : Cetus, Pollux. *Daughters* : Polaris, Arcor.  
 HELIOS : ... *Wife* : Alcestis. *Sons* : Capella, Siwa. *Daughters* : Ansonia, Concordia.  
 LETO : ... *Wife* : Pegasus. *Son* : Pomona. *Daughters* :  
 Phœnix, Sirona.  
 MIRA : .. *Husband* : Viola. *Sons* : Melete, Hebe. *Daughters* :  
 Sappho, Juno, Lacerta.  
 CANOPUS : ... *Husband* : Proserpina.  
 DEMETER : ... *Husband* : Procyon. *Sons* : Fides, Tolosa.  
*Daughter* : Phocea.

## V

- PERSEUS : ... *Wife* : Juno.  
 ARCTURUS : ... *Husband* : Hebe. *Son* : Fortuna. *Daughter* :  
 Stella.  
 POLLUX : ... *Wife* : Lacerta.  
 CAPELLA : ... *Wife* : Sappho.  
 CONCORDIA : ... *Husband* : Melete.

## XXII

After a period of nearly a thousand years, Alcyone appeared again in 5964 as a girl in a Brāhmaṇa family at a small place called Aṭinapura, near Ujjain, in a kingdom called Malwa. Her father seems to have had a wide reputation as an astrologer, and many people came even from great distances to consult him. He appears to have made a large percentage of successes, and on the whole he seems to have given good advice; but he was exceedingly imperious and tyrannical, and if any person once neglected any advice of his he would never receive him again, no matter how high a fee he might offer. He amassed much money, but was charitable with it—not a bad man, but a fanatic and difficult to get on with, because he *would* regulate every detail of his life and everybody else's by astrology.

On some days his household had no food the whole day, because the influences were not favorable for cooking; at other times they were roused in the middle of the night, because of some evil stellar aspect, whose dire results could be averted only by prayers and ceremonies. He cast horoscopes for his children, and expected them to live up to them, which sometimes proved trying. He decreed that our heroine was born to a life of tremendous religious austerities, in order to atone for some supposed crime of the past, and also (in some way which was not very clearly formulated in his mind) to win thereby the favor of the gods for the country, and prepare for a vaguely glorious future.

The child honestly tried to appreciate a life of incessant prayer and semi-starvation, but found it difficult, and sometimes yearned to be without a mission, just like ordinary children. At other times, however, she quite believed her father's prophecies and entered into his enthusiasm, and there were occasions on which she was psychically sensitive and had gorgeous visions, and for the time those seemed to make up for everything. Still she was physically weak; and when she was about seventeen, during a seven days' fast she caught a fever and died. Her father was sorry, but I think even more indignant at the failure of his prophecies.

A curious little life, this, bearing no visible relation to those which preceded and followed it. It must have worked out a good deal of bad karma, but its principal use was probably as a stop-gap. A period of nearly a thousand years had passed since the last life, and as that last life was not in any way highly distinguished, it may well be that the spiritual force generated could not readily be extended to cover a longer time. She was needed in Kathiawar three hundred years later to meet the group to which she belongs, and this quaint little intermediate incarnation, with the heaven-life which it earned, just carried her over to the required time. Her

relations with the astrologer-father were probably the conclusion of some piece of karma, for they have not come into close contact since; nor will they in this life, as the astrologer had already passed away from among us before Alcyone's birth.

#### DRAMATIS PERSONÆ

ALCYONE: ... *Father*: Phocea. *Mother*: Chameleon.

#### XXIII

After a short life spent in solitude, quite apart from her usual friends, Alcyone this time returned to the bosom of her group—to the very heart of it, indeed, for once more she sat at the feet of Mercury, once more she married Mizar, and for the second time in the thirty lives she and Sirius were twins. They were born in the year 5635 at Girnar, in Kathiawar, and were the children of the local Rāja, Corona. Alcyone had an extraordinary sympathy with her twin brother, always knew what was happening to him, and could sometimes foretell things about him. When quite a little boy, Sirius once had a fall from his horse, struck his head and was insensible for a few minutes. At the same moment, at home, some miles away, Chandrakīrti (Alcyone) cried, "Oh, he is falling," and herself fell in a faint. Again one day he was lost for a time, and his mother Leo was very anxious, because there was a suspicion that he had fallen down a well, and the mother began reproaching his attendant for not taking proper care of him. The little sister, however, lisped:

"It is all right, mother, you need not scold Biru. My brother is on the mountain, and he is very tired. I am also just as tired, and as soon as he comes in we shall both go to bed; but he is quite safe."

The twins were always both ill together and recovered together, and they seemed each to know what the other was thinking—or still more they seemed to think together, always liking the same people and things. Perhaps as

they grew up the *rapport* was not quite so perfect in every detail; they still had the same thoughts, but one would emphasise some of them more than the other did. It was commonly said by the people that they had only one soul between them, though in reality they had evolved along quite different lines. They were exceedingly alike physically, except that the brother was a little taller; and one of Alcyone's great jokes was to dress in her brother's clothes and see for how long she could deceive his servants into believing her to be their young master; and her aptitude was so great that she succeeded in this about nine times out of ten, and even several times went out for long rides with his grooms and attendants without being discovered.

Their characteristics, however, were decidedly different; the brother was slower and steadier, while the sister was brilliant but impulsive, and sometimes choleric and impatient. She was always ready to sacrifice herself for her brother, who on his part loved her very dearly and would do anything in his power for her. She insisted on being educated with him—on learning everything that he learnt, and so acquired a set of accomplishments somewhat unusual for an Indian girl. When, at the age of fourteen, he had his first experience of going out to battle, she demanded to be allowed to go too. Naturally their father would not permit this, and even Sirius, in all the pride of his new armor, said that it was not proper for a girl to fight, and, much more, that he could not fight well himself if he knew that his dear sister was in danger.

She was indignant, and went and shut herself up in her room in high dungeon; privately, however, she had determined to go in spite of them all, and go she did, disguised in the dress of a boy, Mizar (the son of Andromeda, a prominent noble at the Court), who was desperately but hopelessly in love with her, and so would do anything for her. He had been a play-fellow of the

twins, and had long worshipped the small Alcyone, without daring to aspire to the hand of the daughter of the King.

When Alcyone found herself in the battle she was distinctly nervous, but she kept as close to her brother as she could, and had the good fortune to be able to save his life, for while he was fighting with one man, another rushed at him from behind. Alcyone saw this, flung herself between them with a shout, and contrived in doing so to throw the assailant off his feet, though she too fell, entangled with him. In a moment he was on his feet again, with spear uplifted to kill her, but Sirius had recognised her voice as he was in the act of killing his previous antagonist. He swept round like lightning, and with the same swing of his sword cut off the arm which held the spear, but only just in time. Then he appointed some of his men to guard his sister, finished the battle (which he won) and then rode home in triumph with her beside him.

He could not chide her for her presence, because after all she had saved his life, as he had saved hers but he made her promise not to do it again by describing to her what a terrible shock it was to him when he heard her voice and realised that she was in danger, and how it took the strength from his arm and from his heart—though, as she instantly remarked, “enough of it seems to have remained to cut off a man’s arm.” However, she kept her promise, and after this she never went into battle with him again, though all such times were occasions of much greater agony for her than if she had actually been with him, for she seemed to sense whenever danger approached him, and she felt acutely that this time she was not there physically to ward it off.

When the time came for her marriage there was an eligible offer from the son of a neighboring Rāja, but she absolutely refused to leave her brother. Her father was annoyed, but Sirius joined his pleadings to hers, and

eventually a compromise was arranged. The suitor was refused, but on condition that Alcyone should marry Mizar, who, as I have said was the eldest son of an important noble of the Court. Naturally he was overjoyed, and Alcyone was well content, for she had stipulated that her husband should come and live in a wing of the palace, so that she might not be separated from her brother. Cygnus, a younger brother of Mizar, was also hopelessly in love with Alcyone, and devoted his life to her service, remaining unmarried until her death; but afterwards he married Egeria.

A few years later Sirius himself married, but fortunately Alcyone approved of the bride (Orion) who came all the way from Amer, in the Jaipur State. The years which followed were on the whole very happy ones, though Alcyone had anxieties when her husband and her brother were away fighting. Presently, the Rāja Corona died, and Sirius became King, and was more than ever involved in affairs of State. Orion and Alcyone became bosom friends and were always together; they were commonly called the two Queens.

Both felt a strong attraction for the wonderful temple on the great hill which towers above Girnar. It was—and is—a truly marvellous building, like a vast mediæval castle of marble, court opening out of court, and hall out of hall, in bewildering confusion, with matchless carvings and lovely traceries on every hand. It was built on the side of a steep mountain, and the only entrance to it was through a single narrow gateway in a rugged picturesque gorge. So sharp were the slopes that hardly two of its halls were on the same level, and when one looked down upon the huge building from the neighboring summit, it had a curious effect of a forest of gleaming white marble domes, growing precariously up and down half-a-mile of steep hillside.

This stupendous temple had an absolute fascination for the two Queens; they were constantly having themselves carried up there in their palanquins, and when their

dearly loved husbands were away from home, fighting in some of the petty wars of the period, they spent much more time up there than in their palace below, even though instead of their wide marble halls they had only a tiny guest-chamber hollowed out of the rock—with, however, a prospect from its little window of fifty miles of fertile plain. It was up there that Queen Orion insisted on retiring (much to the dismay of her court physicians) when her first child was to be born, and up there in that tiny rock chamber Alcyone nursed her through the affair. Alcyone greatly loved this temple, and built from her own private purse a new shrine for it, and a lovely marble hall with many pillars. Saturn was the Head of the great Temple, and under him as officiants were Mercury, Vajra and Herakles. Helios and Achilles were eager young postulants in the same temple, but Helios died early. Mercury was the special adviser of the two Queens, and also of Sirius. The pious example of these two great ladies was widely followed all through the kingdom, and the cause of religion was greatly promoted thereby.

Sirius had a good deal of trouble with his eldest son Gamma, who was wayward and of bad disposition. Alcyone had no patience with him, and thought he ought to be sternly repressed, but his father was usually gentle and forbearing with him, and quite at the end of his life that attitude was justified, though he caused trouble over and over again in the meantime, and indeed was really responsible for his father's death. Because some dishonorable and treacherous actions of his had been discovered, he had fled from the court and had joined a hostile army which was invading the country. In the battle which ensued he wounded his father severely in the side with a spear, but fled in horror when he saw him fall. Sirius had himself put into a litter and still directed the rest of the battle, which was a complete victory for him. The son Gamma was captured, and was deeply repentant for his evil deeds.

When, later, the same enemy gathered together a new force and again attacked the country, the reformed Gamma led the troops against them, and won a final victory over them by a desperate deed of valor, leading a forlorn hope to certain death, but thereby gaining the day.

When Sirius, wounded by Gamma, had fallen from his horse in that previous battle, Alcyone also had fallen at home, crying :

“ He is hurt ; he will die ! ”

She suffered just as he did, lingered on for months as he did, and finally died on the same day, without any reason but sympathy with her wounded brother. She could not however forgive or receive her nephew Gamma, who had caused the death of his father Sirius ; and even after Gamma died bravely in the effort to atone, she still said that it was the least he could do, and not half enough to expiate his wickedness. Alcyone herself had seven children, to whom she was a good and loving mother.

#### DRAMATIS PERSONÆ

##### I

MARS : ... *Mahārājā*. *Wife* : Virāj. *Sons* : Corona, Saturn.

##### II

SATURN : ... *High Priest*. *Wife* : Jupiter. *Sons* : Bṛhaspati, Mercury, Herakles, Albireo. *Daughters* : Aldebaran, Osiris, Helios, Achilles.

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CORONA : ... *Mahārājā*. *Wife* : Leo. *Son* : Sirius. *Daughter* : Alcyone.

THEODOROS : ... *Rājā*. *Wife* : Lomia. *Daughter* : Orion.

ANDROMEDA : ... *Wife* : Draco. *Sons* : Mizar, Cygnus, Argus. *Daughters* : Phoenix, Algol.

CETUS : ... *Supporter of Temple*. *Wife* : Adrona. *Sons* : Pollux, Avelledo, Lacerta. *Daughters* : Capricorn, Arcor.

PERSEUS : ... *Supporter of Temple : Wife : Altair. Sons : Auriga, Tiphys, Iris. Daughters : Virgo, Taurus.*

## III

BRĀHMAĀṢĪ : ... *Wife : Vulcan. Sons : Ulysses, Lyra. Daughters : Wenceslas, Procyon.*

MERCURY : ... *Officiant. Wife : Demeter. Sons : Psyche. Aurora. Daughters : Venus, Canopus.*

OSIRIS : ... *Husband : Siwa. Sons : Proteus, Aries. Daughters : Orpheus, Minerva.*

NEPTUNE : ... *Wife : Achilles. Sons : Ajax, Sagittarius, Daughters : Bellatrix, Eros, Aquarius.*

HERAKLES : ... *Officiant. Wife : Beatrix. Sons : Capella, Ophiuchus, Pindar. Daughters : Aletheia, Polaris.*

ALBIREO : ... *Wife : Crux. Sons : Cassiopeia, Hector, Pegasus. Daughters : Berenice, Leto.*

ALDEBARAN : ... *Husband : Elsa. Sons : Betelgeuse, Pallas. Daughters : Rigel, Arcturus.*

HELIOS : ... *Postulant. Died young.*

SIRIUS : ... *Wife : Orion. Sons : Gamma, Fomalhaut.*

ALCYONE : ... *Husband : Mizar. Sons : Vega, Mira, Theseus, Antares. Daughters : Selene, Uranus, Regulus.*

CYGNUS : ... *Wife : Egeria.*

VAJRA : ... *Officiant.*

ACHILLES : }  
CAPRICORN : } ... *Postulants.*  
ARCOR : }

BOREAS : ... *Waiting Maid of Alcyone.*

## IV

URANUS : ... *Father : Mizar. Mother : Alcyone. Brothers : Vega, Mira, Theseus, Antares. Sisters : Selene, Regulus.*

VEGA : ... *Wife : Aletheia. Sons : Pomona, Viola, Dorado. Daughters : Mu, Clio.*

SELENE : ... *Husband : Vesta. Sons : Centaurus, Fides. Daughters : Concordia, Libra, Ausonia.*

REGULUS : ... *Husband : Irene. Sons : Olympia, Tolosa, Daughter : Sirona.*

## TALISMANS

**T**HE facts that a precious stone will retain magnetism perfectly for a long time, and that it will store much power in a small compass, make it a convenient object when a talisman is required for any purpose. For a talisman is not, as is often supposed, a mere relic of mediæval superstition. It may be a definite and very effective agent in daily life. It is some small object, strongly charged with magnetism for a particular purpose by some one who knows how to do it, and when properly made it continues to radiate this magnetism with unimpaired strength for many years.

