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**THEOSOPHIST**

A MAGAZINE OF

Brotherhood, Oriental Philosophy,

Art, Literature and Occultism

EDITED BY

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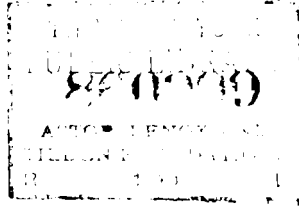
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# THE THEOSOPHIST

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## ON THE WATCH-TOWER

**A**NOTHER year of our Magazine begins with this number, and we can face it with calm and quiet hearts despite the turmoil of the outer world. For "we know in whom we have believed". And to all of you, my readers, I would send the message sent by me to Theosophical workers for Oct. 1 :

Be firm, be strong, be self-controlled ; your feet are on the Rock of Ages, and beyond the drifting clouds there shines the STAR.

The tremendous struggle between Liberty and Autocracy is still raging, but on every front the hosts of Liberty are pressing back the foe. We of the Theosophical Society have paid heavy toll ; from Britain, from France, from Belgium, from Italy, from Australia, from New Zealand, from America, our men have answered to the call and have died in their obedience to it. For them, verily, it is very well, for they have so quickened their evolution by their willing sacrifice that they will return to us to help in the welcome to the World-Teacher, in the building of the greater civilisation which will be the outcome of the War. And with those whose lives on earth are shadowed by their passing, it is also very well. Sharers in the sacrifice, they shall also be sharers in

the splendid work to come ; for it is as true now as of old, that they who "sow in tears shall reap in joy".

\* \* \*

Let us, in the coming year, strive to keep our aspirations high, and to endure patiently all that may come, knowing that the end is sure, and that Love and Justice rule the world. It is quaint that the years of this magazine and of its present Editor coincide, and that October 1st marks for each the entrance into a New Year of mortal life. Seventy-one years lie behind the Editor, years of struggle after the brief, bright years of youth ; but the Ideals embraced on my entrance into public life in 1874 are with me still: TRUTH, as the Ideal to pursue ; LIBERTY, as the Ideal for which to struggle ; SERVICE, as the Ideal to which action should be consecrate. I cannot change them ; I cannot better them. So I must enter this seventy-second year with them, and strive for them to the end.

\* \* \*

A fine testimony to the worth of our Herbert Whyte came to his wife with the Military Cross awarded to him. It runs:

WAR OFFICE 1918

LIEUTENANT GEORGE HERBERT WHYTE

*2/18 Bn. London Regiment*

Near Jerusalem on the night of the 7/8th December 1917, whilst acting as Company Commander, led his Company with conspicuous skill and gallantry.

The capture of the first Objective in the face of heavy machine gun fire was chiefly due to his determination and skilful leadership. Quickly grasping the situation, he at once pushed on to his second Objective, the capture of which was again chiefly due to his initiative and dash.

Throughout a somewhat difficult night operation he displayed soldierly qualities of a high order and set a splendid example to his men.

When we remember Herbert Whyte from the time that he joined the Theosophical Society as a lad, coming to Avenue Road with his mother, gentle, quiet, unassuming, always faithful, always ready to do aught that needed doing—from addressing envelopes to the responsible work of the

Theosophical Publishing Society, the organising of huge London meetings, the founding and guiding of the Order of the Knights of the Round Table—we realise that the steadfast doing, as duty, of the work that comes to hand is the path that may bring him who treads it to the opportunity of sudden leadership and heroism at a supreme moment, evoking the Man as he is ever seen by the eyes that pierce through the visible to the invisible. But the Man does not always earn the opportunity, as did Herbert Whyte, of manifesting to the world as he truly is.

\* \* \*

From Cairo comes a message from the Convention of the Theosophical Society in Egypt; the Convention was held in Alexandria, dear to many for the memory of Hypatia, and sends its "greetings to the President and Society," through its Secretary Signor Veronesi. The Egyptian is our twentieth National Society—our readers will remember that we dropped Germany, Austria and Hungary from our roll—and now another National Society has been added, the twenty-first, Denmark with Iceland feeling strong enough to stand alone, apart from Sweden. May the blessing of the Great Ones rest on these—one of which has dropped its own root into the ground, from the Scandinavian Branch of our Theosophical Banyan Tree—and the other is a new offshoot from the trunk.

\* \* \*

One of our American members, Mrs. Georgina Jones Walton, has dramatised Sir Edwin Arnold's poem, *The Light of Asia*, and it has been produced at Krotona, the Headquarters of the T.S. in America, and has proved a remarkable success. Krotona Stadium, in which the drama was enacted, seats 850 persons, and every seat was taken on the opening night, when the seats were sold at from Rs. 3 to Rs. 9 for the benefit of the Red Cross Fund. The title-rôle was played by Mr. Walter Hampden, said to be regarded in New York "as the greatest of contemporary Hamlets". A newspaper account says:

He it was who originally created the role of Manson, the Bishop of Benares, in *The Servant in the House*. He is an actor of poetic

sympathy, and his Siddartha never fails the human note. He has made it a memorable creation.

The same paper speaks of the first of the three weeks' presentation of the drama at Krotona, as "a noble and altogether beautiful performance," and tells of a young Hindū, S. N. Guha, who acted as director, as

an artist of the first quality as well as a profound student. It is seldom, indeed, that a period play or pageant of this length can be presented without a single violation of the exact atmosphere and setting. Its effectiveness is all the more appreciated for the fact that it is never intrusive.

With a cast of more than eighty persons, the pageant moves before the eyes in a reasonable time and in a series of pictures that are at once sumptuous and simple, nor is the conception without abundant action and super-dramatic quality.

Elevating a comparatively small part to noble proportions, H. Ellis Reed creates the role of Devadatta, Siddartha's envious cousin. Mr. Reed is a fine Shakespearean actor and a resident of Los Angeles. His performance adds strength and heartiness to the production.

Anything more beautiful or richer than the third episode of Part 1, wherein Siddartha's Pleasure Palace is shown, has never been staged in Los Angeles, and not to see it would be to miss a distinct stage triumph.

It further remarks :

Krotona was designed by Frank Meade, a famous New York architect, who refused ever to build a New York skyscraper at any price, but who was willing to design lovely homes anywhere in America, which would cost less to build than he used to charge as a fee for drawings of business blocks. . . He has made Krotona a place of dreams.

Aside from anything and everything that the Theosophical Society stands for and that Buddhism may mean as a religion, "The Light of Asia" is a remarkable out-of-door performance of fine dramatic values.

---

The drama was worthily staged at a cost of Rs. 36,000—apart from the gifts noted below—by Mrs. York Stevenson of Philadelphia, and it was she who secured Mr. Walter Hampden, and also helped Mr. Guha in the direction. Mrs. Walton's dramatisation is spoken of as

a remarkable and gratifying version of Sir Edwin Arnold's dramatic and irresistible poem. . . .

She is to be congratulated on having preserved the high literary quality of the inspired poem throughout the dramatisation.

The thought of the presentation on the stage of a drama in which the Lord Buddha is the central Figure at first gave one rather a shock, as would a drama with the Christ in the title-rôle. But the performance seems to have aroused nothing but reverent admiration, and to have produced an effect altogether beautiful, thanks to the feelings which inspired the whole. It was the realisation of a long brooded-over hope of Mr. A. P. Warrington, the General Secretary of the T.S. in America. A letter tells of the spirit in which the drama was acted, and explains the atmosphere of the performance :

I wish you might have looked in upon the preparation for the Drama at the Ternary, where we designed and made all the costumes. Mr. Hanchett's apartments were turned into what would remind one of an Oriental Bazar, filled with radiant fabrics of glorious colours and sparkling jewels, which were woven into glorious costumes by the deft fingers of the workers, Mr. Hanchett having charge, Mrs. Stephenson and Mr. Guha designing all the costumes. It has all been a sacrificing spirit of love. The Hampdens gave up engagements for the summer which would have given them thousands of dollars—giving their services for Krotona—Ruth St. Denis also giving her service and Charles Cadmar composing the music ; most of the serving was done by the Krotonians. The beautiful Stadium, built through Mrs. Stephenson's generosity, which will seat 850, the beauty of the Ternary and its gardens, and the special lighting, added much to the enchantment of the play. For over two months before we commenced to work there, seven of us had a special meditation on the Buddha, to try and purify and prepare the conditions for the play, making a channel, the best we knew how. I attended most of the rehearsals, and it seemed to me that we recognised something unusual. Many spoke, after the performance and during it, at different points, of the outpouring that took place.

It was fitting that such a drama should have had such preparation.

\* \* \*

Our readers may like to see the programme of the drama :

#### PROLOGUE

Time : About 586 B. C.  
Place : Northern India

## SCENE 1

The spheres where sit the four Regents who rule our world ; and the zone above the Himālayas, where the Boḍhisatva—the Buḍḍha-to-be—is waiting for rebirth, attended by the Devas (the angels of the Eastern religion).

## SCENE 2

Lumbini Garden (Birthplace of the Buḍḍha)

## PART ONE

## EPISODE I

Palace Garden of Kapilavaṣṭu (sixteen years later)

## EPISODE II

The same—a few days later

## EPISODE III

Siḍḍhartha's Pleasure Palace (thirteen years later)

INTERMISSION TEN MINUTES. TEA WILL BE SERVED IN THE GARDEN

## PART TWO

## EPISODE I

Near Uruvela, the present Buḍḍha Gaya (some months later)

## EPISODE II, SCENE 1

The same (some months later)

## SCENE 2

Under the Bodhi tree, or Tree of Wisdom (that evening)

## EPISODE III

Outside the walls of Kapilavaṣṭu (about eighteen months later)

## EPILOGUE

In the Sala Grove at Kusinagara (forty-five years later)

\* \* \*

Krotona has a permanent Institute, in which courses of lectures are given on philosophy and Science, Art and Religion, and the relations of these to Theosophical teachings are pointed out. For instance, two courses of five lectures each, by Dr. F. Finch Strong, treated of :

Electro-physics and Vibration, correlating the latest deductions of Modern Physics with the Physics of *The Secret Doctrine* and of later Theosophical works ; illustrated with laboratory experiments.

Chemistry. Brief review of the modern conceptions of matter. The genesis of the elements and the electron theory, correlating Occult Chemistry with deductions from the latest laboratory research.

We heartily congratulate the T. S. in America on all this useful work.

\* \* \*

Good news comes from Australia. The Sydney T. S. Lodge has a membership of over 500, besides a large list of Associates. The classes for enquirers and students are crowded, and the Sunday evening meetings attract large audiences. The three movements there, which I commended to the special service of our members—the Educational, the Co-Masonic and the Old Catholic Church—are growing beyond expectation. £7,000 were needed and supplied to extend the educational accommodation. A church, “one of the old landmarks of Sydney, a fine-looking pile in stone, which has the appearance outside of a Cathedral,” has been purchased for the Old Catholic Church; and the Co-Masonic Lodge has grown so large that it is found necessary to divide it, creating a daughter Lodge. All this is the response to the strong spiritual impulse that goes out from our good and great Brother, C. W. Leadbeater. We hope to reproduce the picture of the church next month.

\* \* \*

The popular cinema film is beginning to be used in India for the spread of religious and occult teachings. Lately, in Madras, the story of Joan of Arc was shown, with reincarnation and superphysical happenings as *motifs*. In Bombay, the “Birth of Shrī Kṛṣṇa” has been filmed, and some of the effects are really beautiful. It is produced by Mr. Phalke, of the Hindustan Cinema Film Co. In this, the possibilities of the film in showing superphysical figures, etc., are very cleverly utilised, and there are some quite charming pictures of the Bāla Kṛṣṇa playing on His flute, as when Viṣṇu and Lakṣhmi are seated on Ananta, and Viṣṇu declares that He will become incarnate to save the world; the Deva and Devī disappear, and the Child is seen seated on the Serpent, playing his flute, and springs lightly to the outer coil of Ananta, and sits there, swinging one small leg. The audience was hugely delighted. A special invitation performance was given for me, and though I cannot profess to be a connoisseur in films—this was, I think, only the third I have seen—

it struck me as a very attractive performance. My only objection was to the unexpected appearance of an upholstered chair of the 20th century, a chair on which, I feel sure, Kamsa would never have sat.

\* \* \*

I am glad to read of a second lecture by the Rev. C. W. Scott-Moncrieff at Hove, to a large audience. He spoke on "Reincarnation and Immortality," and said :

The great general problem of human life was whether or not it was important and valuable and necessary. If it were—and few could be found to say it was not—why should people get such unequal shares of it, both in quality and quantity? It was no use to answer: "It will all be made up somehow hereafter," or, if that were true, all meaning, value and importance would be taken out of this earth life.

The following admirable summary is given of his argument :

#### THE GREATER SELF WITHIN

The answer given by Reincarnation was that we had not got to take as our true selves our surface souls, our bodies, so constantly changing, and the passing moods of our personalities, but to look within and find there our greater self, which bore the seed of immortality, and which as the result of the discipline of repeated re-embodiment acquired the mastery over soul and body, until finally it was self-poised and secure and strong—master of life and death. This greater self bore with it the memory of its previous experiences, not in the form of conscious, detailed memory, but in conscience and character. Each of us remembered what he had been or done by being what he is, and by being able to do what he is able to do. This was the answer to the problem of the differences and inequalities of human life; some people had been longer at school than others; some were approaching the end of their schooling; some were not far from the beginning. There were no differences or inequalities in life, for, returning again and again, we did in the long run get an equal share in quality and quantity, each life being but a day in the whole school life of the soul. Between each life there was a rest period, during which the experiences of the previous life were brooded over and assimilated. The greater part of our true life was spent within the veil in this manner, and in that period of waiting between one existence and another, in which one more veil between us and reality had been stripped off, we knew our friends far better than we did in our earth lives.

A third lecture was to be given on the following day, so great has been the interest aroused.

---





## THE NEW LEAVEN AT WORK<sup>1</sup>

By H. L. S. WILKINSON

**T**HERE is a great deal of talk now all over the world about reconstruction. What people, however, do not realise, is that that process is already going on unnoticed, like an invisible ferment, in the body of the social organism. That ferment, I fully believe, has been the work of the mighty Beings who have determined to use this War as a means of regeneration for the world, of uprooting and for ever destroying the great social evils which, like the seeds of disease in the human body, conspired to bring about this gigantic inflammation in the body of humanity. Well it is for us that this great regenerative process is under the guidance of such Master Hands, for I fear if it were left to the blundering brains

<sup>1</sup> A lecture delivered at the Kāshī Ṭaṭṭva Sabhā, Theosophical Society, Benares.

who have, with all goodwill but much ignorant and mis-directed energy, organised the might of the British Empire against the foes of freedom and morality, we should have to wait very, very long for our millennium, and probably incur the risk of future wars to finish the uncompleted work of this. What the result of that would be for our poor planet one shudders to contemplate.

I remember in the fateful year 1914 listening to a memorable lecture by Mrs. Besant at the Queen's Hall, London, foretelling the near Coming of a great World Teacher, and showing how terribly the world stood in need of such a great Saviour, owing to the rotten foundations of its civilisation, based on the denial of rights to the helpless masses and the unrestricted power of owners of property and capital. I have often wondered if she knew, then, how imminent this great War was. Little wonder if she did! Anyway, the crowds in London who listened to her lecture must several times have recalled it afterwards. For it was startlingly prophetic. The sacrifice of the nation's man-power and woman-power on the altar of the Moloch of profit was then at its height. Mrs. Besant denounced it in ringing tones, and foretold the coming of a better order of things, the feature of which would be, not the killing out of private enterprise, but the substitution of co-operation for competition as a motive force to direct it. She gave this in dry, general terms, which perhaps many people forgot soon afterwards, but how startlingly has her prophecy since been fulfilled, and is daily being fulfilled before our eyes!

In those days private enterprise was a sort of fetish, something sacrosanct. Ever since Herbert Spencer wrote his essay on the right function of the State and the necessity of private control and private effort, the gospel of competition was looked upon as the cap-stone of the social structure, and Socialists and others who preached against it were laughed out of court. People are now beginning to think differently, and there is scarcely a

business paper or article that does not preach some form of co-operative enterprise, differing only in degree from Socialism. Certainly there are a number of fossilised people, whom the German guns have not awakened, and who are still living like Rip Van Winkle in the pre-War era, and still trotting out the same old Spencerian platitudes about the virtues of competition! Spencer, who began life as a railway engineer, wrote his essay in the days when railway enterprise was first started and was booming. Had he lived to see the decrepit condition of most English railways when the War broke out and Sir Eric Geddes started to galvanise them into life, I doubt if his faith would have survived.

Some of the revelations of railway management in pre-War days in England are incredible. Some enterprising person (a Mr. Murray) wrote a book on the subject which sounded like *Alice in Wonderland*, but such was the power of private vested interests, that no one would give him a hearing—until Mr. Geddes came, with orders to take over all the railways on behalf of Government and organise them for military needs. Then several startling things were found. It was found that a train-load of war material could only be got to proceed from Liverpool to Dover or Southampton at the rate of a canal-barge drawn by a decrepit cart-horse. It was also found that more than half the wagons were owned by private firms, who took their own time about loading and unloading them, let them lie empty for weeks and months on sidings, cumbering up stations, and allowed them to get in the way and dawdle about, to the hindering of traffic and of the earning capacity of the railway. Some of these precious wagons *never moved at all*, and acres of valuable ground, on which rent had to be paid, were occupied by sidings built to accommodate them. An empty wagon, or a full wagon which does not move, or moves too slowly, is a dead loss to a railway. And yet people wondered why the railways did not pay. And meanwhile

the farmers complained that the railways were no use, because of the prohibitive freights they charged—these freights being the direct consequence of unprofitable and idle wagons. Stories were even told of wagons which were built without ever being *intended* to move. Some powerful firm had the contract for building them, and literally *forced* the railway to take a certain number every year whether they wanted them or not! And when Mr. Geddes (as he was then) attempted to pool all these miscellaneous wagons, taking them out of the hands of the owners, he found they were of all shapes and patterns, and could not be used for carrying one common material, such as coal, rails, guns, and so on; they could not be standardised and made generally useful.

The stock argument of the private enterprise advocate is that competition ensures a fair field and no favour, and gives the public the best value for its money, while at the same time compelling good management and reduction of waste, in order to ensure profits. But in England private control resulted in the exact opposite of this. The vested interests of private firms, the cut-throat competition of rival railways which were built regardless of requirements—all this, together with the somnolence of highly paid and venerable directors, produced a state of congestion, waste, and inefficiency without a parallel anywhere else in the world. Certainly, third class passengers were able to travel on luxurious upholstery from London to Scotland, were given a choice of three different routes and fed lavishly in sumptuous dining cars on the way! Certainly, too, they had unlimited luggage carried from their lodging in London to their lodging at the seaside for sixpence a package. But this was done at a dead loss to the railway, and the passengers could have done without half the luxury and accommodation, and could have afforded to pay more for the service.

Railways built that were not needed; trains run that were not necessary, simply to bid for public favour; wagons

dawdling along, no one knew whence or whither, or else lost and stuck on a maze of sidings ; shunting mileage that would have made an Indian traffic manager think thoughts that lie too deep for tears or profanity : such were the features of British railway management in the good old days of competition before the War. Needless to say that now, when John Bull has to pay the piper, he calls a very different tune !

A fair field and no favour is the very thing that can *not* be obtained, given unrestricted competition and the almost unlimited power of capital. The battle goes to the strong ; the weak have to be content with what crumbs they can pick up, and the public is fooled and cheated over and over again, while good management becomes a vain dream.

One would have thought, too, that with these sluggish and inefficient railways, some sort of order or plan would have been adopted for the transport of national merchandise such as coal. One would imagine that some Government official would have organised the coal traffic in such a way as to deal with it economically and expeditiously. But no, this was nobody's business ! Coal travelled about at its own sweet will over the country, doing journeys of hundreds of miles where one short journey of a few miles would have sufficed—all at the beck and call of Tom, Dick and Harry. Coal was wanted, say, for a town called A. Instead of some controlling official ascertaining what A's total requirements were for a certain period, every petty merchant at A ordered coal on his own account, and the result was that while A obtained coal from B, B at the same time bought it from A ! Coal would often travel round two sides of an elongated triangle, going from A to B, and B to C, instead of making a short journey from A to C. If this valuable material had travelled everywhere free of cost, it could not have travelled more unscientifically, and with greater waste and congestion and disorder.

I have heard it stated that the waste caused by sheer disorder and inefficiency on the railways in pre-War days amounted to something in the neighbourhood of a hundred million pounds annually! Think of all this waste, and think of the same waste in the money spent on drink, on useless advertising, on useless duplicating and multiplying articles like soap, hair-washes, etc., and one soon begins to see how the drastic purge of this War will benefit the Nation. The subject of waste is so vast that no one has yet tackled it. Waste seems to have had practically no limits under the old régime, which our paṇḍiṭs tell us was so economical and so efficient.

Curiously enough, this subject of waste seemed to be dawning on the brains of some leading economists just before the War broke out. A book called *Poverty and Waste*, by Hartley Withers, was reviewed in *The Pioneer*, so far as I remember, early in 1914. It proved conclusively that the poverty of the working classes in England was caused by the production of unnecessary articles and articles of luxury demanded by rich people, which, as the producing power of the Nation was limited, operated to exclude articles of use and necessity for the poor; and that every time, for instance, a rich man bought a motor-car simply for his own amusement, or a fashionable lady bought expensive dresses, many poor people had to go without boots and shoes in consequence. In pre-War days, no one recognised this at all. We all thought our money was our own to do what we liked with, and that it did not signify to anybody else how we spent it, or whether we threw it into the ditch. But the War had not gone on very long before it dawned on most reflective people that this was a disastrous mistake, and that one's private economy matters a good deal to the Nation. It has needed four years of the privation of this siege-warfare to drive the lesson home, and even now it is certainly not learnt by our younger souls,

especially in Anglo-India. But sooner or later we shall perhaps understand the great principle that money must be used co-operatively and goods produced with a view to the use and profit of all, private waste or unproductive expenditure being a social sin. The advertiser who trumpets the virtues of a new and unnecessary soap, and the trade-ring of unscrupulous Paris milliners who make fashionable ladies pirouette in every variety of crazy and freakish attire—all these nightmares of the age of individualism will alike, let us hope, disappear and be forgotten.

The dire necessity of waging this gigantic War with the utmost possible co-ordinated effort and economy of power, has literally *forced* co-operation on the Nation in all sorts of ways. Formerly every railway had its own type of locomotive engine, every steamship company its own type of ship, every rival engineering firm its own steel sections. Now everything is being standardised. We find we cannot produce ships at the rate required to replace losses by submarines unless they are all made to a pattern. Even the Americans found it paid them to *spend a year* experimenting in order to arrive at a universal type of aeroplane motor, before building their gigantic fleet of aeroplanes. They saw that it would be fatal to have any but one type with interchangeable parts, and that this type had to be a type so good that it could not be beaten, or superseded, during the rest of the War. They have at last hit on the type, and now we shall soon have their big fleet of aeroplanes.

Talking of standard ships reminds me of those pre-War monstrosities of luxury, the great transatlantic liners. The new age of standard ships has signed their death warrant, and a great blessing it will be. Those floating hotels of luxury had no adequate provision of boats, of watertight compartments, nor of pumps, and they were little better than death-traps, everything being sacrificed to freight-carrying capacity and profit. I saw it stated in *The Scientific American*

the other day that the rent made in the *Titanic* by the iceberg was so insignificant, that pumps, if there had been any, could have kept the ship afloat with the greatest ease, nor would it have been necessary even to awaken the passengers or interrupt the voyage. What a commentary on the worship of the great god profit!

Once an invention has reached its limit, it should be standardised. Of course there is the opposite danger to be guarded against, of the stifling of individual enterprise and invention. We shall have to discover when to allow freedom and experiment, and when to cry halt and standardise. But the idle vagaries of freakish competition must be put down ruthlessly.

This brings me to the great question of money, the root-question of all. Before anything can be done to get the New Age started and under weigh, we must settle in our own minds what is to be the function of money in the new order. Is money to be abolished? Is interest to be abolished? Are dividends to be abolished? Is the Stock Exchange to be swept away? And if these things are not to happen, on what principles are we to base our buying and selling?

The whole question of the legitimate function of money is extremely interesting, but extremely vague. Dr. Haden Guest once remarked, in a lecture he gave at the London T. S., that Interest was a social evil of the same abominable order as prostitution. I asked him how he could make good such a sweeping assertion, and all he did was to refer me to some Socialist publications, which I read, but which entirely failed to convince me.

Such a sweeping reform as the abolition of interest would, I am afraid, only come to the world at the cost of universal bankruptcy and ruin. When the whole social fabric of Europe and America lies in ruins, when money ceases to retain its value, and anarchy and famine stalk through the land—then



anything is possible ! I cannot believe that Those who hold in Their hands the destinies of the world will permit such a result as the outcome of this War. I believe They intend to bring about certain changes of a sweeping character, without destroying civilisation entirely in the process.

If Humanity is one organism, that organism must have the life-force circulating through it, as blood and vitality circulate through a man's body. On the spiritual plane, this life-force is Love, a spiritual harmony compounded of difference and unity—the One in the many. On the physical plane there must be some analogue to this cementing life-force. Such a material counterpart, to my view, is money. And since the expenditure of Love produces more Love, there is nothing surprising or wrong in the fact that the expenditure of money should breed more money. So far, therefore, from Interest being an abominable evil, it seems to me to be the material counterpart of a divine thing—Love. This is not such a far-fetched or ridiculous analogy as it may appear.

Money is a sort of machine for promoting the exchange of goods, just as a railway is a machine for carrying people about. Any machinery which fulfils a certain need and does certain work, has value by virtue of that particular function. It would be as reasonable to expect railways to carry people about free, as to expect money to be available for trade purposes without interest. Money minus interest is simply dead metal, and might as well not be used. If interest is wrong, then so is all profit, all dividend-earning and, consequently, all trade. We should have to be boarded, clothed and fed like children by a Socialist State. What a barrack-room sort of world ! And think of the "fed-up" and parochial existence it would produce—worse than Anglo-India in Benares even !

You cannot standardise life. Variety is the essence of life. Individuality is a good thing. All that we have to do is to eliminate from the old order its greed and grab and

competition run mad, its doctrine of the sacrosanct individual to whom the whole State must give way, and substitute for it brotherhood and co-operation, and the paramountcy of the State, to whom individuals must, when necessary, give way. We must try and emotionalise and idealise patriotism as a life-force, and cause it to displace some of this hurry-scurry of profit-earning and individualism run mad. Most of our patriotism is at present built upon profit. We shout "God save the King" because "the King," to us, spells "Dividends". We must mix with this natural material desire an ethereal divine antidote, which will transmute it and redeem it, as love transmutes and redeems earthly passion. That antidote is to learn the pride and luxury of *giving*, not of giving indiscriminately, as we give to beggars, not of giving as we give to tax-collectors, but voluntarily giving to the Nation out of pure patriotism.

Of course, before we can learn that, we must have a very different Government from any we have had yet. Our Government must not be a sort of Board of directors for promoting private interests, nor must it be an assembly of hypocrites who profess universal brotherhood, but refuse to apply it when they think the Almighty is looking the other way! None of these things will do. Our Government must be an assembly of pure, earnest, high-souled patriots, with the one idea of service to the whole Nation, as distinct from any part, or class, or creed—the greatest good of the greatest number. We must have a council of Abraham Lincolns, or of President Wilsons, leavened with Annie Besants and Mrs. Pankhursts. We have these people, but alas, always in opposition, always voices crying in the wilderness. We want them now to come to the front and take the helm, and let ignorant and dull people, and mole-eyed Sancho Panzas, take a back seat for at least a hundred years. Then, and not till then, we shall get going.

When is that to be? The outlook seems very unpromising at present. The forces of stupidity, fatuity, complacency and

pretence are everywhere in the ascendant, especially in India. Their strongholds are unassailed. The collapse of the Russian monarchy and the exposure of its rottenness has disturbed the equanimity of autocrats, but their faith in the eternal fitness of the old orders is undiminished. And meanwhile the War goes on and the bill swells, and dividends from it are coming in—in one form or another. But to me, looking below the surface, the future is black with menace.

At the outbreak of War, in the autumn of 1914, the financial panic foretold by Norman Angell actually took place, and for a week all trade was at a standstill in England. The whole fabric of credit evaporated into air. You could not get change for a bank-note. Why? Because bankers and business firms foresaw a mighty deficit which all would sooner or later have to shoulder; foresaw repudiation by Germany of its debts, followed by the collapse and bankruptcy of London creditors; foresaw the gigantic War bill; and, there being no co-operation among them, it became *saute qui peut*, and panic set in. Lloyd George by a flash of genius saw the threatening ruin, and the way to meet it. He pledged the credit of the Government to reinforce that of private banks, and guaranteed that all deficit due to the War would be met out of War funds. In this way he restored confidence, and the Nation breathed again. Since then we have gone along gaily with the aid of pre-War financial methods, *plus* Government credit. Whence does Government *get* its credit? Cannot Government itself go bankrupt? Nobody stops to think of these problems. Government is a sort of rich uncle, a sort of presiding genius or magician, with endless resources by virtue of its taxing powers and its power of issuing post-obits on posterity. We think the powers are unlimited, and so we go along gaily in a fool's paradise. If anyone sounds a note of warning or alarm, the answer at once comes: "Oh! we are all in the same boat." If all the world is to be ruined together, then, somehow, ruin will not matter!

Labour will insist on Capital paying for the War, and will *refuse* to double its output for the benefit of those who have

given nothing for their country. For Labour will argue, and quite truly, that it has already made a free gift to the Nation of those lives whose value, estimated in cash, would not fall far short of the total amount of the War bill. They will claim that these men have sacrificed *their all* without asking for return, and they will insist that Capital must make an equal sacrifice.

It is not difficult to see that the upshot of this will be a social revolution, and the overthrow of Capitalism. I am afraid, therefore, that we must expect such a revolution in the near future. We are apt to point the finger of scorn at Russia, but we have to put our own house in order too.

In no long time we may hope to see many drastic reforms. First, the abolition of the Stock Exchange—a wholly evil institution. Next the fixation by Government of the rate of interest on loans of all kinds, and for all purposes; the standardising of all money, and the fixing for all time of the rates of exchange between countries using different money; the nationalisation of shipping and railways, and of all natural sources of energy or wealth, such as land, water-power, coal mines, electricity, and so on; the nationalisation of all articles subserving the life of the Nation as a whole, such as medicines, poisons, stimulants and war-material, and of all trades of the same kind, such as education, medicine, law and justice, and so on; the restriction and taxation by the State of all profits and dividends in excess of a fixed rate; co-operative banking, co-operative insurance, co-operative engineering, shipbuilding, steel-making, and so on.

All these reforms will come about naturally and easily, once the power of the capitalist is broken, and once the sin of selfishness is exposed, and the duty and beauty of patriotism really seize hold of everybody.

<sup>1</sup> When I use the word co-operative, I mean true co-operation among all those who contribute a share of service in a business, and an equitable division of the profits among each and all, in proportion to the value of his service or contribution, whether in the form of capital, brains and control, or manual work. The workers should be adequately represented at all Board meetings. The word may also include an understanding between rival enterprises with the object of eliminating waste, in which case the industry is placed on a more or less socialistic basis.

I do not say that we shall get rid of capitalism and private enterprise all at once. We shall have to retain all that is good in them, at least for some years. But the evil excesses in them, the enormous and utterly unfair powers accorded to private individuals and firms, will have to be curtailed. The accumulation of money in private hands will have to be severely restricted until, in process of time, people learn that they can be just as rich and prosperous by *giving* to the Nation as by hoarding for themselves ; and that the walls and fences built round property are a mistake. When people realise this, the desire to accumulate for self will gradually vanish.

And how will all this affect India? I am aware that our President, and most Theosophists with her, are fighting first of all and principally for Self-Government for India. Were it not for this, I should be inclined to think that the best way to begin would be to plan a big campaign of industrial development, of co-operative credit on a big scale, and the development of electrical enterprises, steel-making, paper, glass, piece-goods, and a thousand other things which England is now being forced to forego the monopoly of, and which are being picked up by Japan. Co-operative credit alone has enormous possibilities, if it could be pushed all over the country and not adopted in the feeble, spasmodic way it has developed hitherto. There is no limit to the power Indians could attain in this way if they once grasped the idea.

But Mrs. Besant knows what is best to begin with. The fact is, India wants the help of British brains to start these things. She will not *get* that British help under the existing régime ; rather the British capitalists will work against her, and keep her under. There must be true democracy in India before these things can get under weigh, and a fair field be obtained. But Self-Government will only be the beginning of a vast number of reforms, similar in kind to what Britain will embark on ; for the two countries are suffering from virtually the same diseases. The domination of the *bania* and money-lender in India is similar to the grip of the

stock-jobber and speculator in England, and the evils of landlordism are not by any means unknown in India. The grip of the bureaucracy over India is really the same as the grip of the plutocracy over the masses in England. When the latter is broken the former will automatically relax.

Money, like electricity, railways, shipping, coal and the land, is a life-force belonging to the community as a whole, and its circulation must be unrestricted by any private agency. This will mean that the Nation will become its own banker, and possess its own credit, which will be perpetual and constant, and not at the mercy of catastrophes brought about by foolish people or interested parties.

What a potent force for good a Nation so organised will become, is evident to the simplest understanding. The British Empire and America will set the example, which others will follow. International law and morality will then become a simple thing, and war will no longer be an eternal menace. But while class or caste oppression is dominant at home, how can the Nation which harbours this disease cure its neighbours? Just as charity should begin at home, so must the real virtue of which charity is the sham connotation, *viz.*, practical brotherhood and democracy, also begin at home.

The world is now like poor old King Lear, suffering from evils brought about by its wobbly constitution: the divine Spirit urging it one way, the gross resistance of matter dragging it the other. Poor Cordelia, Humanity's youngest born and most divine daughter, has been banished, and her poor old father is being torn in pieces by two other daughters, the fell diseases of his flesh. But, let us hope and believe, Cordelia is returning, at the head of a great, a mighty Army, returning to restore her father's reason and ease his suffering; and the happy ending which Shakespeare would not give his play will, let us hope, come to crown this greatest final staging of the world-old drama. God grant Cordelia may arrive soon.

H. L. S. Wilkinson

## OUR YOUNG PEOPLE OF THE NEW SUB-RACE

By EMMA HUNT

“FROM among the young people there must be some whom the Lord will call for His helpers when He visits this land. Those of you who have the educating of these future helpers—think well of your responsibility,” said Mr. Leadbeater lately, when speaking of the new sub-race forming in Australia and New Zealand.

The following is an attempt to outline some methods which have proved successful with the young people who have come into our Theosophical Movement, and to whom we have to give a Theosophical education.

The one important thing is our attitude towards the child. This attitude might well be expressed in some further words of Mr. Leadbeater's: “They are the most wonderful and delicate things in the world, these souls in child bodies.” If we can keep this thought ever in our minds when working with the young people, we shall never make any serious mistakes in our methods. We should always keep it before us that our work lies, not in giving the child something we possess and that he lacks, but in aiding that soul of much experience to gain control of the new vehicles. Our guardianship is over the vehicles and not over the soul within; we are but helping to make the new garments through which the soul must express itself. Very easily troubled and very sensitive are the children of the new sub-race, and if we are not careful we shall mar the new vehicles so that they will be

scarred for life. Be careful indeed how you deal with them, for it is a very serious thing to harm the life of a young child, and thus hinder the soul's full growth.

Only those who have worked with the young people know the great joy of their friendship and the wonderful trust and loyalty that they give. Happy is the older person who has gained the confidence of the young. Their minds are free and pure and very easily impressed, when they are but lately come from the life of the heaven world. We have to be very pure ourselves, lest we betray the sacred trust reposed in us.

A friend wrote to me lately that he had a grievance against the young people, that they did not take a real interest in the Theosophical teachings, in spite of all the trouble we expended on them. I did not agree with my friend, as I had always found the young people very responsive. It would seem that if this *were* so, the fault must lie with our methods of imparting the knowledge, and not with the young people themselves. The new sub-race children, with their strong wills and highly strung bodies, need very special treatment if we would make our efforts a success; we must adapt ourselves to the growing needs of the time and see that in our Lodges we use the newer methods of education with the young, and so not hold on to the old-fashioned ideas of the past.

In the Lotus Circle, if the children are very young, they will be more successfully taught the truths of Theosophy by stories than by direct teaching. Truths such as reincarnation and karma should be spoken of naturally as facts in nature; their little brains cannot grasp an intellectual presentation of these things, however simply put. We may do injury if we attempt to waken them too soon to an intellectual understanding. If we try to teach them *about* reincarnation, the result will probably be largely a failure. They will understand better if we begin a story to them, as: "Once upon a time, oh ever so long ago, when I used to live in another body in India . . .";



then comes perhaps a simple story that will interest them, and when ending, one may say: "But that was when I used to live in another body a long, long time ago." Many stories may be told in this way, and the little children will become used to the idea without having been actually taught it; they will never remember when the thought first came to them, but will unconsciously grow up with the idea in their minds.

We may take another example. Why strain the little brains to get a conception of the astral plane and of going out of the body at night? Talk to them about dreamland and tell them charming stories about the Wishing-carpet. While they are very young the intellectual conception of the astral plane is of little importance. The important thing is the realisation that there is a life to be lived while the body is asleep at night. Not long ago the writer said to a new little friend whom it was thought might make a good little helper at night, and who clearly could not understand what the astral plane meant: "When you go to sleep to-night you think about me and I will think about you, and we will find each other in dreamland and have a happy time." The little bright eyes smiled an understanding and the little head nodded assent, as though this were a great and mysterious secret. Next time she met the writer she ran up eagerly saying: "I remembered about us in dreamland," and now we often talk about what we do there and she has come to understand that older people often call dreamland "the astral plane".

All our fundamental teachings can be taught to the little ones in this way, but it means many hours of careful thought on the part of the teacher each week, in order that the lesson may be well thought out. It is love, devotion, and infinite patience, that are the qualities of the true teacher. That is why these are the chief characteristics of those who come along the line of the teaching Ray. To help these little children is such beautiful work, but it can be well done only by

those whose deep wish it is to aid them. Wonder is a marvellous factor in the life of the quite young child ; observe this fact and then use it well, making him wonder about the greater things of life. Thus will his whole future be altered, for the seeds of the Divine Wisdom will have taken root within him in the early years.

When the nature of the child is understood, one learns what a fatal mistake it is to repress the outflow of energy ; this is hampering the child's evolution. By careful guidance he should be taught to control that energy himself and to express it along right lines. Why should a child be expected to be always a pattern of goodness? We weary the children's lives by everlastingly troubling them about things that are of very little consequence. "What a troublesome child!" a member remarks, when a little boy amuses himself by jumping off the chairs on to the floor after a lecture in one of our halls. "Perhaps, dear, it would be better not to do that," remarks another and wiser member, who feels that though he is making a noise, it is still not a very heinous sin. A still wiser member remarks: "Here, little man, come and help me to collect these books"; she realises that he has been sitting still for over an hour and that the little body needs to be active. The trouble is that most grown-up people are too occupied with their own affairs to give the constant attention that a child requires.

There was a little girl of four years, who replied in answer to her mother's remark that God would not love her if she were naughty: "Oh, yes, He will, mother dear, because I asked Him and He said that He liked me a wee little bit wicked." One feels inclined to remark: "Out of the mouths of babes and sucklings. . . ." Make a friend of the child and get him to co-operate with you, and do not attempt to enforce obedience without there being any understanding in his mind about it. It is the growth of his conscience that is the

important thing, and not the little obedience or disobedience. He should learn to do right because there is an inner force that impels him to do so; it is our work so to train him that we waken that inner voice which compels to the highest.

A very valuable practice is to teach a little child to look right into your eyes; get him to do this when he shakes hands with you, and be careful, too, at that moment, that you give the child of your very best. The eyes are the windows of the soul, and we can command the soul in us to greet the soul of the child, and thus give him a touch of the inner life. This little habit will teach him to be truthful, direct and fearless, and it will become a source of strength to him as he grows older. With the little ones we should be as a gardener caring for his flowers; always careful, as he, not to hurt or bruise, always seeking the best means of growth and using the best possible methods; never impatient, never condemning, even when growth is slow. As the gardener seeks no reward save the beauty of the flower when it shall have come to perfection, so shall we seek no reward save the beauty of the soul's growth, which is for the beautifying of the world.

With the older children of the Lotus Circle, and the young folk who are Servants of the Star, and members of the Round Table, we may do a very beautiful work if we can rise to the great occasion. In the world now are many who are coming very near to the Masters, older souls who have given lives of service in the past and who have come into incarnation to help the work of the World Teacher. It may be our priceless privilege to help these a little in the early stages of their growth. It is the most beautiful thing in the world to see some of the young people coming near to the great Masters, with all the wonder and loveliness of it shining out from their eyes. It is indeed the greatest privilege to be able to give a little aid to the reaching of a goal so glorious.

What, then, shall be the training that we shall seek to give these young folk—and there are many such—who aspire to reach the feet of the Master? First, we shall remember that mere goodness will not suffice in those who are to be servants of humanity. They must be good surely, but they must be strong in their goodness. Again, they must be joyful, for the Master wants bright and happy faces to carry His message to the people and to bear witness to the gladness of the life of the disciple. We shall thus teach them to be strong and to be full of joy. Then they must know that much will be expected of them, for they are aspiring to a goal that is not easily won, and which is reached by few in comparison with the many millions of humanity. Great opportunities mean great responsibilities, and from those to whom much is given much is required.

Though ever tender, we shall not fail to help them to see where their weakness lies, in order that they may eradicate from the character all that builds a barrier between themselves and the Master they long to find. We shall aim at making them self-reliant, throwing them back upon themselves and not always solving their difficulties for them. We must teach them that the feet of the Master are reached only by those who have dedicated the whole life for service; that discipleship means the turning outwards of all the energies for the helping of other people. The whole life of the personality must expand that it may be a channel of His perfect love in the world. One of the great Masters lately said: “The aspirant *must* forget self altogether; for him who can do that our ranks will quickly open.” The young aspirants must be helped to an understanding of what this means. It can be best taught them by our own example. A disciple lately wrote to one whose great longing it was to reach the feet of the Master: “Give every moment of the day that you can to unselfish service; holding the main idea that it matters

less where you really are than that you should be using well the powers and opportunities you already have. In other words, long for probation, but rather for the sake of the opportunity it gives to help others better, than because it would be nice to be on probation and to feel the bliss of the Master's love." This is what we must try to teach the young people who also aspire.

As we thus work we shall call out all the love and the power that is in them, fanning it into a strong flame, until gradually they will grow full of spiritual power and be of true service to the Master. Capacity, they must understand, is a very necessary qualification, for no matter how much they may long to serve, they must have some capacity to offer as service. As these things are real to us, so shall we succeed in making them real to the young people; we may help them by telling them of our own difficulties and thus making them feel that though the ages of our bodies may be different, we are, nevertheless, all aiming at the same goal.

In the moments of our own nearness to the Master we should remember these young people we are striving to help, and lift them in thought to the Master's feet, asking His blessing on their young lives. Thus will they feel His peace, and the light in their hearts will glow with a greater radiance. It is only when we have a little of the Master's life flowing through us that we can aid others in their growth, so we must seek ever to make these things more real in our own lives. It is not what we say that will count with our young friends, but rather what we *are*. Much may be done by wrapping them round with the love of the Master while they are chatting away to us, feeling as we do it that it is His love which is raying out upon them. There is no surer way of helping them. It has a very marked effect.