The purposes to which such things can be applied are almost infinite in number. For example, many a student at the beginning of his career is much troubled by impure thought. Naturally, he sets himself to struggle against it, and maintains a constant watch against its advances; but, nevertheless, thought-forms of objectionable nature are numerous and insidious, and sometimes one of them will contrive to obtain a lodgement in his mind and cause him much trouble before he can finally shake it off. He may, perhaps, have been in the habit of yielding himself to such thought in the past without realising the evil of it; and if that is so, his thought has acquired a momentum in that direction which is not easy to overcome. A talisman strongly charged with the powerful magnetism of thoughts of purity is a great and invaluable help to him in his efforts.

The rationale of its action is not difficult to understand. Impure thoughts express themselves as a certain definite set of vibrations in the astral and lower mental bodies, and they can find entrance into a man's vehicles only when those are either comparatively at rest or

pulsating so feebly that the impact from without can readily overpower the existing undulation and take its place. The talisman is heavily charged with an exactly contrary vibration, and the two cannot co-exist. One of them must overpower the other, and bring it into harmony with itself.

The impure thought-form has, probably, been made by some casual person, not usually with any definite intent; it is simply a suggestion or reminiscence of lower passions. It is not, therefore, a thing of great power in itself; but it is likely to produce an effect quite out of proportion to its intrinsic weight, because of the readiness with which the average person accepts it and responds to it. The talisman, on the other hand, has been intentionally charged for a definite purpose by some one who knows how to think; and this is a matter in which definite training makes so much difference that the lightest thought of a man who has learnt how to think is far more powerful than a whole day's desultory musings on the part of an ordinary man. So, when the two streams of thought come into contact, there is not the slightest doubt as to which will vanquish the other, if they are left to themselves.

If we can suppose that the wearer of the talisman forgot his good resolutions, and actually wished for a time for the impure thought, no doubt he could attract it in spite of the talisman; but he would be conscious all the time of great discomfort, arising from the in-harmony of the two sets of oscillations. Now, in most cases, the man who is really trying to do better falls only because he is taken off his guard. The impure thought creeps in insidiously and has seized upon him before he is aware of it; and then, very quickly, he reaches the condition in which for the moment he does not even wish to resist. The value of the talisman is that it gives him time to recollect himself. The disharmony between its undulations and those of the wandering thought

cannot but attract the man's attention, and thus while he wears it he cannot be taken unawares, so that if he falls, he falls deliberately.

Again, some people suffer much from apparently causeless fear. Often they are quite unable to give any reason for their feelings, but at certain times, and especially when alone at night, they are liable to be attacked by extreme nervousness, which may gradually increase to positive terror. There may be various explanations for this. Perhaps the commonest is the presence of some hostile astral entity who is persecuting the victim—sometimes in the hope of obtaining through him some sensations which he desires, sometimes in the endeavor to gain control over him and obsess him, sometimes for sheer mischief and impish love of demonstrating his power over a human being. Here again is a case in which the mediæval remedy has a distinct practical value. Naturally the talisman against impurity would not avail in this case, for quite a different set of oscillations is required. What is wanted in this case is a centre strongly charged with vibrations expressive of courage and self-reliance—or, if the wearer is of the devotional type, with thoughts of the protective power of his special deity.

For a talisman has a double action. Not only does it operate directly by means of the undulation which it radiates, as we have just described in the case of impurity, but also the knowledge of its presence usually awakens the faith and courage of the wearer. In the case of a talisman against fear, which we are now considering, the two lines of action are clearly marked. Courage expresses itself in the mental and astral bodies by the strength and steadiness of their striations, and by the calm steadfast shining of the colors indicating the various higher qualities. When fear overpowers a person all these colors are dimmed and overwhelmed by a livid grey mist, and the striations are lost in a quivering mass of palpitating jelly; the man has, for the time, quite

lost the power of guiding and controlling his vehicles. The pulsations of strength and courage steadily radiating from the talisman are quite unaffected by the feelings of the wearer; so that the first tremblings of fear find a distinct difficulty in their way, when they begin to manifest themselves.

If unopposed, they would rapidly increase, each as it were magnifying and strengthening the other until their power becomes irresistible. The talisman prevents them from reaching this condition of irresistible velocity. It deals with them at the commencement while they are still weak. The resistance which it opposes to them is precisely the same in kind as that which a gyroscope opposes to any effort to turn it aside from its line. It is so determinedly set in motion in one direction that it will sooner fly to pieces than allow itself to be turned into any other. Now, suddenly to bring such a power as this into conflict with unreasoning panic would probably result in the complete shattering of the astral body concerned; but, if the gyroscopic force of the talisman is working first, its determined persistence along its own line checks the first beginnings of fear, and so makes it impossible for the person ever to reach the later stages of panic terror.

That is its direct operation; but it works also indirectly, upon the mind of the wearer. When he feels the first beginnings of fear stirring within him, he probably recollects the talisman and clutches at it, and then arises within him the feeling:

“Why should I fear so long as I have with me this strong centre of magnetism?”

So instead of yielding to the oscillations and allowing them to intensity themselves until they become unmanageable, he calls up the reserve strength of his own will and asserts himself as master of his vehicles, which is in truth all that is necessary.

There is a third possibility in connexion with a talisman, which is in some cases even more powerful than the other two. The object, whatever it may be, has been strongly magnetised by some individual, by the hypothesis a person of power and development, and therefore also probably highly sensitive. That being so, the talisman is a link with its creator, and through it his attention may be attracted. Under ordinary conditions its connexion with its maker would be of the slightest, but when the wearer is in desperate circumstances he sometimes actually calls upon the maker, much in the way in which the mediæval devotee when in difficulties invoked the assistance of his patron saint; and that call will unquestionably reach the maker of the talisman and evoke a response from him. If he is still living on the physical plane he may or may not be conscious in his physical brain of the appeal; but in any case the ego will be conscious, and will respond by re-inforcing the vibration of the talisman by a strong wave of his own more powerful thought, bearing with it strength and comfort.

Quite possibly many ignorant men would scoff at such an idea as a relic of mediæval superstition, yet it is an actual scientific fact which has been demonstrated on hundreds of occasions. So far as its direct action goes, a talisman will work only in the direction in which it is constructed to work; but its indirect action on the faith of the possessor may sometimes take very unexpected forms. I remember once making a talisman for a certain noble lady, in order to protect her against spasms of extreme nervousness and even positive fear which occasionally swept over her when alone at night. She told me afterwards that this talisman had been of the greatest assistance to her in an emergency which I certainly did not contemplate when I made it.

It appears that on a certain occasion she was driving an exceptionally spirited horse (I believe that her husband made it a sort of boast that he never used horses which

anybody else could drive) in a dog-cart, through a forest. The horse took fright at something or other, got the bit between its teeth, dashed madly off the road, and started at a wild gallop among the tree-trunks. The groom on the back seat was so certain that they were all destined to immediate death that he threw himself off as best he could, and was sorely injured by the fall; but the lady declared that her thought at once flew to the talisman which she was then wearing, and (she said) she knew absolutely that she could not be killed while, as she expressed it, under its protection. This utter certainty kept her perfectly cool and collected, and she steered that dog-cart through the thickest part of the forest with consummate skill. She declares that, on the whole, she was certainly in the air more often than on the ground as the wheels bounded over roots and crashed through the bushes. But nevertheless, she held on bravely until the horse became tired, and she was able to regain control of it.

She thanked me enthusiastically for saving her life by means of the talisman, but the truth is that it was not the direct action of the talisman in any way, but the strength of her faith in it, which enabled her to gain so splendid a victory. That was undoubtedly the main factor; there may have been a certain amount of direct action also, because the steadying effect of the strong undulation of the talisman would catch any dawning feeling of fear and still it, though I had prepared it to deal rather with first symptoms, gradually arising, than with so sudden an emergency as that.

There are various articles which are to a large extent natural talismans. All precious stones may be said to belong to this category, since each has a distinct influence, which can be utilised in two ways. The influence as it stands will attract to it elemental essence of a certain kind, and all such thoughts and desires as naturally express themselves through that essence; and, secondly,

the fact that it has these natural peculiarities makes it a fit vehicle for magnetism which is intended to work along the same line as those thoughts or emotions. Let us suppose, for example, that it is desired to drive away impure thought. Impure thought means usually a complex set of pulsations, but set on the whole in a certain definite key. In order to resist them a stone should be chosen whose vibrations are inharmonious with that key, so that they may offer to the impure vibrations the greatest possible resistance. If it is intended to make a talisman against those impure thoughts, the stone which naturally offers resistance to them is the vehicle which can most easily be loaded with the opposing influence.

The undulations sent forth by the stone are on the physical plane, while those of the emotions are on the astral plane—that is to say, an octave (or rather several octaves) higher; but a stone the particles of which swing naturally on the physical plane in a key which is identical at this level with the key of purity on higher levels will itself, even without magnetisation, operate as a check upon impure thought or feelings by virtue of its overtones; and furthermore it can be readily charged at astral or mental levels with the vibrations of pure thought or feeling which are set in the same key.

There are instances of decided magnetism of this kind in the vegetable kingdom also. A good example of this is the Rudrāksha berry, of which necklaces are so frequently made in India. The oscillations connected with it, especially in its small and undeveloped state, render it specially suitable for magnetisation where sustained holy thought or meditation is required, and where all disturbing influences are to be kept away. The beads made from the Tulsi plant are another example, although the influence which they give is of a somewhat different character.

An interesting set of natural talismans are those objects which produce strong scents. Incense produces a powerful effect along these lines, the gums of which it is

composed being specially chosen because the undulations which they give forth are favorable to spiritual and devotional thought, and distinctly inharmonious with almost every other variety. It is possible to compound an incense which will have precisely the opposite effect, and this was sometimes done by the mediæval witches, and is done to-day in Luciferian ceremonies. But quite apart from anything intentionally and determinately evil, it is generally desirable to avoid coarse and heavy scents, such as that of musk or of sachet-powder, as many of them are closely in tune with sensual feelings of various kinds.

An object not intentionally charged for that purpose may sometimes have the force of a talisman. A present received from some loved one, if it be of a nature that can be worn or carried about by the recipient, will constantly serve to him as a reminder of the donor, and often will so far give the sense of the donor's person as to prevent him from doing things that he would not do if that donor were looking on. I have myself heard of more than one case in which a man, wearing a ring or a chain given to him by his mother, was saved from committing some questionable act, or indulging in some improper pleasure, because just as he was about to yield to the temptation his glance fell upon the object, and that brought to him so strongly the thought of his mother and of what she would feel if she could see him, that he at once abandoned his project. A letter carried about in the pocket has been known to serve the same purpose—the man feeling :

“How can I do this thing with her very letter in my pocket—how can I take that into surroundings where I should be ashamed that she should see me?”

I remember one case in which such a struggle ended in the man tearing up the letter and throwing it away in order that he might be able to indulge himself; but usually the opposite result is produced.

Thus it will be seen that the objects which we carry about with us in our pockets may have a decided influence upon us. A man's watch, for example, which he has always with him, becomes strongly charged with his magnetism, and if after wearing it for some years he gives it or lends it to another, that other person, if he be at all sensitive, will be constantly reminded of his friend, and conscious of a feeling as though he were present. I remember that a prominent member of the Theosophical Society, long since dead, used to be fond of making presents of watches to those disciples in whom he was specially interested, charging them strongly before he gave them with whatever quality he thought that the recipient most needed. As his young friends naturally wore those watches, he succeeded in several cases in effecting in them considerable changes of character.

One very unpleasant thing (from one point of view) which we all have to carry about with us is money. It will naturally occur to the humorist to say at this point that he could do with a good deal of that kind of unpleasantness. I quite understand that point of view, and I recognise that in our present civilisation it is desirable to possess a certain amount of filthy lucre, and it is even necessary to carry at least a little of it about with one, so as to be prepared for unexpected emergencies. Nevertheless the fact remains that while money in the abstract is no doubt a good thing to have if one knows how to use it wisely, money in the concrete form of coins and notes is frequently charged with the worst possible magnetism. New notes and new coins are harmless enough, but after they have been in circulation for a little time they acquire not only all sorts of physical dirt, but also many varieties of other vibrations, nearly all of them exceedingly unpleasant.

The reason for this is not difficult to understand, for the magnetism surrounding the coin is produced by the thoughts and feelings of those who have handled it or

carried it. First, and as a general principle, without taking any special feelings into consideration, any coin which has been handled and carried by a large number of people must inevitably be charged with a great mixture of different kinds of magnetism. It is therefore, from the point of view of undulations, a centre of discord around which all kinds of warring influences are boiling up in the wildest confusion. The influence of such a thing as this is disturbing and irritating, and it has, though to a much stronger degree, exactly the same effect upon the astral and mental bodies as has the continued bombardment of radium emanations upon the physical body. Several scientific people have discovered by painful experience that to carry a minute fragment of radium in one's waistcoat pocket presently produces a peculiarly obstinate sore upon the skin underneath it. Just like that, but larger in proportion, is the effect produced on higher vehicles by the presence of a much-used coin. Copper and bronze coins are in this respect the worst of all—except perhaps old and dirty bank-notes. Gold and silver also absorb the influences which surround them, but their qualities make them somewhat less absorptive to the very worst characteristics. From all this it emerges that it is better not perpetually to carry about one more money than is actually necessary. I have known students who partially met the difficulty by carrying copper or bronze coins only in a purse so strongly magnetised as to be practically impervious to the unpleasant pulsations.