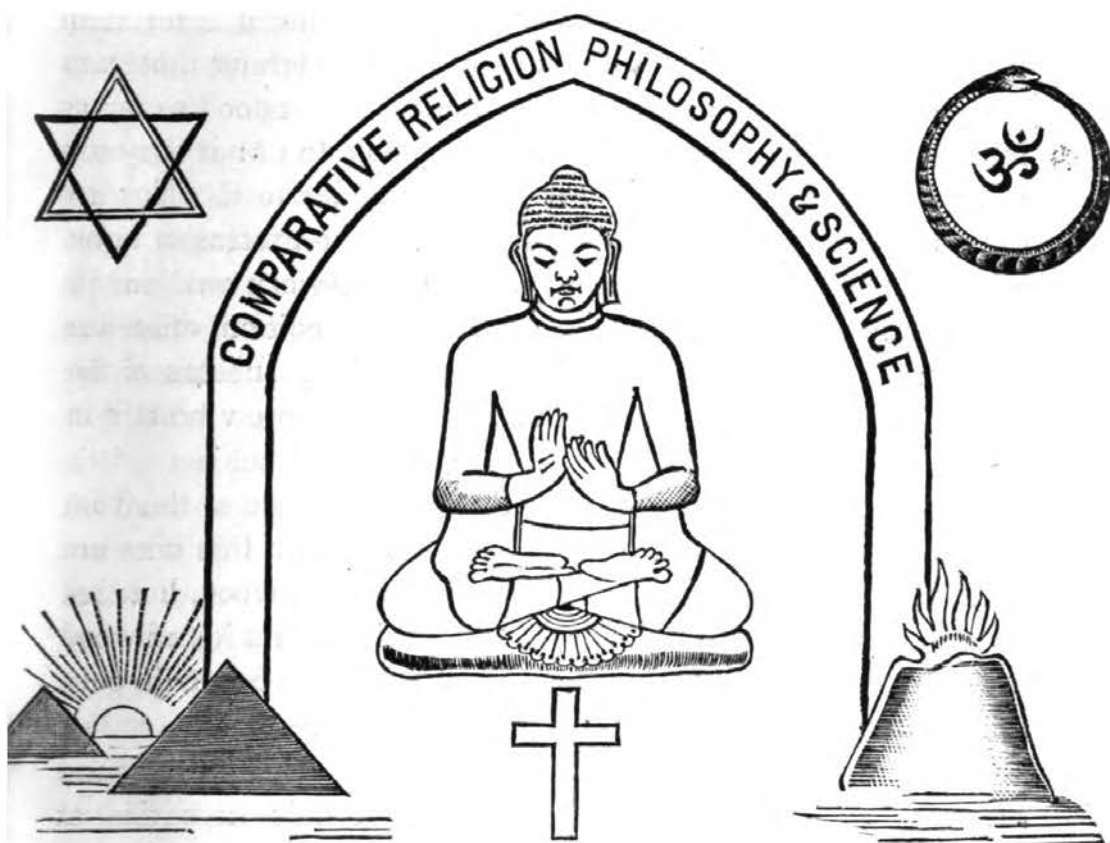
Then, lastly, when they love us—as love us they will—we must watch unceasingly and see that we always make the

highest possible use of that love. We must remember that, dear though their love may be to us, and happy though it may make us, yet they belong to the Master, and that it is for Him that we are doing the work and not for anything that may come to us of love. We can turn their love in upon ourselves or we can use it to help them nearer to the Master's feet, teaching them to turn their wealth of affection to Him; pointing them ever upwards to the highest goal. Sometimes, when we are alone with one of these young aspirants, we can together turn our thoughts to the Master and together offer our lives to His service. Thus will the peace and blessing of the Master fall on the youth or maiden, who will know what it is to feel His presence.

As we make our own lives pure and unselfish, so shall we be able to be of ever greater use to these young folk who are to serve the great World Teacher when He comes; it is our responsibility and our privilege. We shall faithfully fulfil our task only if we learn to love them for the Master's sake, gain their confidence and trust, and draw them ever nearer to the heart of things, remembering always that: "Not for the sake of the child is the child dear, but for the sake of the Self is the child dear."

Emma Hunt

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## MATTER AND CONSCIOUSNESS<sup>1</sup>

ACCORDING TO THE SHĀKTA ĀGAMA

By SIR JOHN WOODROFFE

**T**HE subject of my lecture to-day is Consciousness or Chit, and Matter or Unconsciousness, that is, Achit; the unchanging formlessness and the changing forms. According to Shākta Advaitavāda we are Consciousness-Unconsciousness or Chit-Achit; being Chit-Shakti as regards our Antarātmā and the particularised Māyā Shakti as to our material vehicles of

<sup>1</sup> Short summary of address delivered at the Dacca Sahitya Parishat, June, 1916.

mind and body. The reason that I have selected this subject, amongst the many others on which I might have addressed you, is that these two ideas are the key concepts of Indian Philosophy and religion. If they are fully understood, both as to their definition and relations, then all is understood so far as intellect can make such matters intelligible to us; if they are not understood, then nothing is properly understood. Nor are they always understood even by those who profess to know and write on Indian Philosophy. Thus the work on Vedānta of an English Orientalist, now in its second edition, describes Chit as the condition of a stone or other inert substance. A more absurd error it is hard to imagine. Those who talk in this way have not learnt the elements of their subject. It is true that you will find in the Shāstra the state of the Yogī described as being like a log (Kāshtavat). But this does not mean that his consciousness is that of a piece of wood, but that he no more perceives the external world than a log of wood does. He does not do so because he has the Samādhi consciousness that is illumination and true Being itself.

I can to-night only scratch at the surface of a profound subject. To expound it properly would require a series of lectures, and to understand it in its depths, years of thinking thereon. I will look at the matter first from the scientific point of view; secondly state what those concepts mean in themselves; and thirdly show how they are related to one another in the Sāṅkhya and the Māyāvāda and Shaktivāda presentments of Vedānta doctrine. The Shaktivāda, with which I deal to-night, may be found in the Tantras. It has been supposed that the Āgamas arose at the close of the age of the Upanishads. They are Shāstras of the Upāsana Kānda dealing with the worship of Saguna Īshvara. It has been conjectured that they arose partly because of the declining strength of the Vaidika Āchāra and partly because of the increasing number of persons within the Hindu fold who were not competent for the Vaidika



Achāra and for whom some spiritual discipline was necessary. One common feature distinguishes them; namely, their teaching is for all castes and all women. They express the liberal principle that whilst socially differences may exist, the path of religion is open to all, and that spiritual competency and not the external signs of caste determine the position of persons on that path. Īshvara in these Āgamas is worshipped in threefold forms as Vishnu, Shiva, Devī. Therefore the Āgamas or Tantras are threefold: Vaishnava, Shaiva and Shākta, such as the Pancharātra Āgamas of the first group, the Shaiva Siddhānta (with its 28 Tantras), the Nakulisha Pāshupata and the Kashmirian Trika of the second group, and the alleged division into Kaula, Mishra, Sāmaya of the third group. I express no opinion on this last division. I merely refer to this matter in order to explain what I mean by the word Āgama. The Shaktivāda, however, which I contrast with Māyāvāda to-day, is taken from the Shākta Āgama. By Māyāvāda I mean Shangkara's exposition of Vedānta.

Now with reference to the scientific aspect of the subject I shall show you that in three main particulars modern Western physics and psychology support Indian Philosophy. Indeed Mr. Lowes Dickinson, in an acute recent analysis of the state of ideas in India, China and Japan, observes that the Indian form of religion and philosophy is that which most easily accommodates itself to modern Western science. That does not prove it is true until it is established that the conclusions of Western science to which it does conform are true. But the fact is of great importance in countering those who have thought that Eastern ideas were without rational foundation. It is of equal importance to those two classes who either believe in the ideas of India, or in the particular conclusions of science to which I refer. The three points on this head are: firstly, that physicists, by increasing their knowledge of so-called "matter," have been led to doubt its reality and have

dematerialised the atom and with it the entire universe which the various atoms compose. The trinity of matter, ether and electricity, out of which science has hitherto attempted to construct the world, has been reduced to a single element—the ether (which is not scientific “matter”) in a state of motion. According to Sāṅkhya the objective world is composed of the Bhūtas, which derive ultimately from Ākāsha. I do not say that scientific “ether” is Ākāsha, which is a concept belonging to a different train of thought. Moreover the sensible is derived from the supersensible Ākāsha Tanmātra and is not therefore an ultimate. But it is important to note the agreement in this, that both in East and West the various forms of gross matter derive from some single substance which is not “matter”. Matter is *dematerialised*, and the way is made for the Indian concept of Māyā. There is a point at which the mind cannot any longer usefully work outward. Therefore after the Tanmātras the mind is turned within to discover their cause in that Egoism which, reaching forth to the world of enjoyment, produces sensorium, senses, and objects of sensation. That the mind and senses are also material has the support of some forms of Western philosophy, such as that of Herbert Spencer, for he holds that the Universe, whether physical or psychical, is a play of force which, in the case of matter, we experience as object. Mind as such is, he says, as much a “material” organ as the brain and outer sense-organs, though they are differing forms of force.

His affirmation that scientific “matter” is an appearance produced by the play of cosmic force, and that mind itself is a product of the same play, is what Sāṅkhya and Vedānta hold. The way, again, is opened for the concept Māyā. Whilst, however, Spencer and the Agnostic School hold that the Reality behind these phenomena is unknowable, the Vedānta affirms that it is knowable and is Consciousness itself. This is the Self, than which nothing can be more intimately known.

Force is blind. We discover consciousness in the Universe. It is reasonable to suppose that if the first cause is of the nature of either Consciousness or Matter and not of both, it must be of the nature of the former and not of the latter. Unconsciousness or object may be conceived to modify Consciousness, but not to produce Consciousness out of its unconscious self. According to Indian ideas Spirit, which is the cause of the Universe, is pure Consciousness. This is Nishkala Shiva and, as the creator, the great Mother or Devi. The existence of pure Consciousness in the Indian sense has been decried by some thinkers in the West, where generally to its pragmatic eye Consciousness is always particular, having a particular direction and form. It assumes this particularity, however, through Māyā. We must distinguish between Consciousness as such and modes in consciousness. Consciousness is the unity behind all forms of consciousness, whether sensation, emotion, instinct, will or reason. The claim that Consciousness as such exists, can only be verified by spiritual experience. All high mystic experiences, whether in East or West, have been experiences of unity in differing forms and degrees. Even, however, in normal life, as well as in abnormal pathological states, we have occasional stretches of experience in which it becomes almost structureless. Secondly, the discovery of the subliminal consciousness aids Shāstric doctrine in so far as it shows that behind the surface consciousness of which we are ordinarily aware, there is yet another mysterious field in which all its operations grow. It is the Buddhi which here manifests. Well established occult powers and phenomena now generally accepted, such as telepathy, thought-reading, hypnotism and the like, are only explainable on hypotheses which approach more nearly Eastern doctrine than any other theory which has in modern times prevailed in the West. Thirdly, as bearing on this subject

we have now the scientific recognition that from its *materia prima* all forms have evolved; that there is life in all things; and that there are no breaks in nature. There is the same matter and Consciousness throughout. There is unity of life. There is no such thing as "dead" matter. The well known experiences of Dr. Jagadish Bose establish response to stimuli in inorganic matter. What is this response but the indication of the existence of that Sattva Guna which Vedānta and Sāṅkhya affirm to exist in all things, organic or inorganic. It is the play of Chit in this Sattva, so muffled in Tamas as not to be recognisable except by delicate scientific experiment, which appears as the so-called "mechanical" response. Consciousness is here veiled and imprisoned by Tamas. Inorganic matter displays it in the form of that seed or rudiment of sentiency which, enlarging into the simple pulses of feeling of the lowest degrees of organised life, at length emerges in the developed self-conscious sensations of human life. Consciousness is throughout the same. What varies is its wrappings. There is thus a progressive *release* of Consciousness from gross matter through plants and animals to man. This evolution Indian doctrine has taught in its eighty-four lakhs of previous births. According to the Hindu books plants have a dormant consciousness. The Mahābhārata says that plants can see and thus they reach the light. Such power of vision would have been ridiculed not long ago, but Professor Haberlandt, the well known botanist, has established that plants possess an organ of vision in the shape of a convex lens on the upper surface of the leaf. The animal consciousness is greater, but seems to display itself almost entirely in the satisfaction of animal wants. In man we reach the world of ideas, but these are a superstructure on consciousness and not its foundation or basis. It is in this modeless basis that the various modes of consciousness with which we are familiar in our waking and dreaming states arise.

The question then arises as to the relation of this principle of Form with Formlessness; the unconscious finite with infinite consciousness. It is noteworthy that in the Thomistic philosophy Matter, like Prakriti, is the particularising or *finitising* principle. By their definition, however, they are opposed. How then can the two be one?

Sāṅkhya denies that they are one, and says they are two separate, independent principles. This Vedānta denies, for it says that there is in fact only one true Reality, though from the empirical, dualistic standpoint there seem to be two. If the question then is asked—is dualism, pluralism, or monism to be accepted?—for the Hindu the answer of Shruti is that it is the last. But apart from this the question is: Does Shruti record a true experience and is it the fact that spiritual experience is monistic or dualistic? The answer is, as we can see from history, that all high mystic experiences are experiences of unity in differing forms and degrees.

The question cannot be decided solely by discussion, but by our conclusion as to the conformity of the particular theory held with spiritual experience. But how can we reconcile the unity of pure consciousness with the plurality of unconscious forms which the world of experience gives us? Vedānta gives various intellectual interpretations, though experience alone can solve this question. Shankara says there is only one Sadvastu, the Brahman. From a transcendental standpoint It *is* and nothing happens. There is in the state of highest experience (Paramātmā) no Īshvara, no creation, no world, no Jīva, no bondage, no liberation. But empirically he must and does admit the world or Māyā, which in its seed is the cosmic Sangskāra, which is the cause of all these notions which from the highest state are rejected. But is it real or unreal? Shankara says it is neither. It cannot be real, for then there would be two Reals. It is not unreal, for the world is an empirical fact—an

experience of its kind—and it proceeds from the Power of Īshvara. In truth it is unexplainable and, as Sāyana says, more wonderful than Chit itself.

But if it is neither Sat nor Asat, then as Māyā it is not the Brahman who is Sat. Does it then exist in Pralaya, and if so how and where? How can unconsciousness exist in pure consciousness? Shankara calls it eternal and says that in Pralaya Māyāsattā is Brahmasattā. At that time Māyā, as the power of the ideating consciousness, and the world, its thought, do not exist; and only the Brahman exists. But if so, how does the next universe arise on the assumption that there is Pralaya and that there is not with Him as Māyā the seed of the future universe? A Bīja of Māyā as Sangskāra, even though Avyakta (not present to Consciousness), is yet by its terms different from consciousness. To all such questionings Shankara would say they are themselves the product of the Māyā of the state in which they are put. This is true, but it is possible to put the matter in a simpler way, against which there are not so many objections as may be laid against Māyāvāda.

It seems to me that Shankara, who combats Sāṅkhya, is still much influenced by its notions, and as a result of his doctrine of Māyā he has laid himself open to the charge that his doctrine is not Shuddha Advaita. His notion of Māyā retains a trace of the Sāṅkhyan notion of separateness, though separateness is in fact denied. In Sāṅkhya, Māyā is the real Creatrix under the illumination of Purusha. We find similar notions in Shankara, who compares Chit to the Ayaskāntamani, and denies all liberty of self-determination in the Brahman which, though itself unchanging, is the cause of change. Jnāna Kriyā is allowed only to Īshvara, a concept which is itself the product of Māyā. To some extent the distinctions made are perhaps a matter of words. To some extent particular notions of the Āgamas are more practical than those of Shankara, who was a transcendentalist.

The Āgama, giving the richest content to the Divine Consciousness, does not deny to it knowledge, but in its supreme aspect any dual knowledge; spiritual experience being likened by the Brihadāranyaka Upanishad to the union of man and wife, in which duality exists as one and there is neither within nor without. It is this union which is the Divine Līlā of Shakti, who is yet all the time one with Her Lord.

The Shākta exposition appears to be both simple and clear. I can only sketch it roughly—having no time for its detail. It is first the purest Advaitavāda. What then does it say? It starts with the Shruti “Sarvam Khalvidam Brahma”. Sarvam=world; Brahman=consciousness or Sachchidānanda; therefore this world is in itself Consciousness.

But we know we are not perfect consciousness. There is an apparent unconsciousness. How then is this explained? The unmanifested Brahman before all the worlds is Nirguna Shiva—the blissful, undual consciousness. This is the static aspect of Shiva. This manifests Shakti, which is the kinetic aspect of Brahman. Shakti and Shaktimān are one; therefore Shiva manifests as Shiva-Shakti, who are one and the same. Therefore Shakti is consciousness.

But Shakti has two aspects (Murtti): *viz.*, Vidyā Shakti or Chit-Shakti, and Avidyā Shakti or Māyā-Shakti. Both, as Shakti, which is the same as Shaktimān, are in themselves conscious. But the difference is that whilst Chit-Shakti is illuminating consciousness, Māyā is a Shakti which veils consciousness to itself and by its wondrous power appears as unconscious. This Māyā-Shakti is consciousness which by its power appears as unconsciousness. This Māyā-Shakti is Triguna Shakti, that is, Shakti composed of the three Gunas. This is Kāmakalā, which is the Trigunātmakavibhūti. These Gunas are therefore at base nothing but Chit-Shakti. There is no necessity for the Māyāvādin's Chidābhāsa, that is,

the reflection of conscious reality on unconscious unreality, as Māyāvāda says. All is real except in the sense that some things endure and are therefore truly real; others pass, and in that sense only are not real. All is Brahman. The Antarātmā in man is the enduring Chit-Shakti. His apparently unconscious vehicles of mind and body are Brahman as Māyā-Shakti, that is, consciousness appearing as unconsciousness by virtue of its inscrutable power. Īshvara is thus the name for Brahman as Shakti which is conjoined Chit-Shakti and Māyā-Shakti.

The Mother Devī is Īshvara considered in His feminine aspect (Īshvari) as the Mother and Nourisher of the world. The Jīva or individual self is an Angsha or fragment of that great Shakti; the difference being that, whilst Īshvara is Māyāvin or the controller of Māyā, Jīva is subject to Māyā. The World-thinker retains His Supreme undual Consciousness even in creation, but His thought, that is, the forms created by His thinking, are bound by His Māyā, that is, the forms with which they identify themselves, until by the power of the Vidyā Shakti in them they are liberated. All is truly Sat—or Brahman. In creation Shiva extends His power, and at Pralaya withdraws it into Himself. In creation Māyā is in itself consciousness which appears as unconsciousness. Before creation it exists as consciousness.

Important practical results follow from the adoption of this view of looking at the world. The latter is the creation of Īshvara. The world is real; being unreal only in the sense that it is a shifting, passing thing, whereas Ātmā as the true Reality endures. Bondage is real, for bondage is Avidyāshakti binding consciousness. Liberation is real; for this is the grace of Vidyāshakti. We are each Centres of Power, and if we would achieve success must, according to this Shāstra, realise ourselves as such, knowing that it is Devatā which thinks and acts in and as us and that we are the Devatā. Our world



enjoyment is His, and liberation is His peaceful nature. The Agamas deal with the development of this Power, which is not to be thought of as something without, but as within our grasp through various forms of Shakti Sādhanā. Being in the world and working through the world, the world itself, in the words of the Kulārṇava Tantra, *becomes the seat of liberation* (Mokshāyate Sangsāra). The Vīra or heroic Sādhaka does not shun the world from fear of it. But he holds it in his grasp and wrests from it its secret. Realising it at length as Consciousness, the world of matter ceases to be an object of desire. Escaping from the unconscious driftings of a humanity which has not yet realised itself, He is the illumined master of himself, whether developing all his powers, or seeking liberation at his will.

John G. Woodroffe

## PLATO, THE BALANCED SOUL

By ALICE E. ADAIR

“**P**LATO, the Balanced Soul” is a phrase borrowed from Emerson, and expresses the impression received of the character of the man, the nature of the ego. Balance is the golden key which opens up the secret treasure-houses of nature, and on higher planes reveals “the means and the way, the first gate and the second, the third, up to the very seventh”. Plato was born 427-429 B.C. into a peculiarly happy environment; his parents were wealthy and of noble lineage, and the place of his birth beautiful in its surroundings. On the one side rose Hymettus, “the sweet-scented haunt of the bee,” and on the other lay the lovely bay of Eleusis. He was noted for the strength and grace of his physique, for his handsome face and noble bearing, and above and beyond all for the exquisite graciousness of his manner and speech. We are told that, had one met him casually, one would have found nothing particularly striking in his behaviour, for his powers were hidden by a great natural modesty, and the strength of his character disguised by an almost feminine gentleness. His childhood and youth passed by in the daily routine of hundreds of others of his class in those luxury-loving days of Greek decadence. In accordance with the spirit of the time he studied painting, music, and poetry in turn, and indeed so in love was he with the last-named, that it seemed at one time as if he would find his soul’s expression in the drama. By some writers he is also said to have seen active service as a soldier.

This, briefly stated, may be regarded as the period of his life given to the training of the physical vehicle, when body and mind were made strong as iron, yet pliant as finely tempered steel, in preparation for the more arduous tasks of manhood. We come next to a period where the development is more strictly mental, and then at last to that which expresses the full flowering of his spiritual life. The conquest of Athens by the Spartans, with all its accompanying sadness, sowed the first seeds of serious thought in his dawning manhood; and the fateful meeting with Socrates induced him to bid farewell for ever to his life of ease and gaiety in a fashion characteristically dramatic.

Now what was the secret of the influence of this simple, ugly old man, over the radiant, gifted and wealthy Athenian, who was then about twenty-seven years of age? What was there in Socrates that so attracted Plato? Schuré says that from birth Plato "appeared to have concluded some mysterious pact with eternity; only things eternal seemed to him to have life, all others were as shadows cast by the realities behind them". It was this sense of the eternal verities which brought him to the feet of one of the greatest of Truth's devotees. Socrates showed to this earnest seeker after ideal beauty the truth he sought; the beauty and harmony which are eternal, transcending all forms; and finding the truth, Plato unreservedly gave himself up to it with all the passion of his artist soul. And thereupon, it is said, wonderful peace and serenity filled his entire being.

For three years he was the pupil of Socrates, and then came the parting from the beloved master, which seems to me to usher in what I have termed the third period of his life, and the spiritual dawn breaks for him. Listen again to Schuré:

The serene spectacle of Socrates dying for the sake of Truth and spending his last hour in conversing on the immortality of the soul, sank deep into Plato's heart. To him it was the most beautiful and holy of mysteries, his first great initiation.

He proved himself an ideal disciple, ever faithful, most nobly discharging his debt to Socrates, sinking his own individuality and giving as through his master's lips the truths he had found by his help. Surely this fact is indication enough that Plato was a disciple of the Great Brotherhood. After the death of Socrates he travelled a very great deal, seeking knowledge wherever there seemed a chance of finding it. In Southern Italy he came into touch with the followers of Pythagoras; then he visited Asia Minor and some say Babylonia, and was initiated at Eleusis and in Egypt. At the end of these wanderings he returned to Athens and founded his famous Academy; but before touching upon that, I would draw your attention to the fact that so far we have been considering a life without any violent or startling changes in it; a life which might have been lived by any cultured man of the world of that period. There is a feeling throughout of quite harmonious and natural growth.

Then we come to the time where he begins to teach; the time of preparation, of absorption, is ended; freely he has received, freely he must give, sowing now that other men may reap the more abundantly.

Let us glance for a moment at the field presented for the sowing, first of all realising in a broad generalisation that the Greeks belonged to the fourth sub-race of the Fifth Root-race. The principles prominent in them would be respectively astral and mental, and we should expect to find a people in whom the emotions would generally be stronger than the pure intellect, and whose development would naturally proceed from without, inwards. It is because of this that in the Golden Age of Greece the art of expressing the beauty of the form side of manifestation reached heights that have never been equalled in history. The form was then worshipped as the vehicle of the indwelling Spirit, and only when this admiration for the form became too accentuated, leading men

to forget the Spirit, was the balance destroyed. The decline of Greece as a nation became a certainty.

We find, then, that at a time when all that had been lovely and gracious in Athenian life lay dead or dying, with superstition rampant, on the one hand, and the Sophists declaring truth and error to be one, on the other; when the philosophers and other men of intellect were unable in the light of their advancing knowledge to accept the crude, materialised form of the national faith presented to them, and yet had to give an outward compliance or suffer at the hands of the ignorant populace; Plato begins to teach—Plato, the Balanced Soul. Surely at no time could such qualification be more essential in a teacher. In such circumstances his heroic figure finds a fit setting at a momentous stage of European history.

Schuré speaks of a very striking incident in Plato's life. We are told that he did not reach the highest stage of initiation as Pythagoras did, but stopped at the third stage, the stage where perfect clearness of intellect is conferred, together with the dominion of the pure intellect over mind and body. Had he gone further on the path towards his own liberation, he would not have been able to undertake the particular work that he wished to do. He preferred to deliver his message to humanity from the plane of pure intellect, lending men wings whereby they might themselves soar to those heavenly regions. This sacrifice is interesting to us as marking one of the milestones on the Path of discipleship.

Turn now to his works and you will find that by the power of his mighty intellect Plato marshalls all the teachings of physics, geometry, metaphysics, ethics, science and the arts, as given out by his predecessors and contemporaries, and builds them into a great whole. So wide is his range of vision, so firm his grasp on details, so grand his realisation of unity, so clear his perception of diversity in that

unity, that "though oft-times his head reaches the stars, yet are his feet ever firmly planted on the earth".

We realise how perfectly his work was done when we find such a thinker as Emerson saying :

There never was such range of speculation, but of Plato come all things that are still written and debated among men of thought. Great havoc makes he among our originalities. Plato is philosophy and philosophy Plato, at once the glory and the shame of mankind, since neither Saxon nor Roman have availed to add any idea to his categories. No wife, no children had he, but the thinkers of all civilised nations are his posterity, and are tinged with his mind. Calvinism is in his *Phaedo*; Christianity is in it. Muhammadanism draws all the philosophy in its handbook of morals from him. Mysticism finds in Plato all its texts. This citizen of a town in Greece is no villager nor patriot. His broad humanity transcends all sectional lines.

He founded his famous Academy as a means of spreading his teachings, borrowing the framework of his system from Pythagoras and also his main ideas, but adding to them the vivifying power of his own peculiar genius, which seems to have resulted from a particularly happy combination of the truly artistic temperament with a perfectly trained mind. This combination enabled him to translate the ideal into terms of the real and to portray the real as the shadow of the Ideal. Again I quote from Emerson :

Art expresses the one or the same by the different. Thought seeks to know Unity in Unity; poetry to show it by variety (that is, always by an object or symbol); Plato keeps two vases, one of æther and one of pigment, at his side, and invariably uses both.

The poet-artist in him makes his hearers dream dreams, and in their dreaming the philosopher in him impresses upon them the reality of his three great concepts: the Good, the Beautiful and the True, emanating from the one centre—God. He leads them gently but surely up a gradual incline from love of the beautiful in form to an appreciation of spiritual beauty and truth; and showing the correspondence of individual with universal principles, he proves to them the immortality of the soul and the unity which is the All. Acknowledging once and for ever for the whole human race

the incomprehensibility of the One Existence, he still stands erect and affirms: "And yet things are knowable." And by sheer intellectual force he breaks the fetters whereby ignorant superstition and sophistic rhetoric would bind all seekers after Truth.

Here are a few of the truths he taught:

1. The laws of reaction which secure instant justice throughout the Universe, instanced specially in the doctrine: "What comes from God to us returns from us to God."

2. Our souls had a subsistence before they were in a human form, were separated from bodies, and possessed intelligence.

3. That the soul reasons best when it is disturbed by nothing belonging to the body, neither by hearing, nor sight, nor pain, nor any pleasure; but subsists in the most eminent degree, itself by itself, bidding farewell to the body, and as much as possible neither communicating nor being in contact with it, and so extends itself towards real being.

4. We can never truly acquire wisdom through the body, for nothing else but the body and its desires causes wars.

5. Those who philosophise rightly, will meditate how to die; and to be dead will be to them, of all men, a thing the least terrible.

6. The philosopher, then, who converseth with that which is beautiful and divine, as far as is possible for man, becomes himself beautiful and divine.

These are distinctly recognisable as the Theosophical teachings relative to karma, pre-existence, the object of concentration and meditation, avidyā the source of evil, the continuity of life, and the power of thought.

Plato's method of instruction is well illustrated in the Fable of the Cave. Like so many other great teachers he loves allegory. This story is probably one of the best known passages of the *Republic*, and seems to crystallise the whole

message of that book—"the everlasting difference that exists between appearances and realities".

The picture is drawn of an underground cave with an opening to the daylight, in which men are living, chained by the neck and legs so that their heads are always turned in one direction, away from that light. Above and behind them is the light of a fire, casting shadows of objects on the wall which faces them. This shadow-show is all they know of the drama of life, and because they know nothing better they are satisfied with it, and interpret any faint echoes of the outside world that may reach them by the light of such limited understanding as it gives them. If relieved of their chains and made to move, they do so unwillingly on account of the pain it causes in their cramped muscles, and when turned towards the true light, they are so dazzled that they can scarcely distinguish the real objects now seen for the first time. They regard the whole experience as a dream and laugh in derision when told it is reality. And though the Guardians of the Cave strive to liberate them, they still cling to their better known and better loved home of illusion. Some few, however, are freed from their shackles, and with difficulty are dragged up the steep incline which leads to the world above, until at last the sunlit heights are reached and they are filled with such joy that one thing only induces them to return to the scene of their former bondage. It is the thought of their companions still imprisoned there; and many of them spend their whole lives trying to persuade these victims of illusion to break their fetters. The cave dwellers generally prefer to be left alone; having no conception of the light, they cannot believe that it exists. Success sometimes, however, crowns the effort of the workers, and in that lies their reward. The meaning of the parable is clear. The Cave represents the physical plane, where only shadows of the divine realities are seen by the artificial light-



of the senses, and the sunlight of truth is hidden from all who will not mount the heights of mental and spiritual life. The philosophers are those who have escaped from the Cave of Illusion, and they return to play the part of teachers and guides to those still in ignorance. All who have grasped the idea of the real in this world of fleeting shadows, all who have caught the fairest glimmering of the everlasting light of Truth, realise the magical message of Plato and know that all else is of minor importance.

Gently but firmly Plato leads his disciples from avidyā towards the light of wisdom, and his leadership is sure. "In reading logarithms," says Emerson, "one is not more secure than in following Plato in his flights. Nothing can be colder than his head when the lightnings of his imagination are playing in the sky."

Idealism has been defined as the fearless affirmation of Divine Truths as revealed from within by the soul questioning itself in its solitude, and Initiation as the realisation of Divine Truths by the soul, the direct vision of the Spirit.

What a priceless gift, then, is this Idealistic philosophy of Plato's; by means of it millions of men who were outside the pale of religious systems and narrow schools, have found the highway to Truth. The divine engineer, as he has been called, has hewn out a road for all time, whereby men may travel towards the Probationary Path that leads to Initiation.

With one other quotation I shall conclude :

The Idealism of Plato's numerous pagan or Christian "sons" appears to us to be the waiting-room, so to speak, of the great Initiation. This explains the immense popularity and the far-reaching influence of Plato's ideas. Their power lies in their esoteric basis. This is the reason the Academy of Athens lasted for centuries and extended into the mighty schools of Alexandria; this is why the first Fathers of the Church paid homage to Plato and why St. Augustine took from him two-thirds of his theology. Two thousand years have passed since he breathed his last sigh beneath the shadow of the Acropolis. Christianity, barbarian invasions, the Middle Ages, had passed over the world. Antiquity, however, was rising again

from her ashes. In Florence the Medicis wished to found an Academy, and summoned a Greek servant, an exile from Constantinople, to organise it. He called it the Platonic Academy. Even in these days, after so many philosophic systems, built one upon another, have crumbled to dust, when science has reduced matter to its final transformations and finds itself face to face with the inexplicable and the invisible, Plato has again returned to us. Ever simple and modest, though radiant with eternal youth, he holds out to us the sacred branch of the Mysteries, the branch of Myrtle<sup>1</sup> and of Cypress,<sup>2</sup> along with the Narcissus,<sup>3</sup> the Soul-flower which promises divine rebirth in a new Eleusis.

Alice E. Adair

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<sup>1</sup> Myrtle. Sacred to Venus, symbol of youth and beauty.

<sup>2</sup> Cypress. Supposed by the ancients to be indestructible.

<sup>3</sup> Narcissus. The soul falls in love with its own reflection; after the death of Narcissus, in the myth, the flower springs up.

## THE GRAMMAR OF KARMA<sup>1</sup>

By PETER DE ABREW

THE subject of this paper might sound pretentious, but really it is not so. When dealing with a Law—for Karma is a Law—which covers a large field of concepts bearing relationship to life and its activities, a digest of such a law, and its connection between thoughts, words and deeds, needs, I venture to think, such a title as “The Grammar of Karma”.

This law of karma was enunciated by Eastern Sages in hoary antiquity, and it has since that time been regarded and accepted as a law by Hindūs and Buddhists. Their faith in it, and in the Sages who proclaimed that law, has remained unshaken up to now. Besides, there are many other peoples, living in the West as well as in the East, who also believe in the working of this law. Their number may not be many, since they have only become converts by studying publications of the Theosophical Society and translations made by Western scholars of Oriental philosophies. These people accept the law as a feasible solution of the inequalities of life.

It is interesting to note that this law of karma suggests in its working a continuity of life. It is the law of cause and effect, and it underlies all thoughts, words and deeds; an inexorable law which cannot be propitiated or moved by supplication, nor will a forgiveness of sins be conceded in its application. It will take its unerring course, and thus keep in

<sup>1</sup> A paper read before the Hope Lodge, T. S., Colombo.

harmony and adjustment nature's balance of work in the pilgrimage of life. Good causes will result in good effects and evil will produce evil.

Eastern Sages have emphasised the absolute necessity of a knowledge of this law for the guidance of life by its free agent, man. It is for him to choose good or evil. They have gone further in enumerating what is right and what is wrong, what is real and what is unreal, for the conduct of life. The continuity of life, suffering and its causes, the way to get rid of such causes—moral, etc.—need not be discussed here; suffice this passing notice, which has a bearing on the subject of the Law of Karma.

Before concluding these introductory remarks, it might be mentioned that this Grammar of the Law of the Karma is a very feeble digest in English, which has been compiled from notes taken down during "talks" with a Buddhist monk, saintly in vocation and erudite in scholarship. Our talks were in Sinhalese, and the writer is conscious of mistakes which have crept into this essay owing to that very difficult process of translating a philosophic theme into a language which is not his own. Indulgence is therefore craved, not only on account of this language difficulty, but also for a student, who has not been trained to write philosophic disquisitions and who has not studied philosophy, venturing to attempt even to transcribe notes on a very abstruse subject.

As a fruit presupposes a tree which produced the fruit, or as it suggests a blossom, a bud, and finally a tree, so does an effect presuppose a cause. And Karma, being the law of cause and effect as applied to life, gives a basis for conceiving of not one life for an individual but many lives without limitation. Or, to put it another way, as far as human thought could travel in space, which is illimitable to our imagination, so far would the life of an individual continue to go round the wheel of births, from one incarnation to another.

Karma is divided into three main sections, corresponding to the three principal stages of the pilgrimage of a soul (Ātmā) on earth, which are Birth, Life-Career, Death. There is, therefore, (1) the Karma attached to birth, which is called Janaka Karma, (2) Karma attached to the career of Life, or Pravṛṭti Karma, and (3) the Karma attached to Death, or Uppachchéḍeka Karma. The life of a man, therefore, is thus covered by these three Karmas. It is now our purpose to enquire into the cause of these three stages (Birth, Life-Career, and Death) in the pilgrimage of the soul, which are definite results of the working of Karma.

The cause that brought about birth was due to the functioning of two pre-existing factors, which are called (a) Ḍravvaya, or substance or matter, (b) A-Ḍravvaya or non-matter. It will be noted that the distinction here is very finely put by Eastern Sages. A-Ḍravvaya, or non-matter, is called Nāma-Ḍharma, that is, a concept with a name but without form (Rūpa); the name-side is also finely put in contradistinction to Ḍravvaya—matter, and A-Ḍravvaya—without matter. The nearest English word equivalent to A-Ḍravvaya, I think, is Spirit. Therefore Spirit functioning in matter produces a birth which is due to Janaka Karma.

The second cause of these three main divisions covers the life-period or career of the individual between birth and death. Its helper is Janaka Karma or the birth-cause either for good or evil, and every incident connected with the life period is traced to a cause in a previous birth. Its unfinished Karma plays an important part here, as in the case of accidents or physical pains and injuries in this life, and thus adjusts the balance in the law of life, giving the sufferer the only rational consolation—that he has deserved it for some cruelty, injury or pain inflicted on somebody in his preceding life and is now adjusting nature's claims and making a clean balance-sheet. Thoughts, words and actions, deliberately

generated, uttered and performed in one life, have their desired results in the next, carrying along with them their painful or pleasurable intents in the fruition of Pravṛṭti Karma.

The Karma which brings about death is the complement of the second Karma, just mentioned above. Death Karma is due to acts performed in previous births, such as destruction of life, directly or indirectly causing the death of any living thing, refusing or causing to refuse to maintain a life, refusing or causing to refuse food to maintain a life, etc. Its workings are manifold; they are all directed to causes which bring about destruction or non-support of life. These acts performed in a previous life are the causes which help the fruition of death karma. The question might be asked: "If, when walking, some animal, such as an insect, be unconsciously trodden upon and killed, will such an act help the accumulation of death karma? The reply is found in this illustration. In a handful of grain there will be found barren and fruitful seeds; an unconscious act, such as treading on an insect and destroying its life, is a barren kârmic seed. It will neither accumulate nor fructify.

Birth, life-career and death being now postulated, with birth and death as the two outstanding posts of life-career, we have the life of the individual as the field to work in and produce Kusala and A-Kusala Karma, or meritorious and non-meritorious karma.

We shall now consider for a moment two very important subjects in this section of the Grammar; they are: (A) the division of the time-period of the fruition of Karma, and (B) the method of such fruition.

The period of fruition of Karma is divided into four stages. They are:

1. Dittadhamma Vedeniya, or Karma performed in one life and its results bearing fruit in that very same life.

2. Upapagga-Vedeniya, or Karma performed in one life and its results bearing fruit in the life just succeeding it.
3. Aparapariya-Vedeniya, or Karma performed in one life and its results bearing fruit in any succeeding lives, without limitation as to time. In the first two periods there is a time limit.
4. Ahosikamma, or Karma which has no time to bear fruits or results. This period applies to Arahats, Rṣhis, etc., who are on the threshold of Nirvāṇa.

The method of fruition of Karma may be thus explained: the Samsāra or the Wheel of Life moving in consciousness, a ripple is caused in that consciousness by either perception or contact. A void is thus created, and it is immediately filled up, as is natural, by something else, *i.e.*, by the thought produced by the perception or contact. After discrimination that thought is then fixed in the mind. This is the *first* act in the method of fruition of Karma. The next stage of its growth in the field of Karma is to fertilise it with the power of the will, and the thought produces a word or a concept for an action. This fruit is then matured with the help of good or bad intentions and it acts. Lastly there remains the net result or effect of a cause now fully developed. It began with a ripple in the consciousness, and by gradual stages of maturing it ends in kārmic deed.

The order in time in the operation of karma is the next point we shall consider, or what sorts of karma are the first to take effect in the pilgrimage of the soul.

A. It is stated that "Yag-Garuka" Karma, or heavy karma of very serious import, takes the first place in operation in a man's life to produce results. There is nothing more heavy or serious than the deeds enumerated under this heading. The evil Karma in this list is: 1. Matricide. 2. Patricide. 3. Murder of Arahats. 4. Suppression of the circulation of the blood of a Buddha. This means that a Buddha, who is not a

human being, cannot be murdered or have an injury inflicted on his physical body. All that could be done to effect any hurt to his body is a momentary suppression of the circulation of his blood by a pressure on his skin. This act amounts to more than murder, and it is therefore considered a very grave crime. 5. Creating differences in the Order of monks and the non-belief or rejection of Truth. Such, then, are the five very serious crimes under "Yag-Garuka" Karma. The supreme acts of good karma on this list are: (1) the cultivation of virtues which are helpful to deepen spirituality, (2) unceasing endeavour or effort to attain Initiation, (3) constant meditation, (4) control of the five senses, and (5) intellectual and spiritual living.

B. Karmas, good or evil, of a lesser degree than those enumerated above, and in respect of their quantity or accumulated strength, take the second place in the order of operation. It is thus illustrated. If you pour out a bottle consisting of one-quarter part of oil and three-fourths of water, the water will come out first. As such Yab-Bahula Karma operates.

C. The third is called "Yada Sana" Karma, or the last thought of the dying. It acts in precedence of all kinds of karma in the life-career. The necessity of a clean life and one full of meditation till the last is therefore enjoined. The operation of this karma is illustrated thus. A farmer has a herd of cattle of all kinds and sorts, young and old, lame and blind, strong and weak, etc. He pens his fold for the night and locks the door of the cattle-yard. He opens the door in the morning to take them to pasture; the one nearest the door is the first animal to get out into the open. It may be a strong beast or a weak one. It may be a full-grown one or a calf. Similarly your dying thoughts, good or bad, take precedence in the operation of karma.

D. This class of Karma is called "Kattath-ta". It is generated among the weak intellects and thoughtless minds,



also in animals, and without regard to any circumstances to intensify their actions such karma operates indiscriminately. It is illustrated thus. You have a pocketful of coins of various values, mixed up, and also coins of gold and silver and copper, all thrown in together without any distinctive arrangement according to value. You put your hand into your pocket and you pull out a coin of any kind; you have then its corresponding value. Then in this manner "Kattath-ta" Karma operates.

Such, then, is a digest of the Grammar of Karma, giving some food for thought about the cause of birth, life and death, the division of Karma, when Karma operates, and how it operates.

Peter de Abrew

## FROM AFAR

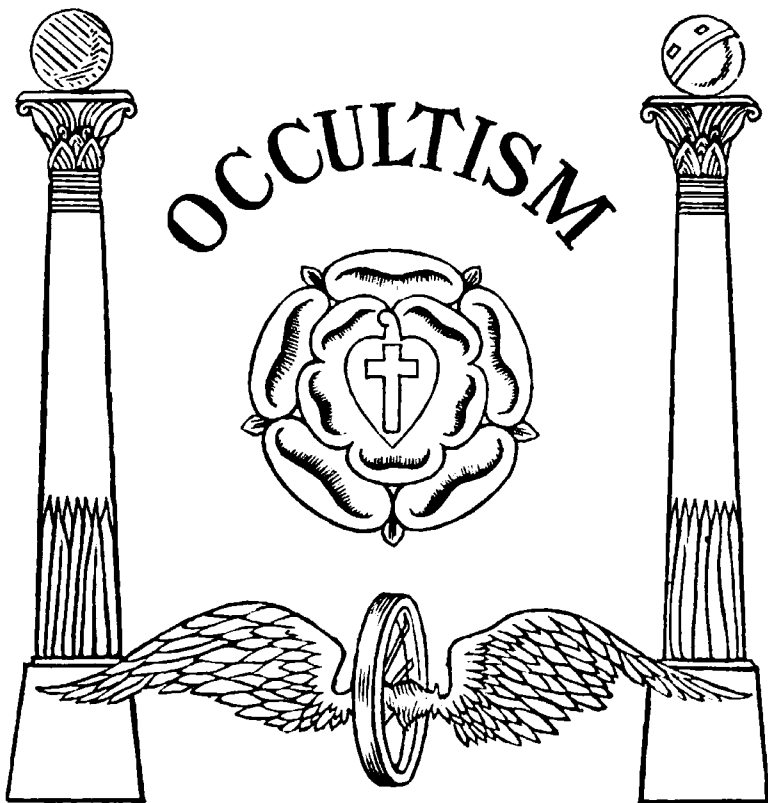
To Herakles, that great and lofty soul,  
From western lands, my message cometh out.  
Leader of men! thy heart must pay the toll  
Of eminence, by loneliness and doubt.

To ease some darker hour when thou may'st feel  
Too deep the stings of hatred, and above  
The light has dimmed, since humble hands may heal  
I send thee faith and reverence, and love.

Lo! faith I give, of such a depth it can  
Accept mistake, nor fail in loyalty,  
Since perfect wisdom comes not yet to man :  
Faith in thy will to serve humanity.

And reverence I have, for one who dares  
In quest of truth leave not one path untrod,  
And love I bear, for that pure fire which flares  
Within thy soul, and lights the way to God.

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## THE REALITY OF DEVACHĀN

A TALK WITH A CLASS

XIV

By ANNIE BESANT

**O**NE of the greatest difficulties in the study of an abstruse subject, removed from the daily life of the people, is the conveying of new ideas in an old language, a language which has no words for the ideas, for the simple reason that the ideas themselves have not reached the mind. The difficulty is, of

course, met in every science, for every science has its own terminology. A single word expresses a botanical fact, and unless the word is mastered the fact will demand a descriptive sentence. When the Psychical Research Society burst on an astonished world, it found itself face to face with many facts, never before recognised in the West, and it consequently created for itself a considerable number of hitherto unknown words, through which new facts, and new relationships between facts, were definitely brought to the notice of the bewildered and impatient world.

Theosophy has much the same experience, but it was able, more or less, to shelter itself under the use of Samskr̥t words, familiar at least to scholars. After a time we sought and found English equivalents, often at the cost of accuracy and sharp-cut lucidity, and contented ourselves with conveying as much of the ideas as we could in familiar, everyday English.