I know there are many people who will say that all these influences are external and unimportant, and that it is ridiculous to take trouble over matters so insignificant. I fully admit that the interior considerations of thought and feeling are of greater weight; yet I would point out, first, that these despised external conditions often greatly modify the internal, and, secondly, that most of us are not yet so far along the Path, nor do we find the treading of it so easy, that we can afford

to neglect the study of even the smaller helps and hindrances. The Christ is alleged once to have spoken strongly to the Scribes and Pharisees about their preference of external detail over internal reality; but remember that He is said to have concluded His strictures by remarking: "These things ought ye to have done, and not to have left the other undone."

C. W. LEADBEATER

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### GEMS FROM TIRUMANTRAM

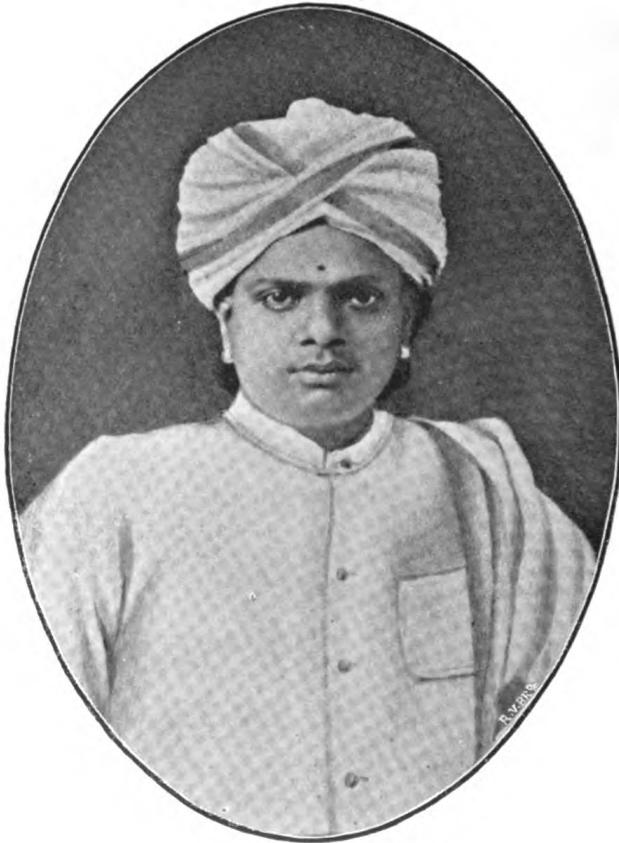
Control and subdue the five elephants (senses); light the wick of wisdom in your mind; retire within and then look at the bodies in their true nature. You will find the good and easy path to the higher world.

Look intently straight within, between the eye-brows, meditating upon the manṭra—a light will break forth; fix your attention thereon. The Lord resides in that place, which is the hall of wisdom; Him I witnessed and became at-one with Him.

God dwells within the heart like light, and will not be separate from it an inch. Though He dwells within your mind inseparate, your mind does not understand Him.

Learn the path by which you will avoid entering another womb when you give up this mortal coil. Know how and when you got the body you live in.





T. SUBBA RAO.





T. SUBBA RAO.

## THEOSOPHICAL WORTHIES

T. SUBBA RAO

**S**UBBA RAO takes a high rank among Theosophical Worthies, for he is one of the most learned occultists of our Society. I can never forget what I personally owe to him, for, after Mr. Sinnett and Madame Blavatsky, he was my principal teacher on the physical plane. It has been recently said on high authority that he had an inborn distrust of Europeans. That may have been so—I do not know; I can only say that he never showed the slightest sign of distrust in his relations with me, but treated me always with the utmost kindness and real friendliness, and was most patient and painstaking in his instructions.

The afternoons and evenings which he spent with us upon the roof here at the Headquarters at Adyar were always times of vivid interest—times to which we looked forward with eager anticipation. We questioned him upon all sorts of subjects—all the many aspects of occultism—and he never hesitated a moment either for a word or an idea, but poured forth upon us a steady stream of the most valuable information. His erudition was never at fault, and hardly less marvellous than the vast extent of his knowledge was his extraordinary faculty of incisive expression. He could weave a romantic atmosphere round the most abstract of questions, and present them as living, clear-cut, real. His writings show his varied learning, but they give no impression of the brilliancy of his style and his remarkable fluency in oral instruction.

The light which is thrown upon his past history by *The Lives of Alcyone* is of the most striking character. We find him often near akin to the hero of these stories,

and even more often in close relationship with one or other of those who now stand among the Masters of the Wisdom. No less than three times in the course of this small group of lives he is the son of his present Master M. Once he was the son of the Master K. H., once His grandson, once His cousin; three times he was the son of the Master Jesus, and once His nephew; once he was the son of the Master Djwal Kul, and twice His brother; and we also find him several times in relations with Colonel Olcott, Madame Blavatsky and our President. But perhaps the most generally interesting of all his past births is that in which he was Pūrūshāspā, the father of Zoroaster.

A curious fact in connexion with this line of lives is that out of eighteen of them we find him only twice in a female body; in this he follows the illustrious example of his Master, who (so far as we yet know) appears to have been always male ever since He first set foot upon this planet. The earliest glimpse which we have so far had of Subba Rao is long before the thirty lives of Alcyone, for we meet him in connexion with the sending forth of the second subrace of the Aryans from Central Asia, some 44,000 years ago. Even then he was a sister of Alcyone and of two who are now Masters, and aunt to four others of the Great Lodge, including Masters M. and K. H. The last incarnation of Subba Rao of which we are aware is as a monk at Kanyakubja, about 650 A.D., as will presently be seen in the thirtieth life of Alcyone.

In the incarnation of which we are now writing he was a Smārta Brāhmaṇa. He was born in the Goḍāvery District on July 6, 1856. His father died when he was still a baby, and he was brought up by his uncle, the Prime Minister of the State of Pitthāpūr. He attended the Coconada Hindū School, and passed thence into the Madras Presidency College. His career there was a brilliant one, and when he took his degree in 1876 he was the first man of his class in the University. In the

same year Sir T. Mādhava Rao, the Prime Minister of Baroda, offered him the Registrarship of the High Court of that State. Subba Rao spent a year there, but then preferred to return to Madras to present himself for the examination of a Bachelor of Law. He passed with great credit, being the fourth man of his year, and became a Vakil of the High Court of Madras in 1880. I am told that his practice was a lucrative one, and might easily have been much more so if he had devoted all his time to it; but the fascination of the occult was for him so strong that it overpowered all other considerations. In 1885 he passed the examination in Geology for the Statutory Civil Service, though it was a new subject to him and he had only a week for preparation.

Colonel Olcott says of him: "T. Subba Rao gave no early signs of possessing mystical knowledge. I particularly questioned his mother on this point, and she told me that her son first talked metaphysics after forming a connexion with the Founders of the Theosophical Society—a connexion which began with a correspondence between himself and H. P. B. and Dāmoḍar, and became personal after our meeting with him, in 1882, at Madras. It was as though a storehouse of occult experience, long forgotten, had been suddenly opened to him; recollection of his last preceding birth came in upon him, he recognised his Guru, and thenceforth held intercourse with Him and other Mahātmās; with some personally at our Headquarters, with others elsewhere and by correspondence.

"He told his mother that H. P. B. was a great Yogi and that he had seen many strange phenomena in her presence. His stored up knowledge of Samskr̥t literature came back to him, and his brother-in-law told me that if you would recite any verse of the Gīṭā, the Brahma-Sūtras or the Upaniṣats, he could at once tell you whence it was taken and in what connexion it was employed. Those who had the fortune to hear his lectures on the *Bhagavad-Gīṭā* before the Theosophical Society's Convention of 1886

at Adyar, can well believe this, so perfect seemed his mastery of that peerless work. For a man of his abilities, he left scarcely any monument; the papers he contributed to *The Theosophist* and the one-volume report of his four Adyar Lectures are almost his entire literary remains.

“As a conversationalist he was most brilliant and interesting; an afternoon’s sitting with him was as edifying as the reading of a solid book. But this mystical side of his character he showed only to kindred souls. What may seem strange to some is the fact that, while he was obedient as a child to his mother in worldly affairs, he was strangely reticent to her, as he was to all his relatives and ordinary acquaintances, about spiritual matters. His constant answer to her importunities for occult instruction was that he ‘dared not reveal any of the secrets entrusted to him by his Guru’. He lived his occult life alone. That he was habitually so reserved, gives the more weight to the confidential statements he made to the members of his own household.”

He held a very important position as a representative of the Shringēri Math, and that gave him great influence among the orthodox Hindūs. This position made it necessary for him to pay a certain amount of attention to the details of orthodoxy, and it was partly on this account that he was forced into a discussion with Madame Blavatsky on the question of the seven principles in man. In his celebrated lectures on the *Bhagavad-Gītā* he adopted the ordinary Indian four-fold classification of man. Various busy-bodies wrote to Madame Blavatsky complaining of his doing this, and this induced her to write an article in which she tried to reconcile the two statements. Subba Rao answered this, and their respective followers did their best, as followers always do, to magnify a difference into a quarrel; but we have Colonel Olcott’s testimony that even to the day of his death Subba Rao always spoke kindly of our great Founder.

In spite of this controversy we hoped that for many a long year he would assist us in the arduous task of

trying to spread occult truth in the world; but that was not his karma. In 1890 he contracted some mysterious cutaneous disease which caused him terrible suffering—of which he eventually died on Midsummer Day in that year. On his deathbed he sent for our President-Founder, Colonel Olcott, and asked him to give him relief by means of mesmerism. The Colonel seems to have succeeded in doing this to some extent, and even hoped at one time to cure him; but it was not to be.

In the recently published American Convention Souvenir our President remarks that he took almost immediate rebirth in the same sub-caste and the same neighborhood as before, and that he is now a boy of nearly sixteen, one of the future workers for the Society, and probably one of its leaders in days to come.

C. W. L.

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### THE STREET

They pass me by like shadows, crowds on crowds,  
 Dim ghosts of men, that hover to and fro  
 Hugging their bodies round them like thin shrouds  
 Wherein their souls were buried long ago:  
 They trampled on their youth, and faith and love  
 They cast their hope of humankind away,  
 With Heaven's clear messages they madly strove,  
 And conquered—and their spirits turned to clay;  
 Lo! how they wander round the world, their grave,  
 Whose ever-gaping mow by such is fed,  
 Jibbering at living men, and idly rave,  
 "We only, truly live, but ye are dead."  
 Alas! poor fools, the anointed eye may trace  
 A dead soul's epitaph in every face!

J. R. LOWELL

## BAZ BAHĀḌUR AND RŪPMAṬĪ

HERE, as in the Śiva Rātri which we reproduced, is one of those nigh effects of which Indian painters are so fond, and in representing which they were so accomplished. The story belongs to the annals of Malwa. Rūpmaṭī was a Hindū poetess beloved by Bāz Bahāḍur. She was renowned for her beauty and musical attainments, and for her love of Bāz Bahāḍur. In 1561 Akbar's general, Adham Khān, conquered Malwa and captured Rūpmaṭī. Adham Khān pressed his attentions upon Rūpmaṭī, but she took poison to escape him.

The story is the theme of many songs, and pictures of the two lovers are far from uncommon. Sometimes they are riding out together by day to hawk, sometimes at night, following a torch-bearer who leads the way through a romantic land of hills and sandy defiles.

This picture is characteristically Rājput in style and inspiration.

DR. A. K. COOMĀRASVĀMI

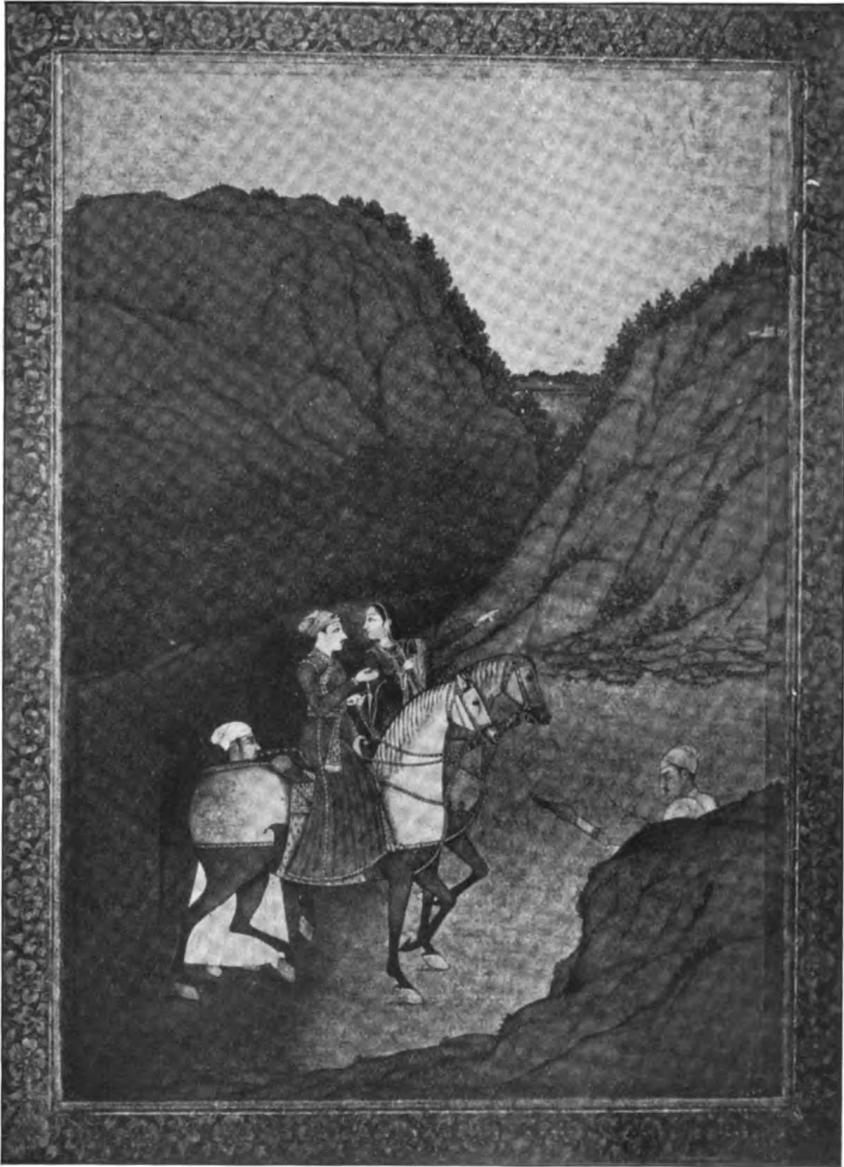
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### INFINITY

A woman's dreamy eyes of gray  
Looked into mine with love to-day,  
    And mystic visions o'er me stole,  
    And bore, on spirit-wings, my soul  
Beyond the world and far away.

Her face was fair as sunrise gleam;  
Her voice more sweet than rippling stream;  
    And, tranced in wonder, by her side  
    I listened till her soft notes died,  
And silence woke me from my dream.

*Eugene C. Dolson*



BUZ BAHĀDUR AND RŪPMAṬĪ.





## REVIEWS

*The Art of Translation*, by R. Raghunatha Rao, B.A.,  
Mysore. The G. T. A. Printing Works. 1910.

Is there a more fascinating subject than 'the Art of Translation' for any lover of literature or any student of languages? Scarcely, we think. With high expectations, therefore, we opened the above-mentioned book—and we are happy to say that our high expectations have not been disappointed. The author, well known to some as the writer of a remarkable little book on *The Aryan Marriage* and also as the translator into Kannada of the Elementary Text-Book of Sanātana-Dharma, has indeed given us a work of undoubted value. To him translation is a 'fine art' and he dedicates his monograph to 'all true lovers of the noble art of translation' in the hope 'that it may stimulate intelligent thought'.<sup>1</sup> We dare assure the writer that his hopes will be realised. In his foreword the author states that his "diligent enquiries to find out if there was any recognised publication on the Art of Translation were unsuccessful." This is a pity, and shows once more how necessary it is for Indian scholars—intelligently aided by Libraries in this country—to become better acquainted with the modern resources of bibliography and the evolving systematisation of scientific work throughout the world. How could he remain unacquainted with at least *some* examples of the huge special literature on the subject, either in separate works and in Magazine articles, or in the thousand and one remarks on the subject contained in the prefaces of translations produced by doughty experts in the art? The prefaces in the 'Sacred Books of the East' alone would have furnished him numerous hints. And what

<sup>1</sup> Prof. Haupt: 'Translating is death to the understanding.' Prof. Diels: 'Translating is playing or, if one prefers it so, toying.'

about Tytler's *Principles of Translation* now included in that popular and inexpensive series 'Everyman's Library' (No. 168)? He might also have heard of that most excellent and thorough work by Paul Cauer *Die Kunst des Übersetzens* ('The Art of Translation,' fourth, enlarged and corrected edition, Berlin, 1909) or even of that famous little *Sendbrief vom Dolmetschen* (Open letter on Translating) by Luther, or of Schopenhauer's remarks on the subject in his *Parerga und Paralipomena* (chap. 25, On Language and Words), not to speak of hosts of other contributions to the subject. Though, then, it is somewhat astonishing that the author has not been able to break through his literary isolation on this point, yet this fact is not altogether a loss, for we have, as a result, an independent and altogether original treatment of the problem. And it is certainly not only gratifying but also remarkable that by his unaided efforts he comes to a definition of what translation is which is materially and even almost verbally the same as that of one of the great western Masters in the art—which fact, incidentally, strengthens the conclusions of both.

Mr. Raghunatha Rao says :

Translation is an art by which the ideas of an author are transferred vividly from one language into another so as to affect the mind of the reader in the way in which the original itself affects him.

Now, Ulrich von Wilamowitz-Moellendorff says (in his essay on what translating is, in his *Reden und Vorträge*, Berlin, 1900) :

- The translator's aim should be to produce a text which affects modern hearers and readers in a similar way, and evokes in them as closely as is possible the same thoughts and emotions as the original did in the contemporaries and compatriots of the author.

We see at once that both statements are essentially the same. The German professor, however, is a shade more subtle in his analysis, in that he requires the translator to take the original *writer's* public as his measure and not the translator's public, as our Indian author does. The significance of this difference—with all it implies—will be seen at once.

The argumentation and the numerous illustrations in the work under review are limited to examples in and with regard to three languages—Kannada (and by extension the other

Dravidian vernaculars), English and Samskr̥ṭ. In a sense this is a pity, for the book has therefore lost in universality, and has now largely to find its audience amongst the necessarily restricted public who are able to follow the full force of argument and illustrations, and who at the same time are interested in the subject. Yet we clearly see that what has been lost on the side of expansion, has been gained in pithiness and force, and perhaps this self-restraint has been both wise and useful.

For the illustrations two sources have been mainly made use of; first, Sir Monier Williams' English and Basavappa Sāstri's Kannada translations of Sākuntala together with the Samskr̥ṭ original; second, stanzas from the *Epigraphica Carnatica* with Mr. B. L. Rice's English renderings thereof.

The criticism of these, their careful analysis, and the new renderings proposed by the author are full of interest and exceedingly instructive. Very often indeed we concur with his strictures, and feel his new translations as improvements. In other places we differ (for instance on p. 50, where the author's familiarity with Kannada has misled him as to the appreciation of the translated stanza by a foreigner; he ought there to have followed his own example on p. 26; and likewise on p. 52 where the same holds good with reference to Samskr̥ṭ.)

Besides the practical part there is also a theoretical part, of great merit. Its first half somewhat 'smells of the lamp' and has a scholastic touch about it (paragraphs 1—3). This once more illustrates an exceedingly important psychological factor in modern Indian evolution. The author moves because of his own talents, education and labor on the mental level of what may be called modern, international thought. Yet he has not escaped altogether the influence of Indian scholasticism on the one hand, nor come into full *contact* with that international thought, on the other. This is due to the fact that a literary knowledge of at least two other chief European languages besides English (say German and French) cannot now-a-days be dispensed with for full participation in European, or Western, or modern mentality, neither can mere book-reading give it. Association with the Westerner, and if possible a visit to his countries, remain a necessity. I think it is perhaps due to this, that we cannot agree

at all with his strictures on Dr. Grierson's 'specimen' on page 72, interesting and instructive though the substitute table on p. 73 be. We think that the author's objections in this case are either founded on a misapprehension of the purpose which the 'specimen and translation' were meant to serve (though on p. 73 he shows his understanding of this purpose well enough)—or that it is a case of pure verbalism, turning on the meaning of the word translation, and being quite groundless. Of course, we do not refer to the *accuracy* or not of Dr. Grierson's analysis of the text as challenged in the second table. The remarks on pp. 74—77 seem to us also unwarranted, exaggerated at least. Is there no foundation of fact for that insolent word Bâbu English? And may we not pair Father Beschi with Mr. Bannerjea? But all of this savors too much of race-prejudice to be of real importance, so no more of it.

In the Chapter 'Method' the writer lays down five fundamental laws to be observed in translation, all of great practical value and utility, and in Chapter VII he enumerates seven excellent 'rules for guidance' with copious explanations; lastly, in the Chapter on 'A Test of Translations,' he formulates such a test as follows:

The matter, manner, and effect of the translation should be the matter, manner and effect of the original.

There ought to be added: as far as compatible with correct, pure and idiomatic expression in the language of the translation. This is essential to the test, as matter, manner and effect in two different languages are mutually almost irreconcilable enemies.<sup>1</sup>

There are still many other important points and excellent remarks, and also more doubtful passages in the book. We cannot go into details with regard to all of them. Let us only mention the—in our opinion undeserved—strictures on the present state of lexicography with regard to the English language (we admit them fully with regard to many Oriental languages—only should not before all Orientals themselves remedy the want?) and on the other hand, that perfectly formulated rule 5 of methods to be followed, a rule indicating psychological insight and linguistic understanding. Also the

<sup>1</sup> Wilhelm von Humboldt in a letter to August Wilhelm von Schlegel (1796): "All translation seems to me simply an endeavor to solve an impossible problem."

remark on the meaning to an Indian of 'a warm' or 'a cold reception' will set many a reader thinking.

The length of this review, and the detailed criticism of some points, are motived only by our high appreciation of this valuable work. European scholars may still learn from it with regard to its Kannada and Samskr̥t illustrations. The general reader will benefit by its general contents. The special worth of the monograph is that it shows—as said before—living contact with modern scientific mentality, and that it brings an up-to-date contribution to a general problem. Though racialism peeps here and there from its pages, though scholasticism exercises still an influence in some passages, the work as a whole is beyond all that, and to find such solid quality in a work of a modern Indian is always a joy, for it is a sign of the awakening of that higher *svaḍeshi* which is the *svaḍeshi* of humanity and of the intellectual solidarity of the human race.

An appendix gives, as additional illustration, the English and Kannada versions of the Royal Proclamation of 1858. Good indices of original passages explained are added. The book is well printed and low-priced.

*Ergo*: we wish it success and record the pleasure we had in reading it.

J. v. M.

#### NOTE

After writing the above review we communicated the book to Dr. F. O. Schröder, who sent us the following observations with regard to it.

*The Art of Translation* is, indeed, a most gratifying and useful book. The most original portions of it are the chapter on Adaptation (p. 89 fl.) and the section on Figures of Rhetoric (p. 46 fl.). The criticisms are, on the whole, just; they show a matureness of judgment and freedom from prejudices which one is not accustomed to find in this country. A few objections which I have, are the following:

1. (To page 50, etc.) The foreign word should not be kept, unless absolutely necessary. In many cases we may put it, bracketed and in italics, after its translation.

2. The foreign word, if kept, should be always given in the stem-form (base) only, and not in the Accusative, etc., (p. 50 we read even "gāms"=Acc. Sgl.+plural sign!)

3. "Read the *whole* passage" in the first 'rule for guidance' (p. 101) should be "read the *whole work*," it being the constant sin of Hindū commentators and translators to explain a Sloka without any regard to what precedes or follows except immediately.

4. P. 76 and note forget that for Hindū boys receiving higher education English is not only compulsory, but is even *the* language through which they are taught almost every subject (cf. Latin in the European Middle Ages), whereas European boys do not learn a word of Samskr̥t, Tamil or Telugu, etc.—, with the result that to many an educated Hindū English is the *only* means of literary expression, they being sometimes incapable (cases of which are known) to correspond even with their family, in any other language than English.

*From the Bottom Up; the Life story of Alexander Irvine.*  
(William Heinemann, London).

This is a narrative of much interest to that large and increasing class of readers who realise that “in varieties of religious experience”—which relate God's dealings with men and men's dealings with God—are to be found reliable first-hand testimony to the reality of the spiritual life, to the existence of God and His working in the hearts of men. The book gives a simple, convincing, and very vivid account of the adventures of a poor Irish boy, who, by strenuous exertion and self-discipline, raised himself literally from the social bottom to a position in the United States apparently of some influence and repute. We have his first experiences as a worker, as a newspaper boy, hawking papers in Irish streets, and a very interesting account of his conversion while still a youth employed on a farm as scarecrow—a spiritual upheaval produced apparently by the combined beauty of a sunset, and the oft-repeated lines of a hymn heard the day before in Sunday-school. The point to be remarked is that the result of this spiritual awakening or inrush was permanent in its results on his character, producing also in its recipient the true missionary spirit regarding the salvation of others. We have also his later experiences as groom, collier and soldier.

Alexander Irvine had the gift of speech and the wish to speak and though hampered by receiving practically no education in youth, and by a strong Irish dialect, he took an active part in any lectures or prayer-meetings to which he could find his way. Before an audience of four thousand people in Portsmouth, he stood up in his marine uniform, and asked Mr. Bradlaugh, who had just been “demolishing God and the theologians,” if he would take from him “the peace in my heart I call belief in God, and deprive me of the biggest pleasure in my life, and leave me nothing in its place?” Bradlaugh's answer was very characteristic, I imagine, of the man's nature. “Amid a most impressive silence, he said, ‘No, my lad; Charles Bradlaugh will be the last man on the face of the earth

to take a pleasure from a soldier boy, even though it be a belief in God!'"

There was no cant about young Irvine, devout though he was. Untoward circumstances even gave him temporary fame among his shipmates as a boxer and bruiser. He has some significant passages on the purity problem, as it presented itself to him individually and in the Navy; but military life could not hold such a man long. After having gone through the experiences of the Gordon Relief expedition, and having purchased his discharge, he left the service, to try his fortune in the United States. In America he had many and various ups and downs, but with joy he soon welcomed an opening in missionary work amid the Bowery lodging men. His experiences in this evangelical work, and later in his pastorate charges, are interesting reading, and "give one furiously to think" on many things. Though in the beginning of his career Mr. Irvine had held a narrow theology based on the eternal hell and damnation theory, he had always a mind open to new ideas, and was ever anxious to supplement his existing knowledge. He was interested in the New Thought and tried several of its practices, had no objection even to receiving lessons in Yoga from a Yogi—or somebody who gave himself out to be such, and does not seem to have been a very enlightening teacher. The economic conditions of the poor and outcast, to whom his keen sympathy with human misery continually attracted him, converted Mr. Irvine eventually to Socialism—a conversion which when announced led to various unpleasantnesses from the "powers that be." He gives the following striking testimony to the help received from some New York Theosophists, while he was working at the Church of the Ascension, New York: "During the first year we had a tremendous stimulus in the meetings from the active participation of four of the most prominent Theosophists in the country—two of whom are members of the vestry. They sharpened the line between spiritual and material things. They brought to the notice of working-class Socialists the essential things of the soul. They made the meetings a melting-pot in which the finest, best and most permanent things were made to stand out distinctly. The world affords not a better field either for the testing or propagating of their philosophy, but they did not come the second year and we missed them very much."