But far more difficult is the work, when the idea presented to the Western student is wholly alien from his habits of thought. This criterion of reality is objectivity—"I thought that; I imagined that; I only fancied that". If you tell him that the products of his thought, of his imagination, of his fancy, are far more "real" than the chairs and tables round him, he becomes confused, bewildered. Hence to him Devachān is unreal; it is a dream, it is a creation of his fancy, it is sheer waste of time to dwell in that "fool's paradise". Nothing can be more outrageously mistaken. The Spirit, who is Man, clothes himself in matter, as he descends through world after world. He clothes himself in Buddhic matter, and shuts out some of the Reality which he contacted at every point in the Nirvāṇic world. He draws round himself a cloak of mental matter, and shuts out more of his splendid heritage of far-reaching life and power. More still vanishes from his ken as he envelops himself in the denser matter of the lower mental world, and still more as he dons his

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cloak of astral matter, finally entering the narrow limits of his physical prison-house. The crude and heavy contacts of these coarser forms of matter seem to him to be more real—because less amenable to his control—than the potent work of his subtler forces when they shape and mould the luminous matter of the higher worlds. He does not realise that the forms he creates in the higher mental worlds are full of vitality, full of shaping power, and that they generate a thousand thought-forms which enter human brains and result in physical events. The “dreams” of Devachān create the thoughts, and the thoughts of prophets create the thought-forms that fill the atmosphere in which men live and move. These thought-forms stimulate receptive human brains and stir them into action, and then men see coming forth great reforms, religious, social, political, which would not have come into being in the lower world had it not been for the dreamer in Devachān.

How many of our thoughts are mere fragments, a glimpse, a momentary aspiration, a scarce-formulated hope. But in Devachān, the dreamer stays himself on the glimpsed fragment, and patiently works it out in every detail, in every possibility of splendid performance; he builds it, shapes it, moulds it, in all its variegated possibilities, and tosses it out into the world of form; there every dream-germ in it burgeons into fullness and beauty, and the popularisers of ideals pick it up, and gloat over it, and worship it, until their whole being is transfused with its beauty; and then they hold it up before the eyes of men, and it becomes a mighty inspiration, put into schemes of reform, into philanthropic agencies, into political proposals, into a myriad forms that blossom in the desert of the world and turn it into a garden, the Garden of Allah. When some eager enquirer follows the trail backward, he comes at last to the solitary dreamer, out of whose radiant thought-stuff the whole

wonderful changes have been woven, who in his useless dreaming has recreated a world.

This marvellous power of thought-creation is a familiar idea in the East, but its practice is not as common as its theory. The ordinary man who would create by thought, as he sits silent, too often passes into a state of mere vacuity, or goes to sleep. Creation by thought implies sustained concentration, one of the most difficult of achievements, and one of the most fatiguing withal. Years of practice go to the making of the creative thinker, and more than one life is devoted to his building. Not by the careless, the idle and the frivolous may these heights of Godhead be gained.

This is but one example of the difficulty experienced by Western students in grasping Eastern ideas. To the Westerner all that is non-physical is non-real; to the Easterner the physical is the furthest removed from reality. Reality is the Eternal; when the Eternal manifests in space and time, each limit of space, each limit of time superposed thereon, piles unreality on unreality; each limit removed brings us nearer to reality. To the Westerner Nirvāṇa is annihilation, nothingness, emptiness; to the Easterner it is that on which all lesser things depend for their limited existences. "NIRVĀṆA IS," said the Lord Buddha; but even He could not explain it within the limits of human language. He stated that all was dependent on it, that without that uncreated, the created could not be; but even He could not say *what* Nirvāṇa is; He could only assert, "It is"; there silence falls. But those who by way of meditation have risen beyond the physical, and have experienced the extension of consciousness which follows the falling away of physical bonds; those who have risen beyond the astral world, and have passed onwards into worlds of ever subtler and less resistant matter; those who have found that with each rising into subtler worlds, life becomes more vivid and intense, intellect more far-reaching, emotion more exquisite.

power more compelling, the Self more gloriously realised—those can dimly conceive ranges that stretch beyond them of ever-increasing possibilities, “dark with excess of light”.

Thus looked at, Devachān becomes a world two degrees nearer to reality than is the physical world; it is essentially a world of causes, on which our next life in the physical world depends. Thither we carry the raw materials we have gathered in the physical world, the mental and emotional experiences which forward our evolution, and there we weave them into the character with which we return to earth; there also we work out our aspirations into detailed plans ready for achievement on our return, so that the physical world may evolve; there we are creators, and our creations are clothed in dense matter down here.

Moreover that creative work does not await our return to earth. As we create, the embryos of the future are conceived in the womb of physical time and space; there they grow in the silence and the darkness, living germs continuously nourished by our thought, until they fully reproduce the completed ideal of their creator. Forces are set going in the lower world which prepare the way; brains of prophets, of poets, of thinkers, catch gleams of our thoughts, and prepare less sensitive brains for their partial reception. Thus the forces which make for evolution work from above, and press the world ever onwards and upwards; and when we are reborn into the physical world, blinded by the grosser matter which envelops us, we work in ignorance along the lines we laid down in knowledge, as our hands now work out unconsciously the idea which the controlling brain impels them to construct. Our brain is the organ of our mind in Devachān, and we in the physical world are its hands.

The analogy is true in many ways. The hands do not understand the brain, although they obey its orders, but the brain understands the hands. The hands do not look before

and after, but the brain imagines and remembers. Men down here may not realise how limited is their physical consciousness, and that they are living in more worlds than one. But only a very small portion of their consciousness is submerged in the physical world, though, in that physical world, they can only know the things of which that part of their consciousness is aware. Hence the "unreality" to them of the things which are nearer to reality in the other worlds which surround and interpenetrate the physical, as the senses are unconscious of the surrounding and interpenetrating ether, though we live and move in it continuously and it forms part of our very bodies; to the senses the ether is unreal, being invisible, inaudible, intangible, without taste or smell. To the ear, colour is unreal; to the eye, music is unreal. Everywhere we find limitations, and our very senses are merely the windows created by our will to come into contact with the physical world. It is the Self that wills, and creates the organs in each world of matter by which his will fulfils itself. Thus have we learned.

Because of the difference of viewpoint, the Mystic has always seemed to be an unpractical dreamer to the "man of the world". Yet is the man of one world only the unconscious agent of his mystic Self, the blind, deaf hand working under the impulses of his own Self, whom he denies. It is he who is the dreamer, immersed in the fog of illusions, not seeing his way, groping along through the fog, thinking lamp-posts to be living 'enemies, and transforming things familiar in the light into menacing, strange, unfamiliar shapes looming through the darkness. When the fog clears away he becomes the Mystic, since the Mystic is only the man in the daylight who sees things in their own shapes, and in true proportions and relations.

All this seems queer and unreal to the ordinary Westerner, but it only seems queer and unreal because it



is unfamiliar. Taking this physical world as the real world, with some vague, indefinite "heaven" beyond it, how can the "practical man" explain the things going on around him to-day? How can he explain the War, in which millions of men are being killed, mutilated, their lives, if they survive, rendered a burden to them? How can he explain the maimed future of the Nations, deprived of the flower of their youth, of their best, their bravest, their most self-sacrificing, rent away from them? How can he explain the ghastly disproportion of the sexes that will reveal itself after the War, how answer the problems of re-population, of the necessary motherhood combined with the necessary production of all that is needed in civilised life? Is not this welter of blood and pain unintelligible, horrible, maddening, unless brotherhood, reincarnation, karma and sacrifice are seen as the laws of life, and their recognition as laws of nature is seen as the condition of happy and peaceful human life, in society as well as in the individual? If reincarnation be a natural law and the condition of evolution, then the tremendous slaughter of the battle-field becomes a negligible incident in its ultimate effects, and it is a dramatic forcing on the attention of the Nations of the fact that this loss of human life is less than is annually caused by the neglect of the law of brotherhood, a neglect causing a huge infantile mortality, an underfeeding and ill-housing of masses of the population, bringing about conditions of low vitality and of premature death that are avoidable, and therefore criminal. If the law of sacrifice be true, then the voluntary sacrifice by the manhood of the Nations of all that makes life fair, by the womanhood of the Nations of all that makes life happy, must result in a leap forward in evolution that will bring them swiftly to earth again to build up a nobler civilisation, that will turn its back on war—whether of Nations or of classes—will substitute law for force, and brotherly co-operation for contest. The War has substituted the willing

sacrifice of earthly life by millions for the enforced sacrifice of that life by millions through social injustice. The latter sacrifice brought increased National degradation ; the former will bring life from the dead. The recognition of the law of karma will enable men to plan for the future with the certainty of the results aimed at, substituting the inviolability of law for chance happenings in daily life. Life will become a science, instead of a gamble.

The War will thus become merely a swift and certain way of accomplishing in a few years the work of centuries, of ensuring an unexampled progress towards a nobler and better civilisation.

To us, who are among those who see also in the War the clearing away of many hoary forms of evil, the destruction of otherwise irremovable obstacles in the way of the Coming of a World-Teacher, who will lay the foundations of the New Age, and give a fresh impulse of life and of happiness to a weary and outworn world—to us, necessarily, the War is but a presage of His Coming, a sign that the world's Salvation is drawing nigh. We look around us, and as when the bonds of icy winter are on the world in western climes, but the coming of spring is heralded by the movement of the sap in the trees, the swelling of buds that shall be the leaves of summer, and perchance the pushing of a snowdrop through the earth, that rings its tiny bell of white petals in the winter air, rivalling the white snow which it pierces, so is it now with us. Still in the bitter cold of the winter, we presage the coming of the spring ; we see its signs, we feel its breath, and we faintly hear in the distance the footfalls of the coming Lord. To us, at least, the words prove true : " Let not your heart be troubled, neither let it be afraid."

Annie Besant

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# ASTROLOGICAL VALUES

A STUDY IN SPIRITUAL ALCHEMY

By LEO FRENCH

## III. THE WAY OF FIRE

**A**MONG all errors, there are none more common than those which, confusing the *material* with the *practical*, dictate such remarks as "What is the good of Astrology?" The answer is, that the knowledge of underlying values gives the power to apply force; it is none other than the science of human leverage. It is the secret that moves mountains, whether of matter, on the physical, or inertia, ignorance and indifference, on the psychical plane. No man can direct and rule any realm (whether it be the kingdom of himself or a million) with sanity and power, unless he know "the state of man," strength and weakness, dynamic and strategic possibilities, and "the lay of the land". Knowledge of the country is the key to conquest and intelligent administration. Were statesmanship honoured as an art and science, rather than considered as a business, the state of the world would not be such as exists to-day. Ignorance is the parent of crime, folly and injustice. Want of imagination (the power of visualising in typical forms of reality, rather than in concrete shells of materiality) begets cruelty in every form, and that lack of sympathetic intelligence and intelligent sympathy that distinguishes great minds from small.

This preamble is neither beside the mark nor unnecessary. It is to demonstrate the "use" and "good" and "practical value" of astrological values. Astrology is a practical,

educative science, a spiritual, synthetic art. None but a childish mind can be content to deal with the superficialities and surfaces of the material physical plane. It did not even need a Food Controller to convince man that he does not live by bread alone; nevertheless, give him impure or improper bread, and the race will deteriorate. So is it with the race of man on the mental plane. Understand the specific type of organism, apply that understanding in sane and practical education, and the best human yield will be obtained from the product, man. Conversely, misunderstand, misjudge, misapply, and every variety of discord, opposition, feebleness and futility will be the logical outcome of ignorant direction and impotent application.

The horoscope is the chart of the soul. Those who know the chart can bring the vessel to port most swiftly, with least damage, knowing the rocks of offence, the shoals of temptation and possible wastage. This, then, the apologia for spiritual alchemical research of every kind, including astrological values. They deal with those powers and weaknesses "behind the throne" of every man, which reveal or shroud his majesty, might, and manhood, which show the way of his spirit through the invisible fire, trackless air, pathless water, darkened earth.

First, then, the way of fire. Fire represents the apex of potency on all planes, whether creative or destructive in application. Fire *is* Life, the utmost we can know of life, the creative element *per se*, as revealed to the limitation of "manifested" intelligence. That master was inspired who declared that every work of genius must be "conceived in fire, executed in ice". Another master tells us: "Execution is the chariot of genius," thus showing the intimate connection between fire and earth on the plane of manifestation, *i.e.*, chaotic, volcanic conditions precede creation, in the universal macrocosm and human microcosm alike.

From the astrological view-point there are three diversities in the fire realm of administration—*Fixed—Cardinal—*

*Mutable.* (In this article it will be sufficient to specify and determine their various qualities and powers, without going into technical astrological differentiation and planetary disposal, for this series of studies is general and explanatory, and therefore designed to show the application of the doctrine according to the widest scope of demonstration.)

“Fixed” fire is *Fire-in-esse*—the root of fire-manifestation, the “I am” of fire. Creation is the home of fixed-fire; the Sun its symbol, and the Heart, in the respective cosmic and human universes. Those Natives whose root of manifestation is fixed-fire are born creators, and fundamental creators they will remain, though subject to obscurity, banishment, and even temporary rebellion, *i.e.*, refusal to create. They are the Titans among men. Fire from heaven (the divine faculty of Godhead, creation) is theirs by divine right, and if they help themselves to it, they do but fulfil their *ḍharma*; the *kārmic* catastrophic consequences are theirs to work out, part of their rhythm of manifestation. But Titans are, and ever will be, weighed in the balance and found wanting by the pigmies. So the Sun-Gods are figured with arms extended; behind them imagination traces a Cross, invisible, and all the more real. For are not all Creators for ever crucified on the Cross of mortality? History, even, shows us this, without any occult aid. The royal spirits, the creative artists, have ever entered and must ever enter through much persecution the kingdom prepared for them, a kingdom not of this world. Earth does not, cannot, express the true rhythm of creators: they come from afar, “trailing clouds of glory” in every sense of the word. Yet they have their moments; and these, like their spirits, are colossal; even on this darkened earth come days of heaven, and so to creative spirits come periods when they shake off this evil, this custom, which lies upon them “with a weight,

Heavy as frost, and deep almost as life!”

Then they shine forth triumphant in power and glory, and genius is justified of her children, recognised as the faculty of bringing "God visible" to man; if for a moment only, yet that moment is immortal. Creative power works in diverse ways: (1) Through ruling (the ideal Sovereign is a Son of fixed-fire, the genius of ruling, the King by royal, divine right), (2) through art or science<sup>1</sup>—Da Vinci, Shakespeare, Beethoven, Wagner, Rodin (typical and representative creative geniuses), (3) through *direct* spiritual creative power—all Saviours and Redeemers of all worlds and races.

The Sons of cardinal-fire are Sons of Boanerges—Thunder-Children, pioneers, rough-riders, those who "go forth triumphant" with ideation and action, balanced, as their sway. With these forces they "make their own road according to the word within them," and the force sweeps through them as they storm the strongholds of inertia, prejudice, and material force. These are the ideal warrior-princes of the Zodiac, the initiators of enterprises and reforms. The ignorant scorn them often, because as pioneers their work is to initiate, to break down preliminary obstacles, to prepare the ground for the spade, and then to go forth on their next crusade. Pioneers were not meant to be builders, plumbers, working gardeners or any kind of journeymen. Sons of Thunder do not make suitable ploughmen; they are apt to beat ploughshares back again into swords! It is here that the advantage of the study of children's horoscopes is apparent, for in the cases of unsuitable professions and occupations, the "Evil" is frequently "wrought by want of thought". To harness Pegasus to a plough is worse than foolish, it is wasteful. Even on the ground of material economy, it will "pay" to study the horoscope. Imitation silk purses have long been made from sows' ears, but there is no wear in them, and all too often perforation occurs!

<sup>1</sup> Kepler is an instance of a creative scientist: these are few, but a rare and glorious variety.

Mutable-fiery children are the flying torches and fiery messengers of the Zodiac. Interpretation and mediumship (in one form or another) is the dharma of all the mutable signs. The way of mutable-fire is the path of the sunbeam or the lightning-flash—either, according to the specific individual cast and character of the Nativity as a whole. The mutable signs are servers and agents of the fixed and cardinal, therefore their tasks and errands are many and various. But their character is *votive*; that is certain. The life of the mutable signs consists in expression through interpretation and self-abnegation, in action according to direction and initiation from others. They are the children of the Zodiac, and will not attain manhood, or the state of authority, until they have learnt perfect service, *i.e.*, swift performance, intelligent apprehension, complete obedience. The joy of mutable-fire is that he may be used as a *live torch*, that he may be permitted to give his bodies to be burned (astral, mental, spiritual) in the service of fire. To that end he develops vigour, adaptability, response to stimulation, and cultivates the intuitional and intellectual understanding—both facets of the mind—that he may serve as an ideal seer, prophet, messenger; for these three functions of service are open to mutable-fire children. Response to inspiration is their spiritual dharma, and the more active and votive forms of direct self-sacrifice rather than “resignation” or “renunciation”. It is not the karma of mutable-fiery sons and daughters to “sit still”. They must be “up and doing”. Happy the lord who has a typical spiritual fiery-mutable server; there is none more perfect in active service than the trained and disciplined archer whose bow is at the service of his master.

Here, then, are the runes of the Fire-Children: Creation, Ideation, Sacrificial Service: the Creator, the Pioneer, the Fiery Torch. But in each and all, sacrifice is a paramount necessity, it is only a question of the characteristic quality and nature of the sacrifice. The ideal creator sacrifices everything

to creation. This is no merit, but necessity, far deeper than any acquired merit. It is one of the infallible signs of a true creator, that he burns perpetually in and with the fire of his inner life, creative fire. The ideal pioneer burns no less with the stinging flame that goads him to ride forth to new fields of conquest. Green pastures and still waters present no lure to Fire-Children. "The glory of going on" is their ceaseless quest. The correspondences, states, and differentiations of fire are numberless, and though full of endless significance and fascination to the student of occult astrology, cannot be entered upon here. But fixed-fire answers naturally to that formless, invisible Fire, concealed in the Central Spiritual Sun; cardinal, to the Fire of the Manifested Cosmos; while mutable is plainly that Fire of knowledge and devotion whose mingling gives perfect action, burning up ignorance and sloth alike, the fiery, flying torches that ever accompany splendour on its way through the darkness of this mortal world. If the following definition of fire be believed and even partially understood, no student of Occultism (Divine Mind in Nature) can grudge time and patience devoted to the study of the working of fire in any Son thereof.

Fire is the most powerful and unadulterated reflection, in Heaven as on Earth, of the One Flame. It is Life and Death, the origin and end of every material thing. It is divine Substance.—*The Secret Doctrine*, I,146.

Leo French





## THE LITERATURE OF OCCULTISM

By JAMES H. COUSINS

IN reading books and magazines on occult subjects, I have often come across the phrase "the literature of Occultism" with a touch of bewilderment, for the writing referred to has been far away from what my training and development in the use of language has led me to regard as "literature". It lacked flavour, it had no "style," and (crucial test) it was put on the shelf for reference when one required it, not, as in the case of true literature, on the somewhat thinly populated shelf that insistently requires you, that is for ever alive and calling, and does not ask the casual need of controversy or exposition to scatter its gathering dust.

The question has often cropped up in my mind, what is the difference between what you feel to be literature and what you feel not to be literature? A glimpse of the answer appeared to be found in the placing side by side of the writings on Socialism of Robert Blatchford and Bernard Shaw. One looks in literature for a floor on which one can move about, for spaciousness, and a feeling of an upstairs being somewhere. But Blatchford compelled one to cross a tight-rope of logic with the horrible feeling that a slip to right or left would result in a fall into the abyss of his displeasure. Shaw had the spaciousness of literature, but it felt crowded. The host was in every room. If you got into a room where he apparently was not, he would either enter by the chimney, or begin an eternal argument behind your back. Blatchford was

not literature. Shaw was; and the difference was—Shaw : a personality, not a principle. This did not help very much towards elucidation, except in the respect that it disclosed what we may note as a first distinction, that literature demands personality.

Some more light comes out of the memory of a weekly controversy twenty-five years ago between the same Blatchford and Gilbert Chesterton (then a younger man than he is now) in *The Clarion* on some theological topic which I have forgotten, but which no doubt arose out of Blatchford's work, which he had then taken in hand, of smashing Christianity once for all. I was all for Blatchford at that stage of my development, and rejoiced as Chesterton came up smiling weekly to be knocked on the head and carried off for restoration. But there was also an uneasy feeling that he was thriving on the process, and in some subtle way was getting the better of us; and when the controversy ended, I felt that Chesterton had run away with all the literature in his capacious pocket, and had cheerfully left us all the arguments.

One learns in process of time that a chain of therefores may easily become a shackle on the mind; that perfectly steady and complete premises are beyond the reach of our constantly enlarging experience; that a thing "proved up to the hilt" has up to the same hilt received its death-blow. We come to feel that all that makes life a living thing—the joy in beauty, friendship, sacrifice, all the glorious illogicalities of nature and art and human caprice—are beyond the little inch-tape of proof. The dogmatism of literature, which is much the same as the dogmatism of religion that the rationalist attacked, is discovered to be a truer thing, even when falsest, than the dogmatism that comes at the end of a logical argument, for the one springs up from the authentic centres of human emotion and intuition and aspiration, while the other is a rope of sand that the next wave of the rising tide of

consciousness will wash away. We may, then, note as a further distinction between literature and non-literature the qualities of intuitive emotion rather than so-called reason. Blatchford's *Merrie England*, for all its self-satisfied logic and its million circulation, remains a pamphlet. Carpenter's *Towards Democracy* is on the shelf with live literature.

Blatchford sent many young men like myself in those days to science—but that was in the days of the late lamented ultimate atom. Science herself opened a door to something beyond herself, and beyond Blatchford and the so-called rationalists, when the universe began to glow with radioactivity; and my own search took me to the verge of the unseen world and into touch with gracious Presences. But on the way thither I came upon what I felt to be almost, if not wholly, literature. A young man in Dublin, who used to walk in procession once a year in the ancient costume of his Celtic ancestors, in order to preserve the right of way to his own soul as against the demands of a rapacious and vulgar civilisation, published a book called *Two New Worlds* (the infinitely little and the infinitely great) and another called *New Light on Immortality*. Afterwards, when I saw him build up from a handful of knotted strings a wonderful universe, weigh the soul, sketch its shape, calculate the height to which it would rise from the earth when relieved of the physical body, I knew that I was somewhere near the source of literature. I felt that Fournier d'Albe (that was his name) had a share in the creative imagination, and that this was another of the distinctive qualities of literature.

These qualities—personality, style, intuitive conviction and emotion, creative imagination—are so specially involved in poetry, that their association with science, physical, psychological or occult, which is supposed to call for plain prose for its exposition, may very well appear at first sight to suggest a crossing over between two separate functions of expression:

asking the hand to walk or the foot to write—freaks which may find a place in a circus tent but not in polite society. But this first-sight appearance of confusion of methods is wrong. It is based on a false separation of poetry and prose, which are commonly supposed to be the twin but different hemispheres of literature. Wordsworth a century and more ago put the matter right when he declared that the antithesis of poetry was not prose, but matter-of-fact, scientific statement. Such matter-of-fact statement we set on one side on the very useful reference shelf among what we may call “scientific literature” or “occult literature”. On the other side we gather the small but growing number of books that accept the truths of Occultism as in the natural order of things, assimilate them, pass them through the colouring medium of personality, and become, whether in prose or verse, the “literature of Occultism”.