E. S.

*The Caste System, Its Origin and Growth; Its Social Evils and Their Remedies*, by Gaṅgā Prasāda, M.A., M.R.A.S., etc. Second Edition, revised and enlarged. Allahabad.

This monograph of some ninety pages treats of a subject of vital importance to all India, for there is scarcely a more urgent problem in modern Indian life than that of caste. This present treatise is a strong plea against the institution in its actual degraded form, and an eloquent denunciation of its evils. Not so much an original production as a skilful combination of what eminent authorities (above all Sir Herbert Risley and Mr. R. C. Dutt) have said on the subject, it stands in its totality as a convincing document, profoundly sympathetic to any progressive mind. Those who have not gone into the question will find valuable data concerning it in its pages. In the first chapter an abundance of scriptural quotations (from Veḍas, Purāṇas, The Mahābhārata, Manu and other works) are collected in support of the author's lusty onslaughts on the modern system. Chapter II deals with the origin and growth of the system, Chapter III with its evils, whilst the last chapter offers some suggestions to remedy those. The main suggestions proffered under this head are two: first, universal education and enlightenment of the masses, so as to educate and change public opinion with regard to the problem, and second, the promotion, as a preliminary step, of fusions between sub-castes, so as to reduce the several hundreds of them to the primary four alone. Sudden and complete abolition of the caste idea the author deems neither possible nor advisable. Finally, the author expresses his conviction of the immense difficulty of the task, yet professes that this difficulty need not give rise to despair. He concludes with a strong appeal to his countrymen to share in the work of reform and purification, choosing as his motto the words of the ṛṣhi: 'Truth alone conquers, falsehood never.'

While, therefore, the whole book is profoundly interesting and, save for a detail here and there, into which we will not enter, scarcely controvertible, we must join issue with its author on one point—his accusation levelled against the Theosophical Society and "its present policy of flattering Hindū vanity" which "applauds that degenerated system which is mainly responsible for the present downfall of the Hindūs." He adds that "its previous policy

was very different," and makes some bitter remarks about the attempt on the part of Theosophists to give "‘occult’ or ‘esoteric’ explanations of even their (the Hindūs’) worst superstitions". We think our author profoundly mistaken in this point. However strongly the idealistic apology for Hindūism has been put forward by some Theosophical writers, the realistic indictment of the actual system has been given in a no less out-spoken way. Let the author compare for instance his own remarks on caste with those of Govind Dās on p. 154, etc., of his *Hindūism and India* (published by the *Theosophical Publishing Society*, and so equally representative of Theosophical opinion) and he will find that his own vigorous protests are mere milk and honey besides these terrible condemnations. And again, the first object of the T. S. is still, as it ever has been "To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, *caste* or color." So long as this object is not changed, our author will be unjustified in his accusation. Lastly, let me state that, though the writer of this review has only a limited personal acquaintance with Indian members of the T. S., yet he has met and knows well a fair number of them; and his experience is that, up till now, he has not yet met *a single* Indian member of the T.S., who, on being interrogated on the caste system as it is, did not condemn it, deplore it and wish either for its purification or for its utter abolition. And as to Theosophical practice: let us only point to the Olcott Pañchama Schools in Madras or the educational work for the ‘untouchables’ undertaken by several Lodges of ‘The Sons of India’. This goes even a step further than Mr. Gaṅgā Prasāḍa’s plea, which stops short at the Shūdra.

J. v. M.

*The House of Strange Work*, Elisabeth Severs. (The Theosophical Publishing Society, 161 New Bond Street, London, W. Price 1/-)

The readers of this Magazine will remember the excellent story in four parts we published some months ago. We are glad to see it issued in a very attractive form, clad in a nicely designed cover. The story, which is interesting, has its lessons to teach, and we recommend all our members to peruse it carefully. It will form an appropriate Christmas and New Year’s present equally to young and old. We wish the booklet the success it deserves.

B. P. W.

*Misceláneas Egiptológicas. La Escritura Egipcia y su transcripción Castellana en Caracteres Neo-Latinos.* By D. Manuel Treviño y Villa. Madrid.

We have read this work with great pleasure and refreshed by it our amateurish knowledge of the Egyptian system of writing as set forth in the Grammars of Brugsch, Budge and others. The present work is executed in large quarto, and contains ix + 70 pages, the latter in lithography so as to enable the inclusion of Hieroglyphic, Hieratic, Demotic, Greek, Coptic, Hebrew and other characters. The printing is exceedingly well done and the hand-writing of the lithographic part belongs to the clearest and most regular we have ever met in that kind of printing. The purport of the work is, as the title indicates, primarily the fixing of a system for the transliteration of Egyptian texts into Spanish, but secondarily the work is a primer of Egyptian alphabetic writing, as well as a dissertation on the sound values of the Egyptian alphabetical signs. The author calls his work 'una obra de divulgación,' but it is more than that. It is also, to a certain extent, an essay on phonetics, of which it behoves only experts to judge. Of the merits of this latter aspect we feel not competent to speak. Taking the book as an introduction to the study of that fascinating subject, Egyptian writing, however, we think the author has successfully performed his task. His definitions are precise, his examples abundant and well chosen; his demonstration is clear and the treatment is complete and practical. A useful classified table of the hieroglyphic signs is presented on p. 23. Several alphabetical tables, some reproductions of short hieroglyphic and demotic texts (more as illustrations than as examples) and an extract from the 'Tale of the Two Brothers' in 'print' (with transcription) and in 'current' writing as used by scholars are added to the volume.

The author's scheme of transliteration as compared with that of Budge (*Easy Lessons in Egyptian Hieroglyphics*, London, 1899, p. 31) is as follows:

a; à; â; i; u; b; p; f; m; n; r (Budge: r and l); h (Budge: h and h); j (Budge: kh. The Spanish j is pronounced like the Greek *chi*); s (Budge distinguished the two letters equivalent to *sin* and *samech* in his table but transcribes them in the same way); ch (Budge: sh or s'); q; k; g (Budge: a k with a dot under it; Hebrew *gimel*); t (Budge: t and th or *thèta*); d (Budge: t) and z (Budge: tch or t').

In terminating let us add that the author of the work is an F.T.S., and that he has dedicated it to another F.T.S., Don José Xifré. Furthermore the book is the first of its kind in the Spanish language.

A second volume of the *Misceláneas Egiptológicas* is in preparation.

J. v. M.

*Student's Chart of the Lives of Alcyone.* (The Theosophist Office, Adyar, Madras. Price 12 Annas.)

The very great interest caused by the publication of the lives of a member of the Great White Brotherhood living in our midst has found further demonstration in this nicely printed brochure published by our Chicago Lodge. Printed on fine ledger paper, with almost a complete list of all the characters appearing in the Lives and their relation to the hero of the story and sufficient columns to make additions, the booklet is cheap at its price of 12 annas. No reader of the Lives should be without a copy.

B. P. W.

*Vejen till Sundhed*, by Carl Ottosen. Copenhagen. 1909. (Dansk Bogforlaget. Price 4 Kroner.)

This most useful book, sane and healthy, deserves unrestricted praise. Its title 'The Way to Health' describes its scope, but the work differs in so far from most productions of similar name that it is more complete, more thorough and more all round in its treatment. A speciality of the publication are the numerous and excellent illustrations, a few in color, mostly in black and white. An introduction treats of what health really is, after which man's chemical composition is analysed. Then comes a long chapter on metabolism, written with great completeness and at the same time in a very clear and attractive way. Next the conditions necessary for efficient metabolism are described with regard to cells and tissue, the bones and members, the muscles and the nervous system. Light and the sun, fresh air, rest and work, nourishment, physical culture, clothing, are all fully treated of in a practical, sensible and moderate way. The following section treats of stimulants or luxuries (Nydelsesmidler) and good advice is given with regard to both harmful and beneficent forms of them, as on the one hand alcohol, tobacco, coffee, tea, spices, vinegar, etc., and on the other,

baths (sun, colored light, water, etc.), physical culture, food, excursions, etc. Two chapters on the care of the chief organs, and on various conditions of ill-health and their treatment conclude the book, and a copious index enhances its value. As said above, we unhesitatingly recommend this work as one of the best of the kind we have met, though, unhappily, we must content ourselves with this brief notice, as so few of our readers read Danish.

J. v. M.

*In the Forest*, by Baeda. (The Theosophical Publishing Society, 161 New Bond Street, London, W. Price 1/-)

This instructive booklet, which is illustrated with three beautiful pictures, deals with great world themes, and the story in its allegory conveys a sublime lesson. Nature is typified by the Teacher, the Young man is the Individual Self, the Forest is the World where experience is gained. This is another booklet that can be used by our members for those who need literature without Theosophical terms.

B. P. W.

*Theosofie, de Theosofische Vereeniging en de Theosofische Beweging*, by A. E. Thierens. 's-Gravenhage. 1910.

The writing of truly popular works and first introductions to complex sciences, philosophic systems, movements or world-conceptions is an admittedly difficult task. It requires an inner identification with the subject which will enable the writer to give his statement the pre-requisite element of complete naturalness; it requires philosophic insight to enable him to feel intuitively the full inner and outer relations of his subject—internally with regard to the relative importance of the parts of the whole, externally with regard to its value to the layman and the world generally; it requires the symbolic faculty which enables him to hint by the little which is said towards the much which is left unsaid. Further, the statement must be clear and transparent, yet suggestive; terse without being abrupt; rapid, yet with mental depth; attractive, yet not rhetorical; essential, yet not obscure. The logic sequence should be smooth without being pedantic, the treatment comprehensive without being lost in details, and above all the presentment should appeal to any unbiassed judgment without any given predilections on the subject treated, it should address itself to the naked and unprepared human faculty of honest judgment and rational thought. An introduc-

tion to Theosophy conceived on such a plan would be a boon indeed, and as far as we are aware there exists as yet very little of the kind in the ever growing field of our special literature. Most of our 'introductions,' especially those written by lesser stars in the Theosophical firmament, savor too much, too openly of propaganda; most of them repeat too naively the glad tidings in specific forms of revelational doctrine; most of them are too exclusively a mixture of concrete teachings and ethics; most, in fact, deal too little with mere principles without the help of extraneous fireworks of eloquence and persuasion to be judged by insight alone. In a word our present introductory literature appeals more to belief and feeling than to understanding, and deals more with facts of Theosophical doctrine than with principles of Theosophical attitude.

The author of the little work under review, entitled (in Dutch) 'Theosophy, the Theosophical Society and the Theosophical Movement' has, therefore, done singularly good work in attempting an essay on the lines sketched above, and this is the more gratifying as his attempt is on the whole a greatly meritorious one.

Starting from the familiar conceptions, spirit and matter, or objectivity and subjectivity, or self and not-self, and availing himself of the scientific hypothesis of the existence of ether, with its ions and electrons, the author propounds the theoretical possibility of the existence of planes and bodies (in our Theosophical sense) and then deduces theoretically possible special functions of these planes and bodies as known in modern Theosophical doctrine. Returning once more to the duality, spirit-matter (both polarisations of a higher unity), the author then deduces by ingenious reasoning the possible existence of such higher beings as Devas, Masters, etc., and further the law of re-incarnation with its corollary the law of karma. All this is kept quite within the domain of mere philosophical hypothesis and possibility, without any invocation of the help of revelation.

Then a very important and excellent definition of real and unreal knowledge is given, also called essential and non-essential or accidental, inner or outer, esoteric or exoteric. Esoteric is everything connected with the essentiality of things, with their noumena; exoteric is that which is connected with the form, the appearance, the phenomena. True Theosophy is identified with this esoteric knowledge—with *gnosis* in a word.

Now there are two ways along which such gnosis may be reached. The first way, we might say the direct way, is that of meditation, of withdrawal into the self, of Yoga. The outer way leads *through* the outer back again into the inner. *All* Theosophical literature, teaching, doctrine, belongs to the *outer* way. For just as many other words have an outer and an inner meaning, so has the word Theosophy. Nobility means either a class of people who have been 'ennobled,' that is, who have passed through a certain ceremony or have been the recipients of certain titles, or it means all those who manifest the abstract quality nobility. So, too, religion means at the same time an inner sentiment or an outer body with all it stands for. In the same way Theosophy has its outer and inner meanings: first, that of the attitude of the man who turns towards the self, secondly, that body of doctrine and teaching which has been promulgated by those who participate in this first aspect of Theosophy. In short there is an abstract, inner or esoteric Theosophy and an outer concrete or exoteric Theosophy. *The description of the inner becomes the outer!*

This is a rough and incomplete sketch of the first part of the little book. The second part deals with the Theosophical Society. Here also our author has made a daring and original attempt. He relates in broad outline its history, *without* silently passing over several important incidents of a more disagreeable nature. The Coulomb case, the Judge case and the recent troubles connected with Mrs. Besant's election to the Presidency, for instance, are fully dealt with. The author tries to give psychological explanations for these difficulties, and attempts to show their 'naturalness' in the course of events. This difficult section is fairly successfully treated, and—what is praiseworthy—without undue apologetics. Wholly successfully the author has not steered his difficult course. In places either too much or too little has been said, but as a first attempt at an exceedingly difficult way of treating the subject the net result is quite satisfactory. Two points might perhaps be specially singled out where the author seems to us to have fallen short of his task. The first is where he mentions the 'esoteric section' without any previous explanations of its nature or place in the Society. The second is where, in treating of Mrs. Besant's election and the troubles anent it, he brings in the argument (p. 41) that Mrs. Besant had been indicated by the Masters, who appeared to Colonel Olcott on his

death-bed, as Their nominee. This argument clashes altogether with the trend of the arguments in the first part about the nature of true Theosophy, where he even says (p. 21) that the existence of the Masters cannot be a question of dogmatic belief. The rest of the second part is devoted to the usual practical information about the T. S., its National Sections and Lodges, its literature, organisation, etc.

The third part, lastly, which is very short and deals with the Theosophical Movement, sets forth the thesis that this *movement* is not restricted to time or place or name, and is to be found wherever a spiritual force is active for good and turning human consciousness towards the heart of things.