Of such is a small book which has just come from the press, *Per Amica Silentia Lunæ*, by William Butler Yeats,<sup>1</sup> the provocative cause of the foregoing observations. With this book at hand there is no great boldness in prophesying that literature has taken hold on Occultism and that the daytime of the literature of Occultism is upon us. The dawn-streaks of that day are in *Seraphita* and *Zanoni*, but the veritable *literature* of Occultism is deeper than the objective interest of fiction; it is integral, subjective; and in this book it comes to us through a personality that is unique in quality and experience.<sup>2</sup> The present book is in prose with a prefatory poem. Its title gives its environment, not its subject—“Through the friendly silences of the moon”. It is a series of meditations on the interaction of the personal self and an inner consciousness that Mr. Yeats calls the antithetical self. He finds this

<sup>1</sup> Macmillan, London. Price 4s. 6d.

<sup>2</sup> See *New Ways in English Literature* (Ganesh, Madras) for a study of Mr. Yeats a poet and occultist, by the author of this article.

anti-self in his own experience—with some confirmation from the life of other writers as contrasted with their work—and he perceives it on a larger scale as the soul of the world. Grouped around this dual theme are a lifetime's experiences of occult matters, and "certain thoughts so long habitual that I may be permitted to call them my convictions".

The book is not *about* Occultism. It takes Occultism for granted; that is, it pursues its theme in the light of a life that moves consciously between the outer and inner, a life to which vision is as important a matter as eyesight, and inner voices carry an authority no less weighty than daily speech. Natural psychic gifts, part of his Irish racial heritage, are allied to wide knowledge of occult history and to a long and strict training. "I have always sought," he writes, "to bring my mind close to the mind of Indian and Japanese poets, old women in Connaught, mediums in Soho, lay brothers whom I imagine dreaming in some mediæval monastery the dreams of their village, learned authors who refer all to antiquity." When Mr. Yeats tells us that a writer's work is "the man's flight from his entire horoscope, his blind struggle in the network of the stars," we know we are not reading what is merely a dazzling figure of speech which a poet has taken from the terminology of an occult science; it is that, but it is also a student's conviction as to the whole urge to artistic expression, the urge to transcendence, to escape—which is none other than the aim also of Occultism.

The gate of escape is strait, the way narrow. The occultist knows it as that instant when all the powers of the illusory self are brought to a point, a star in midnight; the literary artist knows it when the ritual of putting pen to paper has exorcised the gibbering and distracting ghosts of the daylight, and evoked the muse, or genius, or antithetical self—all three are names of one Power. Mr. Yeats says: "When I shut my door and light my candle, I invite a Marmorean Muse, an

art, where no thought or emotion has come to mind because another man has thought or felt different, for now there must be no reaction, action only, and the world must move my heart but to the heart's discovery of itself." They who are on the outside of that door may be forgiven a feeling of exclusion, and the taunt that Occultism or art under such monastic conditions can only be self-centred and lacking in the bravery of struggle; it is the man-in-the-street's ancient quarrel with the recluse. But the occultist or artist cannot retire alone; he must take all his universe with him to the secret debate between the personal self and the antithetical self. This debate, however, is only a preparation for the more complex and loud debate between the individual and the crowded world. Aspiration such as is implied in the artist's retirement must find its balance in action in the world.

"Bravery of struggle!" How many of those who would risk death unflinchingly when the blood is up, would have the hardihood, in cold blood and terrible quietness, to face the dark abyss of the deeper Self? The whole aim of modern amusement and intoxication is to avoid that shuddering experience. There is an instinctive dread of what may move in that unknown region, a dread akin to that of death. Indeed the process of withdrawal is the same, only in death "the golden bowl" is broken, "the silver cord is loosed". As Mr. Yeats says, "When Hamlet refused the bare bodkin because of what dreams may come, it was from no mere literary fancy". He probably shrank from the perpetuation of some secret terror, some benumbing inhibition in his own mind, having an intuitive perception of the fact that it is difficult, as Mr. Yeats has found, "to arouse those who died believing they could not awake till a trumpet shrilled". Mr. Yeats writes:

Years ago I was present when a woman consulted Madame Blavatsky for a friend who saw her newly-dead husband nightly as a decaying corpse, and smelt the odour of the grave. When he was

dying, said Madame Blavatsky, he thought the grave the end, and now that he is dead, cannot throw off the imagination.

The occultist and the maker of literature enter the darkness with eyes wide open. Sometimes the heart fails; sometimes, "smitten even in the presence of the most high beauty by the knowledge of our solitude, our rhythm shudders"; but he accepts the pain as the price of ecstasy; he is not deceived, for he learns that the antithetical self, the Divine Vision, comes only to those "whose passion is reality".

We must not make a false faith by hiding from our thoughts the causes of doubt, for faith is the highest achievement of the human intellect, the only gift man can make to God, and therefore it must be offered in sincerity. Neither must we create, by hiding ugliness, a false beauty as our offering to the world. He only can create the greatest imaginable beauty who has endured all imaginable pangs, for only when we have seen and foreseen what we dread, shall we be rewarded by that dazzling, unforeseen, wing-footed wanderer.

Faith and beauty: the end of Occultism and art. That is Yeats' development of Keats' truth and beauty that were the ultimates of knowledge to the hectic and uninformed but inspired youth of a century ago. The advance from *truth*, which in a relative world can never be more, even at its very highest, than an approximation, to *faith*, which, to the modern informed and equally inspired artist in prose and poetry, is the extremity of realisation, marks the difference between the artist merely and the artist who is also occultist. In his poetry Yeats has lamented the fall from the spiritual ecstasy of the ancient world to the intellectual sterility of the modern world out of which we are slowly emerging.

The woods of Arcady are dead,  
And over is their antique joy.  
Of old the world on dreaming fed,  
Grey truth is now its painted toy.

But since Yeats is both occultist and artist, there is no pessimism in his lamentation. He sings of the march of all things to where, beyond the boundaries of emotion and thought,

may be  
 In Truth's consuming ecstasy  
 No room for love or hope at all,  
 For God goes by with white footfall.

This new volume from his pen gives to those who need them some of the experiences in the body and out of the body that have led the author to his convictions as he has searched for realisation. It will, because of the very qualities of its style and method, be a sealed book to many, even among the intelligent; but to those who are blessed with the possession of the two eyes of "tradition and perception" (that is, taste in literary expression and a supple and informed mind) it will stand high in the literature of Occultism.

James H. Cousins

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## CORRESPONDENCE

### THEOSOPHY AND CHRISTIAN SCIENCE

IN the January number of THE THEOSOPHIST, Lieut.-Colonel Beale wonders that so little attention is paid in Theosophical literature to Christian Science. He appears undecided as to which is the better way. May I be permitted to speak of my own experience in the matter.

Some years ago, before coming to Theosophy, I was introduced to Christian Science. Long before, I had cast off the orthodox Church teachings. Not having the occult key to their hidden signification, they had no meaning for me. Christian Science seemed to me to be a vast improvement. I studied it seriously for some months and had a wonderful example of spiritual healing in my own person. I had also another example, much less pleasant, of hypnotism applied under the name of Christian Science. I may say at once that I never suspected the "healer" in question of any degree of fraud. She did not know that she was using hypnotism, but I knew.

That, however, had nothing to do with my finally deciding that Christian Science did not meet my needs. No one would be so foolish as to condemn any system or any science, because of the failure of one of its practitioners. My refusal to accept the teachings of Mrs. Eddy was simply based on the fact that I could find no scientific basis for them. I was as much in the dark as ever as to where I came from, where I was going to, why I was here at all, and my relation to the rest of the universe. These were the points on which I was seeking light, and I had the firm conviction that such light did exist, that such knowledge was to be gained. No ray of illumination came to me from Christian Science. Further, I knew from actual experience that there were other beings on this earth than those belonging to the human and animal creations. I had an inkling of some of the powers latent in man. On all these subjects I wanted light, and more light. Christian Science had nothing to tell me.

The question of the personalities of the teachers of Theosophy and the teacher of Christian Science, I prefer to put aside. I think the whole question is one far above any personality. The question is one of fact. If the facts of the universe are as stated in Theosophical teachings (and a great many of us *know* they are), it is no use trying to squirm out of them in order to find an easier way. No amount of arguing about the matter, no subtlety of thought or emotion, no impassioned or heart-broken appeal to any Deity can alter by one iota

a single fact of the universe. All we can do is to try and learn something about these facts. If Lieut.-Colonel Beale can learn something about them from Christian Science, *tant mieux pour lui*. I simply couldn't. Yet I have no reason to suppose my intelligence to be below the average.

Of course it may seem rather appalling to think of the long journey behind us, and "the promise of more to come," as Colonel Beale pathetically puts it. But if it be so (and logically I see no way out of it), we may still take heart of grace. The worst is behind us. The way is broadening before us. Now and then we may catch a faint glimpse of the glories in store, and a strain of heaven's melody steals into our wearied hearts.

I would by no means minimise the good work Christian Science is doing in the world. Any teaching which tends to substitute health for sickness, cheerfulness for despondency, spiritual inspiration for material dogmatism, is doing splendid work. And this, Christian Science does. Moreover it reaches many people who are not yet ready for Theosophy, or who are at any rate unable to grasp it.

Whatever is true in Christian Science is also contained in Theosophy, and, I venture to say, on a more reasonable and scientific basis. Let us not fear to "prove all things and hold fast that which is good".

E. B. YEOMANS

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## THEOSOPHY AND SELF-DETERMINATION

FROM time to time attempts are made to distinguish Theosophy from Politics, in which it is being made out that Theosophy is something like a *Sanctum Sanctorum* which cannot be touched nor applied to the actual workaday life. It is as if it were a system of philosophy which could be only pondered over, discussed, meditated upon and locked up in the repository of the brain, without its teachings being applied to human activities. If Theosophy is only a system of thought which has to be meditated upon and not lived, what purpose has it then to serve? Is it what it has been represented (and shall we say, misrepresented?) to be by writers with a narrow outlook to subserve their own ends? Theosophy, as far as I can understand, is the *Science of Life* in all its aspects. It permeates every branch of human activities. Its teachings and principles are the basis of the various phases of life. Politics is one of the branches of human activity, and therefore necessarily has as its foundation the Science of Life, namely, Theosophy.

Now because Politics is that phase of man's activities which is concerned with the administration of a country, and when taken to by the ruled is almost invariably not favourably looked upon by the rulers, therefore some people try to shun it, and therefore now, when Politics is in for discussion in the pages of THE THEOSOPHIST, the ire of the "pure" Theosophists has been aroused. But time was when

free use of the pages of THE THEOSOPHIST was made for the discussion and expounding of social questions and humanitarian problems, such as anti-vivisection and anti-vaccination. None of these worthies who are now out for excluding the unpalatable subject of politics from THE THEOSOPHIST, then thought it their sacred duty to raise their voice of disapproval to save Theosophy and the Theosophical Society from the veritable danger of their being dragged into any forbidden zone outside their own so-called legitimate sphere, the boundaries and the four corners of which they are now determining with their superior wisdom. The reason for this is not far to seek. It was and is that social problems, and those other than political ones, are not unpleasant to the powers that be. And those who would save their skin would have no objection to go in for such innocuous activities like social reform and other activities which will not drag them into the dangerous pitfalls of the so-called politics.

But those who object to the inclusion of politics or political matter in the pages of THE THEOSOPHIST, "presented politically and not philosophically or Theosophically, to the proportionate exclusion, presumably, of Theosophical matter," it seems, have not properly understood the underlying principles. They do not seem to have developed the insight that is necessary to grasp the real significance of the so-called political matter. That matter is not presented politically, as is alleged by those who are prejudiced against certain themes, but from the higher standpoint of Occultism, as was made clear long ago by the President herself. It is only he who runs may read. It was when the war broke out that she defined clearly the principles that were and are involved in this titanic struggle. The principles involved, according to this much abused (even by Theosophists) "great lady who is our President," are Right and Wrong, or Right and Might. The question that will be decided is whether Right is to prevail over Might or whether Might will have the upper hand?—whether Right will be *free to determine its own destiny* or will be at the mercy of Might. This is the supreme issue that is to be decided by the present world-conflict. In short, what is required to be established is whether Self-determination or subordination to might is to be the guiding principle in the world. Self-determination represents Right, while its opposite is might, represented in the present war by the powers which are out for self-aggrandisement. But Self-determination, according to our friend Mr. John Begg, who enjoys the advantage of commanding, from the Olympian heights of Simla, the panoramic view of us mortals living on plains below, is selfish (THE THEOSOPHIST, August, 1918). Self-aggrandisement is never admitted to be other than selfish. Can, therefore, self-determination and self-aggrandisement be synonymous and identical? Self-aggrandisement encroaches upon another's property and rights, while self-determination plans and in its own sphere determines its own destiny without encroaching upon another's province. Both therefore cannot be the same and identical. Every one has a right to choose his or her line and method of development which would suit him or her best, without becoming selfish, and he and he alone can do that

better than anyone else. No one knows better than he does his own defects and weakness, and he alone can well arrange his programme in accordance with his capacity. In spiritual matters the same law holds good. There is nothing wrong or selfish in the one who does not like to be in the leading-strings of an external agency, but prefers his own conscience. Is it, then, just and equitable to brand one who obeys the behests of his own conscience in determining the path of his evolution, without tolerating external interference, as selfish? The attitude of such an one is self-reliant and not selfish. Self-reliance is a great spiritual quality, and it is essential in spiritual matters. An occultist is self-reliant, so is a Theosophist who is a self-determinist as well, in whatever sphere of life he may work. An occultist works not for furthering his own ends but for others, just as much as a Theosophist does, and a self-determinist like President Wilson of America has not dragged his nation into the vortex of the war simply with the object of gaining something for himself or for his nation. He has taken up the cudgels against the Central Powers with the intention of "making the world safe for democracy"; the principle he has enunciated for every nation is that of "self-determination". Has anyone the temerity to accuse President Wilson, who has dragged his nation into warfare to put down the spirit of self-aggrandisement of the Central Powers, of encouraging the same spirit of selfishness in others? Far from it. He has come out with selfless and humane motives, and wants to inculcate the same in other nations, perchance in the Central Powers too. Self-determination, then, is a selfless ideal, and is not opposed to the Theosophical attitude, the pre-requisite of which is to be selfless.

SAKHARAM VITHAL RAO

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### THE GREAT PHYSICIAN

I HAVE read Mr. Pell's article "The Great Physician" in the May THEOSOPHIST with interest, but cannot feel that his simile of the monarch who sought aid from the distant physician is a good or correct one. That physician did not create the monarch in order that he might go through illness and suffering and cure, in order to become something like unto his creator; had he done so, we should call that physician a demon, not a great doctor. I do not think that a Kaiser or a "Bill Sykes" would deliberately choose to create the meanest sentient being in order that, after putting him through ages and lives of more or less torture, he should at length bring him to something like divinity. It is impossible to conceive or explain the Divine plan by human parallels or from our finite understanding, but it seems to me that by the aid of those finite lights we possess, we may be sure of this: the Author of all things may be Almighty or He may be All-loving, but He cannot by any human understanding *be both*.

No one *wishes* to do wrong; we do wrong just so far as our moral short-sightedness and lack of imagination permit us, just so far as our individual selfishness and self-importance overshadow the

divine spark that slumbers in our soul and functions through our physical organs. The two most reasonable—and merciful—interpretations of this “Star of Suffering” seem to me to be: either God is Himself evolving along with and through His manifestation of Himself in his universe, or in the beginning, somehow and for some wise purpose, He set in motion certain inviolable laws, the working result of which he did not himself calculate upon; and so his children have gone astray, have made a curse of every one of their blessings, and by the same law must continue to work their way through sin by suffering until they awaken to their own errors and turn their feet to the paths of wisdom and righteousness. That an Almighty Being chose that his creation should work out in the manner it has, and is now doing—as Mr. Pell’s article seems to imply—is to me absolutely unthinkable. If it is so, I can only feel, in the words of the late Professor W. K. Clifford, that “the noblest thing that man can do is to curse God and die”.

JENNIE C. BRACE

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### THE DRUSES AND REINCARNATION

H. P. B. IN *Isis Unveiled* speaks of the mysteries of the Druses of Lebanon. Mr. Ralph Shirley, who as Editor of *The Occult Review* has been doing very good service in popularising the doctrine of Reincarnation by adducing clear and forcible arguments in support of it, quotes the following from the late Laurence Oliphant’s book entitled *The Land of Gilead*<sup>1</sup>:

The oneness and pervasiveness of the Deity is the prominent feature of the Druses’ religion, believing that God is everything, and nothing exists which is not He. Their idea of the highest degree of perfection in religion is a mystical absorption of the thinking and feeling powers of man in the Unity of God. Hence they call their religion Unitarianism, and their followers *Muwahadeen* or Unitarians. The idea that the human race originated from a primal pair, the Druses ridicule as an absurdity. The arguments upon which they base their belief in the transmigration of souls are so curious that they are worth quoting. Many, they say, are born doomed to a life of suffering and misery, while others enjoy an opposite condition of health, affluence and happiness. Now this cannot be consistent with the goodness and justice of God, unless on the supposition that their moral actions during the migration in a previous body had been such as to necessitate the present dealings of God with them. In arguing this point with Christians, they produce two passages from the New Testament which, in their opinion, conclusively prove it. The first is where the Saviour said that John the Baptist was Elijah. The second is the enquiry of the disciples with regard to the man who had been born blind, whether he had sinned or his parents; for if *he* sinned so as to have been born blind, he must have done so in a previous body. It is affirmed that instances are not wanting in which a person among them is conscious of the connections and circumstances which had been his lot in a former body; and that these statements in certain cases have been thoroughly tested and found to be true.

Laurence Oliphant observes that Dr. Wortabet<sup>2</sup> relates the following incident as one among many others of the kind which are current among the Druses.

<sup>1</sup> *The Occult Review* for July, p. 12.

<sup>2</sup> Wortabet’s *Researches into the Religions of Syria*.

A child of five years old in Djebell al A'ala complained of the life of poverty led, and alleged that he had been a rich man in Damascus; that on his death he was born in another place, but lived only six months; that he was born again among his present friends and desired to be carried to that city. He was taken there by his relatives, and on the way astonished them by his correct knowledge of the names of the different places which they passed. On reaching the city he led the way through various streets to a house which he said had been his own. He knocked and called the woman of the house by her name; and on being admitted told her that he had been her husband, and asked after the welfare of the several children, relatives and acquaintances whom he had left. The Druses of the place soon met to enquire into the truth of the matter. The child gave them a full account of his life among them, of the names of his acquaintances, the property which he had possessed, and the debts which he had left. All was found to be strictly true, except a small sum, which he said a certain weaver owed him. The man was called and, on it being mentioned to him, he acknowledged it, pleading his poverty for not having paid it to the children of the deceased. The child then asked the woman who had been his wife whether she had found a sum of money which he had hid in the cellar; and on her replying in the negative, he went directly to the place, dug up the treasure, and counted it before them. The money was found to be exactly of the amount and kind of specie which he had specified. His wife and children, who were considerably older than himself, then gave him some money and he returned with his new friends to his mountain home.

It appears that the Druses believe that souls only migrate into human bodies, while a neighbouring tribe, the Ansariyeh, hold with the Manicheans that the souls of the wicked pass into animal forms. It is worthy of note that the Druses also hold the belief in a periodical recurrence of divine or ministerial manifestations. Among these they include Adam, Enoch, Noah, Abraham, Moses, Jesus, Muhammad and others.

The ideas of the Druses regarding reincarnation are quite Theosophical, and the arguments they are said to use are those which Theosophists put forward to show the probability of reincarnation.

Again, their doctrine of the Oneness and Pervasiveness of the Deity, who is said to be everything and without whom nothing exists, is most ennobling, and must lead to a correct idea of Religion. The doctrine of Dualism, positing a wicked and evil Cosmic Power, opposing a good God and thwarting all the efforts of the latter, cast the Avesta people into a religious muddle from which their followers have not yet emerged.

N. D. K.

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## KING DEMOS AND THE MASTERS OF WISDOM

IF mankind in general could realise even partially how great are the benefits of learning something definite and direct regarding the governance of the world by Intelligences infinitely superior to their own, every man would hasten to enquire into the teachings of Theosophy.

The "Masters," who are they? King Demos will probably ask, for they are unknown to him—even their existence is unsuspected for the most part. They are no subjects of his, and briefly it may be stated that they are the advance guard of humanity—men who have gained the heights to which he himself is slowly and painfully climbing.

To students of Theosophy the subject of the Masters is one of extraordinary attraction—an attraction less attributable perhaps to their marvellous powers and activities than to the fact that they have

lived and worked upon this earth in the mortal body, like ourselves. For like us the Master has waged the great war of Spirit against Flesh.

Through many an incarnation he has "fought the good fight," until the old, old struggle born with the soul of man has ended for him in victory. All that we have suffered, all our trials, physical, mental, spiritual, unique as they may appear to us, have been borne by him. In short, the vicissitudes of human life that are shaping and moulding us have shaped and moulded the Masters of Wisdom. Their vast knowledge has been acquired in a school that is open to all of us.

What a gospel of Joy and Hope for King Demos! They are literally the Elder Brothers of the race, grown up beyond human stature; and to them are entrusted the care, guidance and instruction of the younger brethren. But make no mistake on this point—they do not rule or dominate us *against our will*. They are ever ready to guide, teach, suggest and inspire. And above all, they are the vehicles of the Divine Compassion and they carry on their Service of Love and Compassion from age to age unceasingly.

Compared with these "just men made perfect" in their selfless and most royal strength, poor King Demos cuts a most miserable figure. Selfishness and self-seeking is stamped upon him. It is an ugly brand but fortunately not indelible. He can, if he will, rid himself of it. When at length he really begins to sense the self-sacrificing labours of the Masters, then the aspiration will awake to become like them, to rise to their levels. And then the day of his real kingship will dawn. He will know that

The root of honour is humility,  
The standpoint of high estate is lowliness.

Undoubtedly he will some day be able to trace the beneficent and all-wise work of these Invisible Helpers in the conduct of the world's affairs, affairs of which King Demos is getting into the habit of regarding himself as sole arbiter and ruler. Even now to a few eyes the evidence of the Masters' wise guidance is very clear at times.

Let King Demos ask himself: Who was it at the outbreak of this terrible war that sent the mighty wave of self-sacrifice sweeping through the hearts of our Allies and our own? From whence came that profound conviction of the purity and righteousness of our cause? Who gives us that certainty that the Right will prevail, which has upheld us through these years of unparalleled strain and strife, and will uphold us to the end? The Masters have kept us true to our allegiance to humanity.