In several places in the booklet little details are to be found which might be advantageously harmonised, others that might be improved, passages that might be polished and logical transitions that might be made better. But on the whole this is one of the best introductions to Modern Theosophy we have as yet met. It reveals a significant progress in realisation within our ranks. It has an element of independence-from-within in it which is of the utmost value for the future of our movement. Generally speaking, the little book is on a higher level than much of the similar existing literature, and that it is, in many details, still open to improvement does not greatly detract from its general value. The quality of realised, conscious kinship with living and real ideas, which it reveals, is what really matters, and it is this quality which makes us think that its author has the root of the matter active within him. J. v. M.

### OUR CONTEMPORARIES

The ancient parables of great Sages justify their wisdom even in the Kali-Yuga! We have heard the story of the ever-growing fish in the ever-expanding area of water. Verily our *Theosophist*, the ever-expanding vehicle for the propagation of Divine Wisdom, will ever be found too small and limited for the ever-increasing demands upon its space. Though we have enlarged from 96 to 130, from 130 to 160 pages, still we have to speak of the lack of space, and our good readers will excuse the absence of this regular column, as well as of 'Academical Magazines' by Dr. F. Otto Schröder. All we can do here is to acknowledge with thanks *The Anti-Vivisection Review* for August-September; *The Metaphysical Magazine* for September; the October Numbers of *The Review of Reviews*, *The Co-Mason*, *The Indian Review*, *The Hindūstan Review*, *The Journal of the South Indian Association*. B. P. W.

## THEOSOPHY IN MANY LANDS

### ITALY

This winter will be important for all Italian members and Lodges, since it behoves them, *one and all*, to take an interest in and to help in every way those whose duty it is to prepare for the Congress of the Federated Sections next year. By now it will be generally known that this Congress will not be held in Turin, as previously settled, but in Genoa from the 17th to the 21st September, 1911.

Genoa, the Headquarters of the Section, has been generally recognised as a better choice, and at that time of year should prove exactly adapted to our wants: it is also more convenient for all concerned.

The League for the spreading of Theosophical Literature, founded last April in Genoa, has been doing good work in distributing books and pamphlets to libraries, influential men and women, clubs and reading-rooms; and traces of results are seen in the kind of articles which from time to time appear in Reviews or in the Press, dealing with subjects evidently inspired by the reading of our literature. From April to August inclusive 111 books, 1,147 pamphlets, and 1,392 leaflets have been distributed gratis by the League.

In this connexion may be mentioned a useful little pamphlet of twenty pages, which gives all the general ideas of Theosophy, together with a list of the General Secretaries, a statement of the organisation and scope of the Society, a list of the principal books and the better-known periodicals and libraries of the various countries. This pamphlet, which has just been published in Genoa, is, with a few additions, virtually a translation of a similar one issued by the Society in New Zealand, to whom we are beholden for this useful little work.

There is an interesting Report in the September *Bollettino* of the 'International Congress of Liberal Christianity and Religious Progress' held this year at Berlin. The previous Congresses had been successively held in Boston (1900), London (1901), Amsterdam (1903), Geneva (1905), and Boston (1907).

This year's Congress was especially marked by the cordial attitude of sympathy and tolerance with the many and various forms of religious expression. The President, Professor Rade, went so far as to say: "We cannot understand religion otherwise than as a League of Universal Brotherhood; we know no other love of God outside of that which is manifested by the love of one's fellow-man—by peace."

In addition to this a strong motion on behalf of international peace was also voted; and the Congress terminated its proceedings by a useful discussion on the 'Relations of sympathy which should exist among the various creeds and tendencies of faith'.

All these ideas are such as are intimately connected with the first object of our Society, and Professor Penzig, in his interesting Report, ventures to hope that in 1912, when the Congress will again meet in Paris, Theosophy and the Theosophical Society will be officially and adequately represented and will make its voice heard on all these questions.

Speaking of Congresses, attention must be drawn to the Fourth International Congress of Philosophy to be held at Easter-time in 1911 at Bologna. The work of the Congress is to be divided into eight Sections: (1) General Philosophy and Metaphysics, (2) History of Philosophy, (3) Logic and Theory of Science, (4) Moral Philosophy, (5) Philosophy of Religion, (6) Philosophy of Right, (7) *Æsthetics* and Methods of Criticism, (8) Psychology. As Professor Penzig says in a communication to the October *Bollettino*: "This would, indeed, be a good opportunity of setting forth and discussing the Theosophical standpoint towards the various problems of philosophy, morals, religion, psychology, etc.

"An exposition from a historical and critical point of view,' writes the President of the Congress, Professor Frederigo Enriques, 'of that in which the Theosophical movement consists, might also usefully appear in the section of General Philosophy or that of the History of Philosophy'.

"The communications destined for the Congress must be sent to the Secretary (Piazza Calderini 2, Bologna) by the 1st January, 1911, so that the organising committee may judge of their admissibility, and see to the printing and distribution of the syllabus to those participating, in order that discussions may be more rapid and profitable.

"All communications, as also the discussions, can be made in English, French, Italian, and German. The cost of inscription for admission is 25 francs."

Surely some of our talented and authoritative members will make a point of showing either by their presence and eloquence, or by their writings and studies, that Theosophy has a right to an important place in these Congresses of thought on abstract questions. The world is in need of what Theosophy can give to the thoughtful, and, besides our President, there are others who can present, on behalf of Theosophy, speeches and writings which will earn consideration and respect, and also bring light to all thinking people.

W. H. K.

#### GREAT BRITAIN

The autumn work is now in full swing, and news is coming in of successful meetings in new and old centres. A promising beginning to the work, which showed in a very tangible fashion the increasing volume of energy now gathering, was the first meeting of our Executive Committee in September, at which over £200 was voted for propaganda work of various kinds. Grants were made to active Committees in different parts of the country to assist them to carry out schemes of public meetings covering a wide field; later on, I hope to be able to report favorably as to the results of these. London also came in for a share of the encouragement and assistance which the Executive Committee has it in its power to give, and £30 was voted towards advertising *The Theosophist*, the wide circulation of which we regard as one of our most important modes of propaganda. By this, and by a grant of £25 to the Buddhist Schools in Ceylon, we endeavor to repay a little the debt we owe to the great workers in our International movement, by whose labors it is coming more and more to be a strong and an honored force in the world. Mr. Wedgwood was co-opted to a place on the Executive Committee rendered vacant by the departure for the East of Mrs. Ransom. The Harrogate Training Centre has had the benefit of Mrs. Ransom's able guidance for a year while her husband has held the helm of the active Manchester City Lodge; many good wishes go with them to their new home at Adyar. Other friends whose faces and whose strong help we shall miss in the coming months are Mr. and Mrs. Alan Leo, who return to Adyar after months of great activity in our territory.

In London one of the most important pieces of work of the month has been the issuing of a charter to the New Lodge, which will probably have found a new name by the time this is printed. The new Lodge is the first child of the H.P.B. Lodge which Mrs. Besant founded three years ago, and which has become a power in the Society; its special object is to bring the truths of Theosophy into every-day life and to bring every social and political problem into touch with Theosophy. In Dr. Haden Guest the New Lodge has found an experienced and energetic President who will be ably assisted by Lady Emily Lutyens as Secretary; the Lodge is also fortunate in having the strong support of Mrs. Despard, and we hope great things of it. For the rest, the regular London activities are well maintained; four separate courses of popular Sunday evening lectures are being held this month in different places.

Signs of new vigor in the South of England have been making themselves felt.

A few months ago we went to Bournemouth to assist in opening their New Lodge Room, occupied jointly by the T. S. and Co-Masonic Lodges. In Southampton, we have a steady centre of many years standing—steady because of the deep convictions and earnestness of the one who holds the fort there. A few weeks ago we went to Brighton to assist in consecrating a new Co-Masonic Lodge and Theosophical Headquarters under one roof. Thanks to the generosity and initiative of Mme. Jean Delaire, the President, permanent quarters, devoted entirely to the work, have been secured, where the Lodge will have a capital reading-room and a spacious lecture room. A representative gathering of members from various parts surrounded the General Secretary for the opening ceremony, which she performed, and hearty congratulations were tendered from all sides to the Brighton members. Eastbourne is another south-coast centre which is showing signs of activity; there has been a seed of interest there for years, but it has been left to Colonel Nicholson to quicken it into life. Folkestone also spent of a successful first year's work; their public lectures have drawn audiences averaging over sixty, and their members and associates number thirty-four. They adopt the plan, unique in our National Society, of admitting Lecture subscribers.

H. W.

## AMERICA

The annual Convention of the American Section was held in the assembly hall of the North-western University Building in Chicago on September 10th to 14th.

For six weeks before the meeting a Summer School was maintained at Headquarters under the direction of the General Secretary, with the assistance of Mr. Jinarājādāsa, Mr. Unger, Mr. Holbrook, and other Chicago workers. The enrolment was very promising at this first session of the School, and included students from even distant parts of the United States and Canada. Lectures and Conferences were maintained morning and afternoon from the 1st of August on.

The Convention opened with a social gathering on Saturday afternoon, September 10th, and in the evening a mystic play was presented to a large audience.

The business session of the Convention began on Sunday morning, with large delegations from all Sections of the country, representing in person or by proxy nearly all the Branches. After the first formalities and the acceptance of the credentials, memorial resolutions were passed in appreciation of the work of the Founders and of the President of the Society, of W. Q. Judge, and of Alexander Fullerton. The committee on resolutions reported a strong endorsement of *The Messenger* as the organ of the Section, and commended emphatically the increase both in its size and in its usefulness as a means of propaganda work. A re-arrangement of field-work was effected through the appointment of Mr. Jinarājādāsa as general lecturer of the Section, Mr. Rogers as Sectional lecturer, and the authorisation of the appointment of local lecturers by the Executive Committee.

The General Secretary reported at length on the progress of the year, and pointed out that the Section to-day has the largest number of Branches in its history and decidedly the largest membership. The report called attention also to the greatly improved opportunities in the circulation of literature made possible by the establishment of the Book Corporation in connexion with Headquarters and of the Rājput Press. The Convention received with the utmost appreciation this report, recognising that the increased effectiveness of the Section is due primarily to the General Secretary, whose devotion and ability were never more clearly proved than in his willingness

to undertake two such important ventures as the Book Corporation and the Press entirely on his own responsibility, with the purpose of lodging the control of both, when entirely successful, in the hands of the Section itself.

In the election of officers, the Executive Committee remained unchanged, except for the appointment of Mr. Holbrook, now residing in Chicago, in lieu of a member in a distant city. Only one nomination was made for the position of General Secretary, and Dr. Weller van Hook was selected without a dissenting vote.

Mr. Carnes, of Washington, D. C., as Chairman of a committee appointed for that purpose, reported a revised constitution for the Section, in which, at the afternoon session, various changes were suggested. The constitution, so revised at the discretion of the same committee, was ordered to be printed in an early number of *The Messenger* and a referendum vote of the members is to be taken before the next Convention.

On Sunday evening an illustrated lecture was given by Mr. Jinarājādāsa, entitled 'The Paths to God,' being a concise statement of the work of the various great world-religions, with pictures of their places of worship—temples, churches, mosques, cathedrals—and of the great church leaders and dignitaries of to-day.

On Monday and Tuesday conferences and addresses were the order of the Convention. On Monday evening Dr. Weller van Hook gave a public address and on Tuesday evening Mr. Jinarājādāsa a second illustrated lecture, showing for the benefit of the delegates the line of effort pursued in his field of work as lecturer, making plain to them, therefore, one means at their command in furthering the activities of the Branches.

On Tuesday afternoon the delegates visited on the South Shore the building erected for the use of the Rājpuṭ Press. It is situated not far from the Chicago Country Club, on the edge of Lake Michigan. All who were able to be present were impressed with the location and with the large field of usefulness which lies before the Section in publishing and circulating Theosophical literature. Visitors at that time saw the press from which issues the monthly *Messenger*, and the shops in which are being set up three or four of the recent volumes by Mrs. Besant and Mr. Leadbeater. From the same press comes now each month *Universal Masonry*, edited by

Mrs. Holbrook with assistants, and issued for the purpose of helping to bring back something of the ancient spirit and teachings to that large and potentially effective order.

This most recent general assembly, as it is hereafter to be called, of the American Section, impressed all delegates with the position of Chicago as a coming centre for this work. Many who have been associated with the Society for many years in important capacities have found it best to make their homes in Chicago, and so, almost insensibly, the question as to where our activities are to centre, and from what point they can best spread over the country, is now, to all intents and purposes, definitely settled.

G. F. J.

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### THEOSOPHICAL MAGAZINES

Owing to lack of space we very much regret that the review of our many valuable Magazines has been crowded out.

X.

# SUPPLEMENT TO THE THEOSOPHIST

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## THE CONVENTION OF 1910

Arrangements are already being made for the comfort and convenience of a large influx of people at Headquarters. In order that as little inconvenience as possible may be suffered, we ask intending visitors :

1. To notify their coming by Nov. 30th, at the latest.
2. To bring with them bedding, mosquito nets (if needed), towels, soap, and travelling lanterns.
3. If any persons require a cadjan hut, they must send word by Nov. 15th and cash must accompany the order. The ordinary size, 10 ft. by 12 ft., costs Rs. 10 with mats, and Rs. 7-8 without mats. A shed 20 by 12 costs Rs. 17-8 with mats, and Rs. 12-8 without.

All valuables can be handed over to the care of Mr. Schwarz, the T. S. Treasurer, who has a strong room.

There will be a Dispensary on the premises.

The Traffic Managers of the various Indian Railways have been applied to, to issue concession tickets for all classes.

There will be a Post-Office in the grounds.

The arrangements for the lectures, tickets, etc., are in the charge of Mr. B. P. Wadia.

*Housing Committee:* Messrs. G. Soobhiah Chetty, B. Raṅgā Reddy, G. Nārāyah.

*Food Committee:* Messrs. Srīnivāsa Rāo, Subramāya Aiar.

*Reception Committee (Ladies):* Miss Christie, Princess Gagarin, Countess Olga Schack, Miss Webb.

*Reception Committee (Gentlemen):* Messrs. Schwarz, Aria, van Manen, Rāmānuja Pillai, B. P. Wadia, A. K. Sītārāma Shāstri.

We hope to have an Enquiry Office at the two main stations, for the helping of strangers.

Persons who do not notify their coming beforehand must excuse us if we are unable to provide lodging and food for them, as we cannot displace those who have given previous notice in favor of those who arrive at the last moment, unexpected.

Arrangements are made only for members and their immediate families (wife and children, if the latter cannot be left at home). Free board and lodging are given only to members and their immediate families on Dec. 27, 28, 29 and 30. Board and lodging are charged at the usual rates on days other than these. 'Sympathisers' can only be accommodated after members are arranged for, and will be charged throughout their stay at the rate of Rs. 2 European board, Re. 1 Indian, per day.

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The Convention Lectures will be given by G. S. Arundale, Esq., M.A., LL.B., Principal of the C. H. C. His subject is: 'The Growth of National Consciousness in the Light of Theosophy'.

The President will lecture on Dec. 26th, at 7-30 A. M. and on Dec. 31st.

An Educational Conference will be held on Dec. 31st. Miss Arundale will read a paper on 'The Education of Woman from the Theosophical Standpoint'. Sanjiva Rao, Esq., has sent in one on 'The Place of the Emotions in the Development of Character'. Friends wishing to read papers must send them to Mr. Arundale before Nov. 30th. The *Transactions* of the last Conference are on sale at As. 8, postage one anna, at the *Theosophist* Office and at the T. P. S., Benares City.

Other arrangements will be notified in due course. All letters of enquiry should be addressed to Mr. Aria, the Recording Secretary, and should be marked "Convention" in the corner of the envelope.

ANNIE BESANT, P.T.S.

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### SINHALESE BUDDHIST SCHOOLS

I have received Rs. 1,232-4-5, so far (September 14th), for Colonel Olcott's Schools in Ceylon, and have forwarded it. The following are the contributors, to whom gratitude is due: N. M. Desai, B. Josh, E. Severs, Some Italian Friends, F. Zossenheim, J. Ghosh, V. S. Trilokekar, W. E. Froud, K. R. Jussawalla, Ananta Lodge (Allahabad), F. Ruspoli, W. D. Vloot, H. K. Paṭwardhān, Ananta Lodge (Calcutta), Karandikar, A. Dās, J. Cordes, T. V. G. Aiyar, S. Venkatasubbier, H. & E. Whyte, Two members of Calicut Lodge, H. Bradley, A Friend from Gujerāt, B. G. Bhide, Mrs. and Miss Johnstone, P. & Mrs. Baijnāth, B. family, M. N. Rāmasvāmi, G. H. Lockett, W. M. Seaker, Dunedin Friend, Mrs. John, G. H. Desai, Two anonymous friends.

ANNIE BESANT

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### FINANCIAL STATEMENT

#### THEOSOPHICAL SOCIETY

The following receipts from 11th August to 10th September 1910, are acknowledged with thanks:

## ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Barcelona Lodge (£1-17-6) ... ..	28	2	0
Mr. David Sassoon Gubbay and Mr. G. G. Catchick, of Hongkong (£2-10-0) ... ..	37	8	0
Mr. Otto P. H. Bey, Hamberg, £1/- ... ..	15	0	0

## DONATION

Mr. C. R. L. E. Harvey, London, £1000/- ... ..	14,941	9	1
	<hr/>		
	Rs. 15,022	3	1

A. SCHWARZ

10TH SEPTEMBER, 1910.

*Treasurer, T. S., Adyar*

## OLCOTT PAÑCHAMA FREE SCHOOLS

The following receipts from 11th August to 10th September 1910, are acknowledged with thanks:

## DONATIONS

	Rs.	A.	P.
G. W., Auckland £1-0-0 } Gisborne Lodge £1-0-0 } £2-5-0 ... ..	33	12	0
Anon. Auckland £0-5-0 } Mr. Fricke, G. W. Williams of Durban ... ..	15	0	0
Mr. Hazarimal, Contractor, Khairpur, Mirs-Scind, Hyderabad ... ..	100	0	0
Mangalambalammal, wife of Mr. S. Bhaskara Iyer, for August and September 1910 ... ..	20	0	0
Mr. H. K. Patvaradhan ... ..	5	0	0
Teachers of Olcott Free Schools ... ..	15	4	3
"K. B." Brockenhurst, 10 Shillings ... ..	7	8	0
Mr. C. N. Subramanya Iyer, Retired Assistant Inspector of Schools, Kuttalam ... ..	25	0	0
Miss Nellie Rice, Honolulu, £2/- ... ..	29	12	2
A. P. I., Glasgow, £2/- ... ..	30	0	0
Donations under Rs. 5/- ... ..	3	0	0
	<hr/>		
	Rs. 284	4	5

## TECHNICAL DEPARTMENT

Mr. C. N. Subramanya Iyer, Retired Assistant Inspector of Schools, Kuttalam ... ..	25	0	0
	<hr/>		
	Rs. 25	0	0
	<hr/>		
Total	Rs. 309	4	5

A. SCHWARZ

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

10TH SEPTEMBER, 1910.

## NEW LODGES

Location	Lodge Name	Date of issue of the Charter
1. Loughborough, England ...	Loughborough Lodge,	T. S. 7-2-10
2. Wigan, Lancashire, Eng- land ...	Wigan	" " 2-4-10
3. Stanmore, Sydney, Austra- lasia ...	H. P. B.	" " 19-4-10
4. Mular, Cuba ...	Adelante	" " 3-6-10
5. Southport, England ...	Southport	" " 4-6-10
6. Brussels, Belgium ...	Blavatsky de Belgique	" " 4-6-10
7. Bealiba, Victoria, Austra- lasia ...	Bealiba	" " 24-6-10
8. Rockhampton, Queens- land, Australasia ...	Rockhampton	" " 14-7-10
9. Ahmadnugger, Deccan, India ...	Ahmadnugger	" " 30-7-10
10. Reddiyur, S. Arcot, India.	Shri Visalākṣhi	" " 2-8-10
11. Nagore, Tanjore, India ...	Nagore	" " 2-8-10
12. Murwillumban, N. S. W. Australasia ...	Tweed River	" " 3-8-10
13. Gundhepel, Mysore, India	Gundhepel	" " 4-8-10
14. Rājampet, South India ...	Rājampet	" " 12-8-10

J. R. ARIA

ADYAR, 10th SEPTEMBER, 1910.

*Recording Secretary, T. S.*

## T. S. ORDER OF SERVICE

A League for the Promotion of World-Peace has been formed in the Hague. Any one may join who is willing to adhere to the following rules:

1. To concentrate his thoughts daily, if possible at noon, for some minutes on World-Peace.

2. To try in his daily life to keep peace as much as possible.

Should he not be successful in thus maintaining unbroken peace, he should not retire to rest without trying to remove the difficulty with the persons concerned, and if this be impossible let him make peace in his own heart.

The Honorary Secretary of the League is Miss G. Scotboom, Wagenstraat 96, den Haag.

HELEN LÜBKE

*Hon. Sec., Central Council*


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Printed by Annie Besant, in the Vasantā Press, Adyar, Madras, and published for the Editor by the Business Manager, Theosophist Office, Adyar, Madras, S.

# SUPPLEMENT TO THE THEOSOPHIST

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1st OCTOBER 1910

I must offer my grateful and affectionate thanks to all who sent me birthday greetings, both by letter and telegram, from all parts of the world. I cannot wish for more returns of the day than allow the body to remain useful for the work; but how good it is to know that the body will last while it is wanted, and that leaving it only means stepping into another more suited for the "service that is perfect freedom," the service of the Masters. Once more, thanks.

ANNIE BESANT

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## T. S. ORDER OF SERVICE

Another league for the Promotion of Peace has been formed. It is the "Liga de Union Mental para la Paz" the Hon. Sec. of which is Don Luis Aguilera at Piedad, 10, Bajos, Barcelona, (Spain.)

## ENGINEERING ADVICE

A very useful Order of Service has been constituted by three Executive Engineers in Government Service, Rai Sāhab Bishambharnāth, B.A., Rai Sāhab Ishwari Prasād, B.A., and R. P. Verma, Esq., who are willing to make plans, and, where necessary, estimates, without charge, for charitable and public Institutions. At present, while the Order is so small, its activities will be confined to work done for T. S. Lodges, the C. H. C. and its allied Institutions. Communications may be sent to R. P. Verma, Esq., Executive Engineer, Etawak, U. P. The President has sanctioned the Order.

HELEN LÜBKE

*Hon. Sec., Central Council*

## FINANCIAL STATEMENT

## THEOSOPHICAL SOCIETY

The following receipts from 11th September to 10th October 1910, are acknowledged with thanks:

## ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
General Secretary T. S., in South Africa (£4-16-0) ...	72	0	0
Mr. Sim Boon Kwang, of Singapore (£1-5-0) ...	18	12	0
Indian Section T. S., Benares, part payment for 1910 ...	748	1	11
Secretary Lagos Lodge T. S. (£1-9-9) ...	22	5	0
Prince Gagarin, Dues for 1910 (£1/-) ...	14	13	1
Presidential Agent, South America (£36-16-8)...	538	1	5

## DONATIONS

Mr. C. R. Pārthasārāḍhi Aiyangar, of Chitṭoor ...	20	0	0
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Rs.	1,434	1	5
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A. SCHWARZ

13TH OCTOBER, 1910

*Treasurer, T. S., Adyar*

## OLCOTT PAÑCHAMA FREE SCHOOLS

The following receipts from 11th September to 10th October 1910, are acknowledged with thanks:

## DONATIONS

	Rs.	A.	P.
Mr. C. R. Pārthasārāḍhi Aiyangar, of Chitṭoor ...	7	0	0
(A. T) Victoria (12/6d) ...	9	6	0
Mr. M. H. Master Nundurbar ...	5	0	0
Mr. Areton Lorz, Marshfield, Oregon (\$2) ...	5	15	0
Teachers of O. P. F. Schools ...	12	4	3
Mr. M. N. Rāmasvāmi Iyer, Cuddalore ...	20	0	0
T. S. Lahore Lodge, (Food Fund) ...	5	0	0
T. S. Quetta Lodge ...	5	0	0
Donations under Rs. 5/- ...	1	0	0
Mrs. Annie Besant, Adyar... ..	200	0	0
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Rs.	270	9	3
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A. SCHWARZ

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

13TH OCTOBER, 1910

## A SCHEME FOR THE INTERNATIONAL EXCHANGE OF PUBLICATIONS BETWEEN NATIONAL SOCIETIES

We draw the attention of the Officials of our various National Societies, as well as of private Publishing Undertakings, Libraries, Lodge Officials and individual members to the scheme outlined in the subjoined letter written by the General Secretary of the Italian Section to some of his colleagues abroad. The proposal set forth in it is of great importance, not only for the benefit its realisation would cause to the various Sectional Libraries, but for the growth of mental solidarity within our ranks, the increase of knowledge concerning each other's literary labors and the greater completeness with which the whole field of Theosophical thought would be available for study in every country. As said, not only Officials of the Society but also private groups and individuals can co-operate with equal effectiveness in this scheme. Readers are requested particularly to *note* the paragraph referring to the Adyar Library.

The letter runs as follows:

*Genoa, Italy, 1910.*

*To the General Secretary,*

*Theosophical Society.*

MY DEAR COLLEAGUE:

Under separate cover, but by the same mail as the present, I am sending you "Teosofia e Vita Umana," which is the Italian translation of "Theosophy and Human Life" by Mrs. Besant.

In sending you this little volume, which has been translated and printed by private initiative and published by the 'Ars Regia' of Milan, I am beginning a plan which I hope to continue and which I trust will be as far as possible followed by other Sections.

Briefly it amounts to this: Our Society is an international one, where many languages are spoken. Members and non-members alike travel a great deal nowadays from country to country; it would be well that at the Headquarters or Central Library of every National Society, Theosophical books in various languages should be available; what we propose doing, whenever possible, is sending one copy of each book to each of the seventeen National Societies, to the two Presidential Agents, and to the Adyar Library, which ought *always* to be furnished with a copy of everything issued in each Section.

I am doing this as a beginning and as an example, with the present little volume, and I have every intention of setting aside, as far as conditions allow, twenty copies of ensuing publications for this purpose, in the hope that each one of the several Sections will, as far as they can, do the same and so really and effectively link up Theosophical literature in an international way and enrich the Headquarters' Library of each Section for visitors and students of all nations.

I cannot but think that the more liberally this plan is treated, even to the interchange not only of books, but of other publications such as pamphlets, printed lectures and Theosophical magazines, the closer would the different Sections of the T. S. and their members be drawn together in their thoughts and in their work.

Believe me yours very sincerely,

(Signed) O. PENZIG

*General Secretary*

P. S. In reply will you please tell me if you approve of, and see your way to joining me in, the above proposal.

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### NEW LODGES

Location	Lodge Name	Date of issue of the Charter
1. Nelson, Lancashire, England	... Nelson Lodge, T. S.	7-2-10
2. San Salvador, Central America	... Teotl "	4-7-10
3. Bolaram, Hyderabad, Deccan, India	Vigneswar "	13-9-10
4. Jehanabad, Behar, India	... Jehanabad "	15-9-10
5. Titagort, 24 Pergannahs, India	... Bislakshi "	16-9-10
6. Robertsonpet, Kolar Gold Field, India	... Robertsonpet, Kolar Gold Field Lodge, T. S.	22-9-10
7. Swāmimalai, Tanjore District, India	... Sri Swāminātha Lodge, T. S.	6-10-10

J. R. ARIA

ADYAR, 10th OCTOBER, 1910.