Before the great conflict began, it was not our side that had forgotten or ignored that searching question of a great Master: "What shall it profit a man if he gain the whole world and lose his own soul?" Did not war, and the Masters, find us with our lamps of the Spirit moderately well trimmed, though small, whereas our military weapons of defence were utterly neglected and rusty?

No; King Demos must never doubt the supreme Wisdom of the Masters' guidance. Did it not seem to us most unaccountable that the

U. S. A. should stand apart for so long from participation in the deadly struggle of Right against might? Yet now we begin to see the Wisdom which held that great force in reserve for use at the crucial moment that will make Right victorious.

If America had entered the war earlier, it is very probable that her help would have been much less effectual in enabling the Allies to give the *coup de grace* to the malignant powers that have assailed us. It seems that every Nation is to be asked for its utmost in the way of self-sacrifice; but would Great Britain ever have put forth her utmost effort if America had joined up sooner?

King Demos will probably ask: Why do not the Masters, who are full of Wisdom and Compassion, put an end to the war? The all-sufficient answer is that the Masters do not interfere with Karma. God's great Law of Cause and Effect cannot be broken, even by these mighty Intelligences. Man is responsible for this war; it is the natural result of man's folly and wrong-doing in the past. He must reap as he has sown, and gather in his harvest, unwelcome though it be. From this bitter harvest we shall yet "eat the bread of Wisdom, kneading our flour with the clear waters of Amrita". The cruel experiences and profound truths we are gathering on these fields of bloodiest battle, these are our flour; and the immortal Tao, the life-stream, is the water with which we are kneading it. And now, since this war is part of the karma of our generation, let us endure it with dignity.

It would be of immense benefit to Democracy to learn the truth about the Masters of Wisdom; therefore it is the duty of the Theosophist to pass on what knowledge he may have (be it little or great) of these mighty, Divine Helpers of humanity. Even a little elementary knowledge of the Divine Hierarchy is bound to expand and elevate a man's mind. It will bring him a glimpse at least of "the Vision Splendid" of his ultimate destiny. It will open, if but to dazzle for a moment, the eyes of his Spirit. Meanwhile he will not be aware that he is being used by the Masters to accomplish some particular portion of the Divine Plan which they are working out for the Great Architect of the Universe. For the Masters, in their power, love and humility, are so high above the conception of the mass of humanity at its present stage! Aye truly, King Demos, with his ignorant arrogance and his thirst for worldly dominion, power and wealth, is still far removed from the plane of the Spirit.

In controlled, divine serenity the utterly selfless service which the Masters render, offers the greatest contrast possible to the uncontrolled, selfish passion of King Demos, grasping continually after what he calls his rights. Learn from the Chinese Sage:

To govern a kingdom use righteousness,  
 To conduct a war use strategy,  
 To be a true World-Ruler, be occupied with the Inner Life.

E. H. BELL



## QUARTERLY LITERARY SUPPLEMENT

*Problems of the Self*, an Essay based on the Shaw Lectures given in the University of Edinburgh, March, 1914, by John Laird, M.A. (Macmillan & Co., Ltd., London. Price 12s.)

Few books within the present century have dealt so exhaustively and concisely with the main concepts of Western philosophy and psychology in their relation to human personality as this treatise of Mr. Laird's, modestly designated an essay. Not only is it a critical survey of the entire field of argument from the logical standpoint; it is also a complete structure of inductive reasoning based on the indisputable foundations of normal experience and reinforced by caution and common sense. Needless to say it is not a book that can be read hurriedly; it is too closely packed with matter requiring sustained application and a mind accustomed to work on psychological lines; but it is by no means difficult in the sense of being technical or involved; on the contrary the language is of the simplest and the style direct and lucid. It therefore offers the serious student a solid inducement to follow up one of the paths by which modern thought is approaching the Theosophical position.

It is quite a relief to read at the outset that the author personally has no doubts as to the existence of the soul in the sense of a unity of experiences which cannot be wholly accounted for by physiological processes. At the same time he is metaphysician enough to refuse to limit the conception of the self to any of its manifestations; his method of illustration is rather the Eastern one of successive examination and rejection—"not this, not this". The body is naturally the first to be disposed of, a task which the author performs without raising needless difficulties. The next functions of the self to be sifted out are the feelings, the will, and the reason. Each of these components of the psychological trinity—feeling, conation or effort, and cognition—is in turn shown to be dependent on the others and equally essential, a conclusion arrived at after full consideration of the preferences of various philosophers who have awarded the supremacy to one or another of them. Then Mr. Laird methodically establishes the fact

of an indefinable unity and continuity underlying these three inseparable modes of consciousness, not ignoring the difficulties presented by abnormal conditions, as in cases of multiple personality. His analysis of what constitutes identity is particularly stimulating to the student of reincarnation, especially in its resemblance to some of the paradoxes of Buddhist dialectic; while his treatment of the subject of "the self as substance" does much to co-ordinate the various uses to which this word "substance" has been put by speculative philosophers.

All this careful preparation of the ground, occupying as it does the greater part of a book of 370 pages, is far too extensive and intricate for any detailed account or criticism; but it all leads up to the last chapter—"The Soul"—in which the author summarises his own position. This chapter forms a fitting climax to the interest of the book; so we shall attempt to give some idea of the outlook. As this can be conveyed best in the author's own words, the following paragraph may be taken as representing his curious but incisive way of putting a view which is often mistaken for materialism by superficial thinkers, but which is in reality the acceptance of all matter as the vehicle of consciousness.

And what of the soul? Is it not surprising that while most of us scoff at the supposed necessity for an equine substance to account for the existence of Bucephalus, we are at one in demanding a rational or thinking ego to account for the psychological existence of a man? The principal reason is that we are so deeply impressed with the characteristic unity, and the importance, of human existence that we are afraid that a human personality would be dissolved unless there were such a substance to support it. And we are afraid to admit the possibility of such a calamity. I believe that there is a soul, and that this soul is a substance. What I deny is that the substantiality of this soul need be interpreted in a fundamentally different way from other instances of substance.

Further on we come to the practical outcome of this theoretical standpoint:

But experiences are real, and they are as they appear to careful introspection. They are a distinctive kind of beings. They are substances having stuff in them. They exist: and, as we have shown, they cannot be regarded as mere qualities of anything else, be that other thing matter or what you will. But, say you, if they are substantial, they are not self-existent substances; and it is true that they are not. They must exist as parts of a unity, and the existence of all of them in a unity through time (though perhaps with intervals) is the soul, the psychological substance. There is no content of the soul other than experiences, and the permanent elements in experiences, such as they are, are too little to be a self. But the soul is neither an aggregate of experiences, in themselves loose and disconnected, nor is it a unity of qualities. It is a unity of experiences; and there must be a soul, because it is part of the being of any experience to form part of such a unity.

As regards the problems of immortality and the relation of the human soul to a world-soul, Mr. Laird evidently prefers not to encroach on the province of religion and revelation. He is here concerned only with the inferences that may be logically drawn from the undeniable facts of experience, and he considers that though these do not prove the statements of revelation, they are in no way

incompatible with a reasonable faith in such statements. For instance, the survival of personal consciousness after death is regarded as quite consistent with the characteristics of consciousness as observed in the body; but, says Mr. Laird, it does not follow from this that a personality is therefore indestructible; it may be that it is absorbed into a world-soul. He does venture so far as to declare that no immortality can be rightly so called if it is not personal. It is evident, however, that he uses the word "personal," as do most people in the West, as being practically synonymous with "individual," for it is only when the idea of reincarnation is introduced that the necessity for the distinction arises. His point is that immortality implies a retention of memory, and in this most Theosophists will agree with him, adding maybe that such a retention of memory is not inconsistent with a belief in the fundamental identity of the human soul and the world-soul and the eventual consciousness of this identity.

Here, then, are but a few first impressions of what is undoubtedly an important addition to the literature of psychology; many may find it dull, but none can deny its genuine merit.

W. D. S. B.

*The Renaissance in India*, by James H. Cousins. (Ganesh & Co., Madras. Price Rs. 2.)

Deep sympathy with the ideals of India, Ancient and Modern, an eager desire for her intellectual and artistic growth and an ardent affection for her people possess Mr. Cousins. These things have become so much a part of himself that he must write about them. And these things should be sufficient to secure a place for *The Renaissance in India* upon the reading-desk of all those who share his sentiments. While living in India he has tried to identify himself with Indian life and thought, to lose himself by a kind of mental and emotional osmosis, the effect of which is rather curious. The Irish Poet-Philosopher has become a strange composite—Indian wakil, minor prophet and thoroughly partisan critic.

As a special pleader he wins our sympathy, as minor prophet a somewhat grudging faith, and as critic our almost unqualified disagreement. He pleads guilty in the preface to "an intelligent, not a blind, Eastern prejudice". No reader will deny the Eastern prejudice. In the character and work of the wakil and the minor prophet prejudice may play a useful, even a necessary, part; but it blinds the critic and mars where it does not ruin his judgment. His criticism is then worthless. The reviewer, while not ignoring the parts played by the

advocate and the prophet, is chiefly concerned with the critic in this triple role.

The first essay gives the book its title, of which it may be said in passing that it was not chosen happily. It is too ambitious for such a miscellany of popular articles on historical, religious and artistic India. And in addition one puts the book down after careful reading without any clear perception of what Mr. Cousins means by the Renaissance in India. The argument is something like this: Mr. Cousins has "discovered" India, the real India. (He has also discovered a West and especially an England which will be *new* to many of his readers.) And while a materialistic England, whose love of truth is merely "utilitarianism in full cry," has been slumbering during nineteen centuries, India has never slept, she has not even stood still. "India has sat up all night, and is entering upon the exhilarating task of awakening the West." Mr. Cousins has also found out that English materialism is the product of England's culture—"a culture that renounces the spiritual uplift of the abstract and the speculative (such as permeates and vivifies Indian culture), and sets its standard no higher than the low region called the practical". Shades of Hume and Berkeley give ear! Then the argument flows on to India's chequered history and, after briefly describing three unifying political movements in the fourth century B.C. and the third and seventeenth centuries A.D. respectively, comes to an abrupt end. One is left to search through the intricacies of Mr. Cousins' mentality for the Renaissance. It seems a topsy-turvy view, but we can only conclude that India is reawakening, even though she has never slept, because Western thought is becoming orientalised or "orientated" as, in the concluding article of the series, the author prefers to express it.

Space is not available for all that can be said in challenging Mr. Cousins' pronouncements on European art. On the other hand one can go most of the way with him in his appreciation of the Bengal Painters, of Sir Rabindranath Tagore and Sarojini Naidu. To urge Indian artists and poets to be true to Indian ideals and tradition is sound advice and sane judgment. But to speak of European critics as *seeking* to exert a deep and dangerous influence on the new Indian school, to accuse Mr. Ruskin of "murderous criticism" of Indian Art, and to proclaim that "under the imposition of European ideals over practically the entire globe, we are eating the Dead Sea fruit of intellectual stagnation," is blind prejudice and sheer nonsense to boot. The article upon "Mr. Ruskin and Indian Art" is particularly unfair. One example will sufficiently prove this. A quotation is

given from *The Two Paths*, where, in speaking of the genius for subtle design inherent in the Indian race, Mr. Ruskin says: "The love of subtle design seems universal in the race, and is developed in every implement that they shape and every building that they raise; it attaches itself with the same intensity and the same success to the service of superstition, of pleasure, of cruelty; and enriches alike with one profusion of enchanted iridescence, the dome of the pagoda, the fringe of the girdle and the edge of the sword." Mr. Cousins ends his quotation at the word cruelty, where he places a full stop; and so degrades fine rhetoric into "murderous criticism".

An article called "Religion and the Renaissance" is a defence of "The Tantra". It is related to the Indian Renaissance in the author's mind by his hope that it may become "one of the religious influences in modern life," bridging the gulf between East and West.

Mr. Cousins' style suffers from his partiality for very long sentences, containing from 100 to 142 words or more. These weary the reader who is accustomed to the more concentrated force of good modern prose. And his occasional lapses into yellow journalese, as when he writes of the Madonnas of Western Art as "proclaiming maternity swank," are as irritating as they are regrettable.

In the chapters on Literature and Poetry we find the author at his best. They are so much better than the rest that one almost wishes that he had left the other arts, religion, and philosophy alone. His prejudice in favour of Sir Rabindranath Tagore and Sarojini Naidu is *really* "intelligent," not "blind". Here in these chapters the prophet's robe and the mask of the vakil are laid aside, and even the philosopher "double" is silent. Only the boon companion is left, and with him we may happily set sail upon sunlit seas of poetic discourse which stretch between us and the Land o' Dreams, where Philosophy, Religion, Art, Literature and Science are perfected and poised in Universal Life.

A. E. A.

*The Book of Real Fairies*, by Alma Kunz Gulick. (Theosophical Publishing House, Adyar, Madras. Price Re. 1.)

This very delightful little book is the third in the series of "Lotus Leaves for the Young". The attraction of these stories is probably that they deal with the most ordinary things of daily life—the life which is so familiar—which most children of imagination weave for themselves into fairy fabric. Have we not all of us in our childhood longed to see the fairies in the fire, in the rain, in the flowers, in all

the little familiar things of our daily life? Of course we loved—and perhaps still love, if we dare confess it—the stories of beautiful princesses and wonderful princes, and ogres and dragons and so on, but in our hearts we also longed for the fairies as playmates. And here Mrs. Gulick gives them to us, and the children who read about them will unconsciously learn something of the methods of evolution in the stories of the raindrop who expects to become a flower, of the flower-fairy who will become a butterfly, and the cloud-fairy who explains how the water-fairies and sylphs will become devas. They are pretty, dainty little stories and should be welcomed by the children for whom they are written.

M. B-S.

*Priest of the Ideal*, by Stephen Graham. (Macmillan & Co., London. Price 7s. 6d.)

A saint and his mission in the world has been very beautifully described by Sister Nivedita. She says:

He takes the whole of life, all the grey and sombre stuff of which it is chiefly made, and the blackest and brightest with this, and throws on the whole a new light, till even in the eyes of those who suffer it life is made beautiful.

One is reminded of this passage by the book before us. To be ears and eyes to the deaf and blind who are not able to perceive the spiritual significance of life, was also the mission of the Priest of the Ideal, the only difference between him and the saint as described above being that whereas the latter may very well be imagined as illuminating life for others quite unconsciously, Hampden is conscious of his power, and his method is for the most part speech. The book is mainly a gradual revelation of his point of view, which the author sums up in the following passage:

He knew the world was *vain* and that even the War bore not the fruits which men expect, but he did not think of fleeing from it to be "at rest". His work was in the world. He brought a new message and a revelation of redeeming power. He was destined to be a priest rather than a hermit; a prophet, a preacher, and even a healer of the sick and miracle-worker among blind and deaf, rather than an ascetic or recluse. He was conscious of a divine power in him to *touch* his fellow man. He could touch the sordid and the everyday thing, and then straightway men would see it as the living and glowing garment of God. In a world where our noblest men show forth the beauty, the mildness, the mercy, or the sternness of God, Hampden showed power. God's power to change spoke in his heart and was to express itself through him.

Such was his talent, his glory. His secret was that he had put his life unreservedly upon the altar.

Our author takes us travelling all over England, visiting its holy places—Stonehenge, Glastonbury, Iona, Lindesfarne, Durham, York—

and by an ingenious device provides us with a travelling companion who is a most excellent foil to the mystic Hampden, our guide.

Washington King, American and millionaire, is on his way to England to buy there "historical monuments, buildings, manuscripts, furniture and what not," transport them to the United States, and thereby give to life in his country what it so sadly lacks, a "spiritual background". Arrived in England, he is introduced to Richard Hampden, dreamer, philosopher and preacher, the subject of whose sermons is "the lost inheritance of England". Hampden, to the reader's surprise, takes King's mission quite seriously, and on being asked whether he will be the American's guide through the country, agrees. The two set out together, Hampden explaining and interpreting, King inquiring and commenting.

In the course of our journeyings we are introduced to a great variety of persons—usually typical of some definite point of view—who are drawn for us with great vividness, and the story becomes a series of character sketches and scenes from English life, welded into a whole by the personality of Hampden and the quest of the American. All sorts of questions are discussed—political, religious, social, philosophical—Hampden's ideal being the touchstone throughout.

Hampden will appeal specially to readers of a certain temperament, for he too represents a very definite type. He is the kind of person who does not find life satisfactory unless he is conscious at every step of his journey of a mystery beyond, conscious that every sound has "myriads of whispers and echoes in it that only angels' ears can catch". Beauty to him is always hushed and solemn. The author becomes almost Biblical in his language when he describes his hero in his serious moods—Hampden occasionally comes down from the heights. The result is that to some readers he will seem a little heavy and strained, even sentimental at times. But even to those whose temperament is different from his own, the character of Hampden will make a certain appeal in its earnestness and breadth of view; and his comments on life, which are often striking, will open up to many new vistas of thought.

A. DE L.

*Mails from the Continent of Death*, by F. A. Fuller. (Published for the author by the Theosophical Publishing House, Adyar, Madras, India. Price As. 12.)

The title of this little book will already be familiar to readers of THE THEOSOPHIST as that of an article by Miss Fuller in the May number. In order to reach a wider circle of readers the author has had this article published in book form with some useful additions. "The continent of death" is, of course, the astral plane, and the "mails" consist of communications from a clergyman, the late Rev. Douglas Price, who edited a small magazine of broad views, *The Modernist*, before he passed over at a comparatively early age. In the foreword Miss Fuller explains the method by which these communications were received, a method which certainly seems preferable to that of automatic writing and still more so to that of mediumship. Altogether the circumstances were such as to provide another noteworthy piece of evidence as to the survival of the human personality and its relation to those still in the physical body. The communications themselves consist chiefly of accounts of the work done on the other side in helping soldiers killed in the war to settle down to the new conditions of astral life. The book should be of special interest to Theosophists as a confirmation coming from one who had not studied Theosophy during his earth life, and who still did not believe in reincarnation. We wish it success in its beneficent mission.

W. D. S. B.

*Our Mess*, by Dugald Macfadyen. (W. Westall & Co., Ltd., London. Price 2s.)

One of the most beneficent "institutions" of the Great War of the twentieth century is the organisation of the Y.M.C.A. "Huts," and no band of workers has more faithfully served the cause of humanity than the devoted staff which mans them. *Our Mess* shows that the staff is not only working hard but is thinking hard as well. It contains the notes of some of the discussions which take place at Mess among members of the staff. The author selects from among the disputants several marked types, as illustrating various and in many cases quite diverse views, and to each of these he gives some characteristic title. There is the "Professor" who knows "all the facts about everything that ever happened"; there is the "Highland Laird," reeking of the heather, who is convinced that if we had stood no nonsense from the Prussian over Schleswig Holstein in 1864 we should have had no trouble with him over Belgium in 1914. According to "the Celt" all the good in Great Britain's literature, politics,



and religion are due to "the Celtic strain in the Nation's life, and all the dullness, stupidity and materialism from the Teuton"; while the "Edinburgh Ecclesiastic" is sure that religion is the means to a glorious end—Presbyterianism. There is "Dr. Twinkles," raconteur and wit; "the Logician, a Gold Medallist in his subject"; an Anglican priest, "the Padre," whose sole study for years had been his prayer book, and whose intellectual output just two sermons a year. It is difficult to account for the presence of "the Lady," whose insignificant part consists in raising her eyebrows upon occasions, whereat the discussion is diverted into another channel. The other titles—"Plain Man," "Socialist," "Genial One" and "Cosmopolite"—need no elaboration.

Mr. Macfadyen brings out, on the whole successfully, though not always very vividly, the colouring that is given to a man's views by his religious beliefs. Ten subjects are selected for discussion. These are some of them: How will the War end? Innocent Suffering; Religion and Red Tape; America and Germany; Are Sermons a Bore? Is Puritanism Wicked? After Death—What? One chapter on "Tommy's Faith" leaves us at the end of the discussion in exactly the same state as "the Padre" at the beginning of it, when his remark—"I can't make out the religion of our army"—first sets the ball rolling. The most heated discussion appears to have been round the old, old temperamental opposition of æstheticism and austerity. It appears under the title "Is Puritanism Wicked". It is, however, rather curious to find that the puritan elements at the Mess are more Catholic in their sympathies than the very rigid Anglican "padre". The "Minister," who occasionally enters into a discussion, takes a broad view in regard to the much debated question of Inter-Communion. He says:

The Lord's Table is His, not ours, and we have no right to keep from it those whom He invites. The Anglican Church has made it the priests' Table, and the Puritan Churches have made it the Church's Table. In our endeavour to make it in turn the priests' Table, the theologians' Table, the legalists' Table or the Church's Table, have we not forgotten that this is an offer of the grace of God in Christ to all who will receive it?

To give further details would "take the edge off" the enjoyment of the hour of pleasant reading which Mr. Macfadyen has given in this happy little volume to those who wish to know what is going on in the minds of men "at the front". And though he poses neither as prophet nor preacher, but only as recorder, he leaves with us a strong conviction that conferences, other than the great Peace Conference, *must* inevitably take place after the War.

A. E. A.

*A Psychic Vigil in Three Watches.* [No author given.] (Methuen & Co., London. Price 5s.)

As with so many books of this type, the War is given as an excuse for its publication, because, as the Foreword tells us, "at a time when Death is busy violently sundering human ties and companionships, the interest of living men and women in the unseen and unknown hereafter becomes painful in its intensity". The author is anonymous; the Foreword has merely the signature "Y"; but a private edition, printed in 1896, has a preface contributed by the Rev. H. R. Haweis, a thoughtful writer of repute on musical and other subjects. The fact that he has given this token of approval to the book gives it a certain importance and makes one inclined to read it with more attention than the first few pages would seem to warrant; for Mr. Haweis clearly thinks the book of value:

I think it would have been a loss to the reading world had so acute and candid a survey of what is vulgarly and inaccurately called Supernaturalism not seen the light of day. The present is a transitional moment of thought and opinion on all occult matters, and this opportune discourse is, in fact, a phase of constructive opinion caught on the wing.