*Recording Secretary, T. S.*

# SUPPLEMENT TO THE THEOSOPHIST

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## BUDDHIST SCHOOLS

I have received further Rs. 4,489-13. from the generous friends mentioned below, and have forwarded the amount to the Secretary :

W. Gibbons ; Two Brothers ; M. O. K. ; F. C. Smith ; T. and Mrs. Hintze ; Mrs. Owen ; Miss Bowring ; Max Gysi ; Miss M. Simpson ; Miss Forster ; Dr. and Mrs. Voûte ; J. Sonek ; Mrs. Orchard ; Thakur Sankar Singh Bajji ; N. C. T. Brandenburg ; A. B's. birthday gift ; Mr. H. Kunkelmann ; Mrs. van Holten tot Echten ; K. S. Rama (rest illegible) ; E., Joh'burg ; T. S. Executive, England and Wales ; Three Brothers, Bhavnagar ; Nirvâna T. S., Agra ; Mrs. Ames ; Mrs. Freeman ; Nagpur Group T. S. ; B. Folkers ; F. E. Titus ; Human Duty Lodge ; Hubli T. S. ; B. H. Parker ; Eastern Hill Lodge (Aus.) ; Annie Besant Lodge, Cuba ; Sophia Lodge, Cuba ; F. J. Merry ; Sister Albertina ; A. Ostermann ; L. Ructon ; Talbot ; Hagland ; J. C. Meyers ; J. Johnson ; Miss Ross ; A Friend ; Mrs. Marshall ; Mr. and Mrs. Kitts ; C. Jenkins ; G. M. and M. S. Taggart ; J. Hawkes ; Delhi Lodge ; Ananda T. S. (Allahabad), (2nd Don.) ; Mrs. Turner ; Mrs. Ward ; Besant Lodge (Melbourne) ; Santa Rosa Lodge (Calif.).

ANNIE BESANT, P.T.S.

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## FINANCIAL STATEMENT

### THEOSOPHICAL SOCIETY

The following receipts from 11th October to 10th November 1910, are acknowledged with thanks :

#### ANNUAL DUES AND ADMISSION FEES

		Rs.	A.	P.
General Secretary, Indian Section	...	101	14	1
"    Scottish Section (£5-5-4)	...	79	0	0
Mr. J. A. Fashanu, Lagos, West Africa	...	14	13	0
Presidential Agent, Spain (£12-4-10)	...	181	12	6

<b>x</b>	<b>SUPPLEMENT TO THE THEOSOPHIST</b>	<b>DECEMBER</b>
		Rs. A. P.
General Secretary, Scandinavian Section (£26-14-8)	... 397	0 10
„ Finnish Section (£18-14-2)	... 277	4 10
„ Australian Section	... 114	0 0
„ German Section (1240 marks)	... 892	1 5
„ African Section (6/8)	... 5	0 0

DONATIONS

Mr. M. Reapmaker, Westersingel 37, Rotterdam, to buy } Manuscripts for the Adyar Library.	500	0 0
Mr. A. Ostermann, through Mrs. Annie Besant, for } the Adyar Library.	742	8 0
	Rs. 3,305	6 8

J. R. ARIA

10TH NOVEMBER, 1910.

(Ag.) *Treasurer, T. S., Adyar*

OLCOTT PAÑCHAMA FREE SCHOOLS

The following receipts from 11th October to 10th November 1910, are acknowledged with thanks:

DONATIONS

		Rs. A. P.
Mr. Meyer, Buitenzorg	... 6	0 0
Mr. Byram Mehta, Bombay, "for joy of her 64th Birth-day."	15	0 0
Mr. G. F. Martinez, Richfield Springs, U. S. A. (£1)	... 15	0 0
"D. R.," New South Wales	... 6	0 0
Teachers of Olcott Free Schools	... 11	4 6
Donations Under Rs. 5/-	... 5	0 0
	Rs. 58	4 6

J. R. ARIA

(Ag.) *Hon. Secretary and Treasurer, O.P.F.S., Adyar*

10TH NOVEMBER, 1910

T. S. ORDER OF SERVICE

A league for the "Diminution of Suffering" has been formed in Rosario de Santa Fé (Argentina). The league works along the lines of the similar league in Paris; its Hon. Secretary is Mme. Madril, 1749, rue Cordoba, Rosario de Santa Fé.

HELEN LÜBKE

*Hon. Sec., Central Council*

## PRESENTS TO THE ADYAR LIBRARY

During the past months several valuable books have been donated to the Adyar Library, Western Section, of which a list follows below.

From Mr. A. Ostermann (purchased up till date for part of his gift in money):

## COLLECTIONS

*The Cambridge Natural History.* Edited by S. F. Harmer and A. E. Shipley. 10 Vols. London. 1895—1909.

*Verhandlungen des II. Internationalen Kongresses für Allgemeine Religionsgeschichte in Basel.* Basel. 1905.

## SEPARATE WORKS

*Otto Böhtlingk.* Indische Sprüche. Zweite vermehrte und verbesserte Auflage. 3 Vols. St. Petersburg. 1870—1873.

## BIBLIOGRAPHY

*William Swan Sonnenschein.* The Best Books. (Second Edition, Re-issued.) London, Boston, New York. 1901.

*Henri Cordier.* Bibliotheca Sinica. Dictionnaire Bibliographique des ouvrages relatifs à l'Empire Chinois. Deuxième édition, revue, corrigée et considérablement augmentée. 4 Vols. Paris. 1904—1908.

*A. Wylie.* Notes on Chinese Literature. New edition. Shanghai. 1902.

*Literatur-Blatt für Orientalische Philologie,* unter Mitwirkung von Dr. Johannes Klatt in Berlin herausgegeben von Prof. Dr. Ernst Kuhn in München. 4 Vols. Leipzig. [1885 ?—1888 ?]

*Karl Friederici.* Bibliotheca Orientalis. 8 Vols. Leipzig. [1877 ?—1884 ?]

*William Gowans.* A Catalogue of books on Freemasonry, and kindred subjects. New York. 1858.

*Catalogue of books in the Library at Freemasons' Hall,* London. London. 1888 + *Supplementary Catalogue of Books and Manuscripts in the Library at Freemasons' Hall,* London. Containing the additions made from June 1888 to December 1895. Hull. 1895.

*Catalogue of Books, Manuscripts, Articles, Engravings, Aprons,* and other Curios relating to Freemasonry, and now forming the Masonic Library and Museum. Edited by George Taylor... With bibliographical notes by William James Hughan. London. 1891.

*J. Th. Zenker.* Bibliotheca Orientalis. Manuel de Bibliographie Orientale. 2 Vols. Leipzig. 1846 and 1861.

*Dr. Julius Petzholdt.* Bibliotheca Bibliographica. Leipzig. 1866.

*Victor Chauvin.* Bibliographie des Ouvrages Arabes ou relatifs aux Arabes publiés dans l'Europe chrétienne de 1810 à 1885. 11 Vols. Liège. 1892—1909.

(Still in course of publication.)

*John Douglas Stewart.* How to use a Library. London. 1910.

*Henry B. Wheatley.* How to form a Library. London. [n.d.]

*Henry B. Wheatley.* How to make an Index. London. 1902.

*Henry B. Wheatley.* How to catalogue a Library. London [n.d.]

*C. T. Hagberg Wright.* Subject-Index of the London Library. St. James's Square, London. 1909.

#### CYCLOPÆDIAS

*Pierre Larousse,* Grand Dictionnaire Universel du XIX<sup>e</sup> Siècle. 15 Vols. + Supplément + Deuxième Supplément. Paris. [1865—1901?]

*The Jewish Encyclopedia.* 12 Vols. New York and London [1901?—1905?, marked 1907.]

*The New Schaff-Herzog Encyclopedia of Religious Knowledge.* Based on the Third Edition of the Realencyklopädie, Founded by J. J. Herzog, and edited by Albert Hauck. Complete in 12 Vols. [of which Vols. I—VII have appeared up till now.] New York and London. 1908—1910. . . . .

#### DICTIONARIES

*E. Littré.* Dictionnaire de la Langue Française. 4 Vols. Paris. 1873—1874 + Supplément. Paris. 1877.

*Alois Vanicek.* Etymologisches Wörterbuch der Lateinischen Sprache. Zweite umgearbeitete Auflage. Leipzig. 1881.

#### MAGAZINES

*T'oung Pao,* Archives pour servir à l'étude de l'histoire, des langues, de la géographie et de l'ethnographie de l'Asie centrale. Leide. Vols. I—X, Série II: Vols. I—IV, 1890—1903. Rédigées par Gustave Schlegel et Henri Cordier. Série II. Vols V—X. 1904—1909. Rédigées par Henri Cordier et Édouard Chavaunes.

*Sitzungsberichte* der königl. bayerischen Akademie der Wissenschaften zu München. München. 1860—1870. 21 Vols.

*Sitzungsberichte* der philosophisch-philologischen und historischen Classe der k. b. Akademie der Wissenschaften zu München. München. 1871—1901. 41 Vols.

*Le Muséon.* Louvain. 1881—1906. 26 Vols.

(Sub-title for Vols. 1—15: Revue internationale. Études de linguistique, d'histoire et de philosophie, numbered I—XV; for Vols. 16—18: et la Revue des Religions. Études historiques, ethnologiques et religieuses, numbered XVI et I—XVIII et III; further Vols: Études philologiques, historiques et religieuses, numbered: Nouvelle Série, I. etc.)

*Zeitschrift für die Kunde des Morgenlandes.* 3 Vols. Göttingen. 1837—1840.

(All published.)

*The Hibbert Journal.* Vols. I—VI. London and Oxford. 1903—1908.

From Mr. A. Ostermann the following works have also been received direct :

[*Louis Antoine*] *Enseignement d' Antoine le Guérisseur* [Edited by F. Deregnaucourt and M. Desart. Jemeppe-sur-Meuse? n. d. 1909?]

[*Jakob Lorber.*] *Der Grosze Advent.* Neudruck. Bietigheim a. E. 1904.

[*Jakob Lorber.*] *Verloren gegangener Brief des Apostels Paulus an die Gemeinde zu Laodizea.* Neudruck mit neuem Anhang. Bietigheim a. E. 1905.

*Von den Kennzeichen unsrer Zeit.* Zweite bereicherte Auflage. Bietigheim a. E. 1894.

*Henri Piéron.* *L' Evolution de la Mémoire.* Paris. 1910.

*William James.* *Philosophie de l'Expérience.* Paris. 1910.

*Briens.* *Voyage aux Indes et en Indo-Chine.* Paris. [1910.]

*Dr. L. Pascault.* *Précis d' Alimentation rationnelle.* Paris. [n. d.]

*J. H. Fabre.* *La Vie des Insectes. Morceaux Choisis. Extraits des Souvenirs Entomologiques.* Paris. [n. d.]

*C. W. Leadbeater.* *L' Autre Côté de la Mort.* Paris. 1910.

*Annie Besant.* *La Fin d'un Cycle et l'avènement d'une nouvelle ère religieuse scientifique et sociale.* Paris. 1910.

*Dr. Rudolf Steiner.* *Welt, Erde und Mensch, deren Wesen und Entwicklung, sowie ihre Spiegelung in dem Zusammenhang zwischen ägyptischem Mythos und gegenwärtiger Kultur.* N. p., n. d.

[Typewritten manuscript.]

*Dr. Rudolf Steiner.* *Die Pforte der Einweihung (Initiation) Ein Rosenkreuzermysterium.* Berlin 1910.

*Dr. Rudolf Steiner.* *Wie erlangt man Erkenntnisse der höheren Welten? (I. Bändchen).* Vierte Auflage. Berlin. 1910.

*Annie Besant.* *Ein Wandel der Welt und Vorträge vor theosophischen Schülern.* Leipzig. 1910.

*Ludwig Deinhard.* *Das Mysterium des Menschen im Lichte der Psychischen Forschung.* Berlin. 1910.

*Mabel Collins.* *Ein Ruf aus der Ferne.* Lorch-Württemberg. 1909.

*Mabel Collins.* *Die Krone der Liebe.* Lorch-Württemberg. 1909.

*Jean Lahor,* *Œuvres Choiesies.* Paris. n. d.

*Dr. Rudolf Steiner. Das Johannes-Evangelium (Vortragszyklus. Hamburg. Mai. 1908). N.p., n.d.,*

[Typewritten manuscript.]

*Compte Rendu III<sup>e</sup> Congrès de l'Union Internationale Végétarienne (Congrès Végétarien. Bruxelles. 1909). Bruxelles [1910.] Premier volume.*

From the Editor of *The Theosophist*:

*G. W. de Tunzelmann. A treatise on Electrical Theory and the Problem of the Universe. London. 1910.*

*M. Hume. Psychism. London and Felling-on-Tyne. n. d.*

*Belliméo. Within the Holy of Holies, or Attitudes of Attainment. London, Chicago. n. d.*

*Thomas Jay Hudson. The Law of Psychic Phenomena. Twelfth impression. London, Chicago. 1910.*

*Samuel McComb. The Power of Self-suggestion. London. 1910. (Rider's Mind and Body Handbooks.)*

*A. T. Schofield. How to keep Fit. An unconventional manual. London. 1910.*

(Rider's Mind and Body Handbooks.)

*Albert Churchward. The Signs and Symbols of Primordial Man. London, New York. 1910.*

*Marian Cox. The Crowds and the Veiled Woman. New York and London. 1910.*

*Will Levington Comfort. Routledge Rides Alone. Philadelphia and London. 1910.*

*Franz Kleinshrod. The Inherent Law of Life. Translated from the German and edited by Louise C. Appel. London. 1910.*

*Powis Hault. A Dictionary of Theosophical Terms. London. 1910.*

*Mrs. Havelock Ellis. Three Modern Seers. London. [1910].*

*Henry Steel Olcott. Old Diary Leaves. Fourth Series, 1887—1892. London. 1910.*

*Annie Besant. Shri Ram-Chandra. (Hindūstāni translation.) Haiderabad. 1909.*

*Maharajah Sawai Pratap Sinha Deo of Jaipur. Sangit Sar. Part I. Swaradhyaya. Poona. 1910.*

ADYAR }  
10th November, 1910 }

JOHAN VAN MANEN

The Headquarters of the - -

Theosophical Society at Adyar

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