With this high opinion in mind, one searches in vain through the pages for any definite and coherent philosophy; also, the form in which the book is cast is unattractive and uninteresting. Thus it begins: "Three men, who may as well be called Tom, Dick and Harry as anything else, were sitting one summer evening after dinner in a little room looking out upon the placid waters of a land-locked bay." Tom has evidently been telling of some spiritualistic experience, which calls forth a question from Harry: "What's the use of it all? How do you fit it into any religion, philosophy or rule of life?" The rest of the book is taken up with a monologue from Tom, in answer to this, with an occasional question interpolated by Dick or Harry to give him a fresh start, as it were. He begins by admitting his own ignorance of the subjects with which he deals:

I will try and explain the thoughts that are sometimes shaping themselves in my brain, so that you may understand the nature of the little philosophy there is in me, and the basis of fact upon which it rests. I will endeavour to present to you the theories I have founded on certain psychological phenomena. What I have seen I have seen, and I have sometimes thought about it, and have come to some conclusions. Probably there is no merit of originality about them, original as they are to me, for I have never read a book on philosophy; metaphysics do not attract me, and into the works of theologians I have never delved. I have no desire to dive into metaphysical depths or to soar to giddy heights of imagination.

He then proceeds to talk solidly for over 200 pages, prosing about Spiritualism, materialism, mesmerism, black magic, Christian Science, evolution, art, religion, eugenics, and every other subject that may drift through a mind unused to concentrated thought. Is it any

wonder that Harry complains: "You have left us nowhere," and again: "You must forgive my saying that you seem rather confused yourself."

The author evidently thinks that by dividing the book into "three watches" a narrative interest is added; after much discursive rambling they adjourn to a hill-top; finally they stroll to and fro. But these little distractions add nothing to the interest; the book is merely dull and dreary. Through the mass of words one seeks weariedly for any definite conclusion, for any coherent philosophy of life, for any scheme which will reconcile the many conflicting theories and "isms," for, in fact, the *motif* of the book. But here and there one may pick out a phrase which is of interest. Speaking of spirits of dead friends appearing at a seance, the author says: "Why should the discarnate intelligence be assumed to lose all sense of humour?" in allusion to the retention of the old characteristics after casting off the physical body. Arguing in favour of the probability of immortality, he makes a cogent remark: "One of the strongest proofs of immortality is afforded by the fact that men think they are immortal." A touch of insight is shown in his recognition of the attitude of the one-time materialistic scientist: "It is hard for science to break through the tough fibre of intellectual pride, but she will do so—in time." However, one finds nothing in which he gives clearly what he himself calls "the outline of my philosophy," unless indeed these words, which conclude his discourses: "Man, a composite creature, animal, human and divine, dwells here for a little while in a most beautiful world. Let him enjoy. Let him cultivate himself, not one portion only, but his whole self; and, if he possibly can, live to be what he is intended to be, an ascending, spiritual, human animal, a natural, healthy man." After so many intellectual aspirations and spiritual yearnings this sounds like reverting to rank and rather gross materialism.

Too much space has perhaps been given to the discussion of this very futile book. An authoritative statement from one who *knows* is eagerly welcomed, but such ill-digested information, such smatterings of scientific lore and such illogical deductions are worse than useless. The author has done well to hide behind the veil of anonymity.

M. B-S.

*The Feast of Youth*, by Harindranath Chattopadhyay. (Theosophical Publishing House, Adyar, Madras. Price Rs. 3.)

It is difficult to know by what adjectives to characterise the collection of poems before us. Charming, delightful, interesting, promising—none of these express the feeling it gives one. Let the reader ruminates upon the title, *The Feast of Youth*—which strictly speaking belongs only to the first poem, but might very well be applied to the whole—and upon all that it suggests of richness and love of life; of joy in beautiful things with perhaps a touch here and there of a wistful questioning; of energy, with here and there a slight tendency to exaggeration and over-exuberance; and he will get some idea of what is in store for him between the blue and gold covers of this book.

A very real love of Nature characterises these poems. There is no evidence of detailed observation of Nature—one is bound to confess that some of the combinations of words present pictures which might appear to the coldly critical eye somewhat out of drawing. But the sweeping lines and vivid splashes of colour by means of which the poet conveys to us the vision that he sees, justify themselves triumphantly to the mind, even when they are a little impossible as vehicles of life. It must not be supposed, however, that Mr. Chattopadhyay's work has no delicacy. One might cite many examples. For instance of Spring, who "hath come and gone with all her coloured hours," he tells us:

She gathered all her touch-born blossoms from bright bowers,  
And in her basket rained quick-dazzling showers,  
And fled with all the laughter of earth's flowers.

Harindranath Chattopadhyay needs no introduction to the readers of THE THEOSOPHIST, as several of his poems have appeared in its pages from time to time. Nor does he need an introduction as a brother of Sarojini Naidu, being quite able to stand on his own merits. Still it is interesting to know that another of the children of him of whom his daughter spoke as a "splendid dreamer in a dreamless age," is helping to give expression to the life-forces of the New India, as harbinger of the "flame-burst of her spring".

A. DE L.

## THEOSOPHY IN THE MAGAZINES

## CREEDS MORE OR LESS CREDIBLE

THE veteran Vice-President of the Theosophical Society has by this time become quite a regular contributor to *The Nineteenth Century*, taking full advantage of the possibilities for propaganda latent in a series of articles in so important an organ of publicity. In the July number the above title at once catches the eye, and we find Mr. Sinnett invading the precincts of orthodoxy on a somewhat unusual line. This time he is drawing attention to the incongruity presented by a number of otherwise liberal-minded Churchmen held in formal subservience to three documents, called Creeds, which, though admitted to have undergone ecclesiastical manipulation, have since then acquired the authority of literal infallibility. But his criticism is not merely destructive, as that of the "Rationalists" at the end of the last century; caustic as some of his comments inevitably are, Theosophy enables him to build as well as pull down, by laying bare the foundations of eternal truth that have enabled the later superstructures to stand so long, and by pointing out the design of the original building.

The first dogmas that Mr. Sinnett deals with are those of the Resurrection and Ascension, and it must be distinctly startling for people who have not read Mr. Leadbeater's book *The Christian Creed* to hear for the first time the extent to which the Nicene Creed borrows from the ritual of the ancient Egyptian Mysteries. For the writer shows how the candidate of old, who left his body bound to the cross while he passed through the ordeals of the lower worlds before his ascension to the higher levels of consciousness, and who returned to his body with the first rays of the rising sun, well knew the law of reincarnation and the facts of the life after death, that have so long remained but thinly veiled in the orthodox Creed. We hoped to read also how these symbols stand equally for the greater process of rebirth that Theosophists speak of as the entrance to the Path, and for the still greater cosmic process of involution and evolution; but perhaps Mr. Sinnett was wise in not giving his readers too much to grasp at once.

The next article of Christian belief we find clarified is the much disputed tradition of the Virgin Birth. Here the writer deftly introduces the Theosophical teaching of the three great outpourings of Spirit into "virgin" matter, by means of which the Christ-principle of conscious unity is finally "born" or, as Theosophists would say, unfolded. An interesting point to note in passing is that Mr. Sinnett interprets the Holy Ghost, the third Person of the Christian Trinity, as the

first Logos of the Theosophist (though he calls it the third), from whom the third Life-wave proceeds; whereas Mrs. Besant has always spoken of the Holy Ghost as corresponding to the third Logos—of the first Life-wave. This subject leads on to a mention of the Theosophical view of the Christ as taking a body prepared for Him by the then disciple Jesus, a view which some Christians seem to find a greater difficulty in accepting than almost any other.

The last puzzle explained is perhaps the greatest stumbling-block of all to thinking people, namely, the Day of Judgment and the “damnatory clauses” that set their seal upon it. Again Theosophy comes to the rescue with the perfectly reasonable statement that at a certain stage in the distant future this planetary scheme of human evolution can no longer be delayed by its backward members, who will have to drop out and wait until they can join the next scheme of human evolution at the stage they have already reached. Mr. Sinnett therefore suggests that the Athanasian Creed, instead of insisting, as it appears to do, on every one believing abstruse doctrines regarding the Trinity as the sole alternative to damnation, was originally intended to convey the following meaning:

“Whosoever would be safe from failure to attain the highest possibilities of his place in Nature,” must “believe” or, in equivalent language, train himself to understand certain great subtleties of spiritual truth which frankly, for the physical brain at an early stage of its development, are incomprehensible, *i.e.*, beyond its grasp.

One sentence, however, we must confess to regarding as a somewhat wholesale reflection on the accuracy of Oriental scriptures. It is:

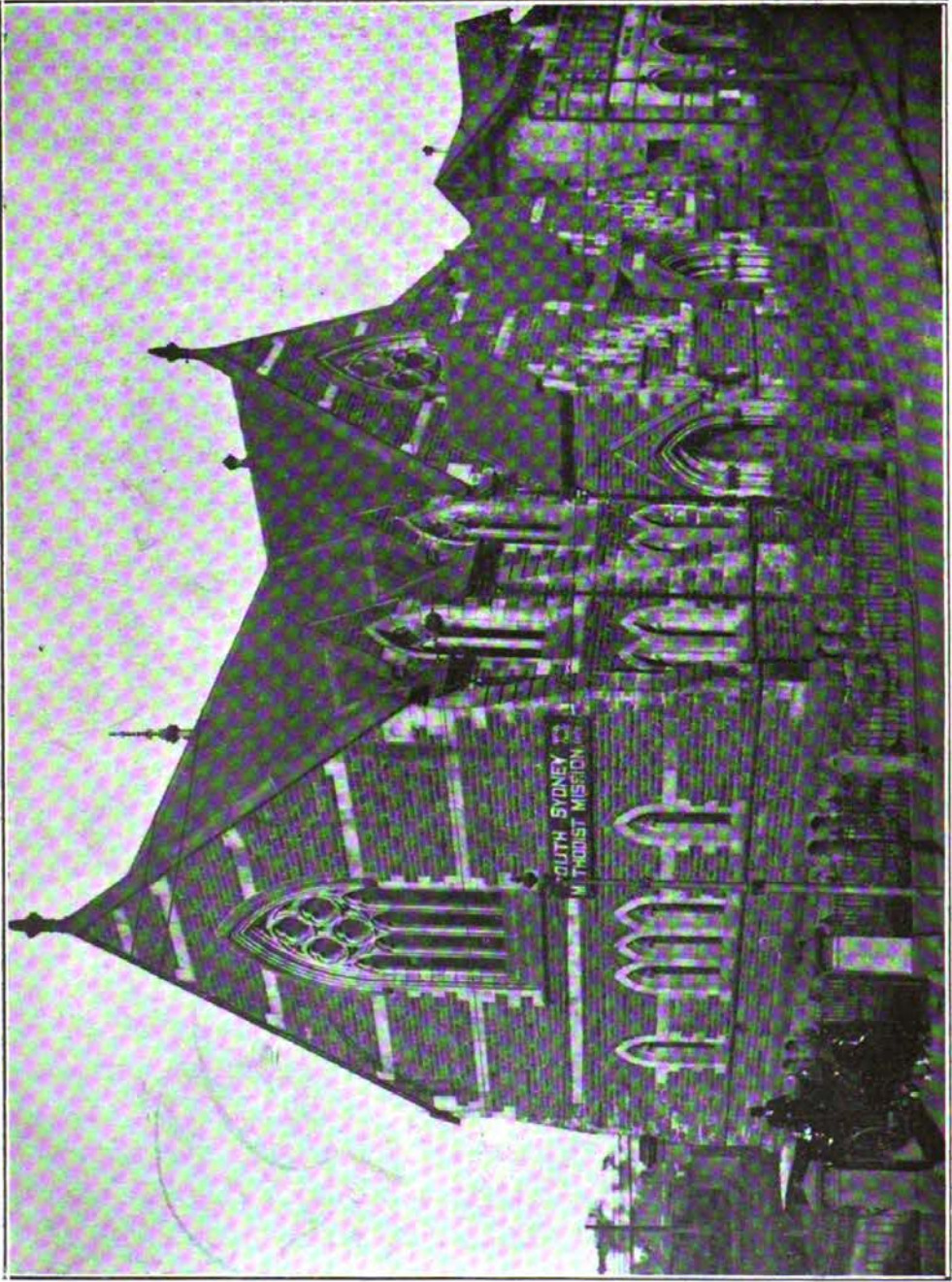
All Oriental writings—and our “sacred” scriptures, including the Creeds, are saturated with the methods of Oriental writers—are prone to use words like “eternity” and “everlasting” as indicating any long period they are talking about, and not as we do—with a specific mathematical idea behind them.

We agree that the word “eternity” is a mistranslation of the Greek word *æon*, which has the definite meaning of an age or, as Theosophists would say, a cycle. But we always understood from *The Secret Doctrine* that the *yugas* of the ancient Hindū Scriptures had been calculated with extraordinary mathematical precision.

W. D. S. B.

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OLD CATHOLIC CHURCH, SYDNEY



# THE THEOSOPHIST

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## ON THE WATCH-TOWER

HERE, as in the *Bulletin*, I must begin with grateful thanks to all who greeted me on my 71st birthday. A cheering message came from Italy, from the General Secretary of the T.S. and the National Representative of the Order of the Star in the East :

I have the privilege to present you my very best wishes also in the name of all the Italian members on occasion of your Birthday, hoping you will enjoy good health, and bring to a close the beautiful work you are doing for India which is, specially now, so well promising.

Messages came from England (London [many], Birmingham, Cardiff, Combedown, Wimbledon), New Zealand (Auckland, Dunedin), Australia (Brisbane, Sydney), Fiji, Java, America, Norway, Burma; from India came greetings from Bombay, Benares, Bangalore, Madura, Madanapalle, Hyderabad (Sindh), Coimbatore, Cawnpur, Ahmednagar, Allahabad, Bareilly, Amraoti, Poona, several from each; Hardwar, Pondicherry, Sangli, Matar, Nandod, Negapatam, Anantapur, Alwar, Mysore, Dewas, Baroda, Bhavnagar, Gwalior, Indore, Hyderabad (Deccan), Trivandrum, Kumbhakonam, Dindigul, Bankipur, Guntur, Surat, Sholapur, Nagpur, Ahmedabad, Gorakhpur, Tuticorin, Salem, Karachi, Tattamangalam, Tanjore, Malvan, Maharampettah, Dodballapur, Tumkur City, Mhow, Sukeshoheyukh, Broach, Peralam, Dudahi, Calcutta,

Hubli, Produttur, Gaya; some came from Women's Associations, some from Lodges of the T.S., the Star, and Co-Masonry, some from Scout Groups, public meetings, etc. May all who think so kindly of me, and so much over-appreciate my poor services, find raining upon themselves similar kind thoughts.

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The Theosophical Society in Finland has survived the turmoil and the massacres of which we have heard, for on August 17th, our old friend Pekka Ervast wrote :

“The Theosophical Society in Finland, in Annual Convention assembled, herewith begs to send you, our beloved President, its most heartfelt and loyal greetings.”

As the Censor opened and passed the letter, I presume that Finland is not regarded as an enemy country. It was sturdily Republican when I knew it, and very angry with Russia for narrowing, if not destroying, its liberty. One cannot imagine men of the Pekka Ervast breed crouching beneath a German princeling, a puppet King. If it comes out of the present welter free, our Society there may well survive. Otherwise . . .

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Burma has just held her Seventh Theosophical Convention, under the Presidency of Lieut.-Colonel G. E. T. Green, Indian Army, F.T.S. The announcement comes from the Chairman of the Reception Committee, Maung Ba. We congratulate Lieut.-Colonel Green on his moral courage in presiding just now at a Theosophical Convention. We are fortunate in having a good many Theosophists, officers and privates, in the Armies of Great Britain, India and the Dominions, as well as in France. The little French magazine, *Kouroukshetra*, mostly written and circulated in the trenches, has been steadily maintained since the early days of the War, and many who were Theosophists before they were soldiers—enlisting after the War began, because they realised the tremendous issues of the struggle, and the utter necessity for the complete victory of the Allies if the world was not to sustain a set-back in

evolution—have carried on a quiet propaganda in the Armies, where men, in face of death, enquire eagerly about it from those who regard it merely as a repeated incident in an immortal life. To the young and joyous-hearted heroes who have flung their bright and gallant lives into the Valley of the Shadow of Death, the news that they would return to the fair earth they love, and that, if they made the Supreme Sacrifice, they would swiftly come back to help along a happier path the world that they had saved from ruin, came as a glad surprise, and robbed Death of his sting. For the young love this world, and desire to enjoy their life on earth far more than they desire a heaven strange and misty in their eyes. For the heaven-world has not been made familiar and real to them as the world they are living in, and to plunge into “the unknown” has small attraction for them.

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To return to our Burma Convention. We see in the programme of its three days' work that Nationalities are happily blended. For the Chairman of the Reception Committee was a Burman, and the President an Englishman, while the two public lectures on the first day were given by an Indian (a Tamil Brāhmaṇa) and a Burman. On the following day, devoted chiefly to Society work, an Englishwoman gave a public lecture, and the second was in Burmese. On the third day the lectures were divided between a Tamilian non-Brāhmaṇa, and a doctor who, by his name, must have been a Hebrew. The Presidential Address was by the above-named Englishman. This is as it should be, for Theosophical Brotherhood knows no separation by religions, classes, castes, colours, sexes. It overleaps all barriers, while even Freemasonry, in its usual form, excludes the feminine sex, though brave French Masons, with the love of liberty and equal rights engrained in them, broke down the wall and established *La Maçonnerie Mixte*, that of *Le Droit Humain*, not masculine, but human Right. In their Lodges and in all those within their Obedience—which has

now spread far and wide over the continent of Europe, the British Overseas Dominions, India, and the United States—the old obliteration of sex where matters spiritual are concerned is followed. A Lodge of Initiation which welcomes only men perpetuates only the traditions current in Judaism and Christianity as to the subordination of women as the inferior sex, and does not share in the more spacious spirituality of the older religions. It is very likely, however, that even masculine Masonry will, ere long, feel the Spirit of the Time, and throw open the doors of its Lodges to admit women candidates to a participation in its mysteries.

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Writing of Masonry reminds me of Charity, and I repeat here a paragraph which I wrote in the last *Bulletin*: “The Olcott Pañchama Free Schools are in sore need of help, and will have to draw upon their capital unless some friends will aid them. They are the pioneers of free education among the submerged classes, and have long been the Model Schools of this type in Madras. Besides, the name of our President-Founder is perpetuated in them, for they were very dear to his heart. By the end of this month their income will be exhausted, and they will have to encroach on their small capital.” “This month” must now be read “last month,” *i.e.*, October. In the poorest schools, food is also given to the little scholars, and when I remind my readers that in the Report of the Medical Examination held of our scholars, 78 per cent of them were returned as suffering from malnutrition, they will understand that we are dealing with our submerged classes, the chronically starved. Whether War or Peace prevail, these children are always hungry, but the prevalence of War has diminished our subscriptions, and our reserve fund, insufficient for the support of the schools, will become still less sufficient if we are to draw on it for monthly expenses. Moreover, Government paper is sadly depreciated, so that its forced sale is peculiarly undesirable.

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A word of heartfelt sympathy to Glasgow on the passing away of that faithful and untiring worker, Mrs. J. Allan. She has left a gap which it will be hard to fill.

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Miss Clara Codd seems to have become very popular in Ireland. In addition to eight public lectures, she has had three afternoon "Half-Hour Talks," with discussion following—a quite good idea for Lodge meetings. The Belfast Lodge holds three weekly classes for study, in addition to its weekly meetings, and has a Lending Library and a Free Reading Room. Much of the activity in Belfast is due to the Rev. John Barron, an old and very faithful member of the Theosophical Society. The Blavatsky Lodge, London, has arranged a six months' series of weekly lectures, begun and concluded by the Vice-President of the Theosophical Society, Mr. A. P. Sinnett. This veteran Theosophical leader is as active as the youngest, and his life of absolutely unswerving service to the Masters and the Society should prove an inspiring example to us all.

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Our readers will be interested in the picture, promised last month, of the fine building purchased for the Old Catholic Church in Sydney, Australia. The happy fortune of Sydney members of the T.S. is having among them that great Theosophist, Charles W. Leadbeater, who has, despite his long illness and his permanently weakened condition, been a veritable source of life and energy to the whole Society in Australia. It has grown and expanded in a marvellous way, as do all bodies that have on them the blessing of the Master, and the channel for that blessing has been His faithful disciple.

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The church now purchased for the Old Catholics is a handsome structure, and the board on it, which is, we presume, removed by this time, shows that it belonged previously to the Methodist Community. It is far more ornate than is usual in the chapels of British Methodists, but we have heard that the Methodist community in Australia is a far wealthier, and

socially a more highly placed, body than the members in "the old country". Certainly this church building strikes a far higher note architecturally than those we were accustomed to in Great Britain.

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In America, a Theosophical Educational Association has been formed, and a good syllabus for its Teachers' College has been issued. No better work can be done by the Theosophical Society than the establishment of such Colleges, for they will send out into the world teachers of the young who are trained in the Science of Life, and know the great law of Evolution, not only in its outer phenomena but in its inner impulse and guidance from the Divine Creative Spirit. The Association has put at the top of its syllabus the words: "No Educational System is complete unless each department includes the Origin and Goal of Life," and that is profoundly true. The Theosophically trained teacher will know that Origin and that Goal, and thus will be fitted to train the young. The Association has ten courses. I. *The Philosophy of Life the Basis of Education*: (a) This deals with philosophy and religion in relation to Education, and draws on the Scriptures of the world as its texts for religion. (b) The Study of the Child Nature, the analytical and synthetical study of the constitution and potential powers of the child. II. *Philosophy, Theory and Practice of Education*. This covers Methods, History and Problems of Education (including administration and child psychology), the studies in the school, education of the senses, and the actual teaching. III. *Occult Sciences*, dealing with the constitution of matter, atoms, ethers, scientific clairvoyance, and the like. IV. *Therapeutics*, including biology, embryology, physiology, nursing and first aid, psychological tests in diagnosis, methods of healing and the laws of health. V. *Law*, divided into reforms, reconstruction, etc., and civics. VI. *Social Organisation*. VII. Separate courses for men and women, as advisers of boys and girls, men and women. VIII. *Recreational Leadership*, a very useful

course on games, scouting, story-telling, and the like. IX. *Astronomy and Astrology*. X. *The Arts*, comprising Music, Drama, Painting, Sculpture and Architecture. It will be seen that the Theosophical Ideal of a Teacher is a good deal higher than that of the ordinary Training College.

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It is interesting to notice how, here in India, Theosophists have planted the seeds of the spiritual type of education, have watered and nourished it, and then, when the tree is well-grown, have passed it on into non-Theosophical hands, giving over flourishing institutions, lands, buildings, funds, to National bodies. This was done in the case of the Central Hindū College and School ; it was Theosophists, Hindū and English, who sacrificed themselves, their time, their money, their energy, to build it up, and won sympathy for it from non-Theosophists. When it was strong, and the Government demanded a flourishing College as a condition of granting a University Charter, they handed it over to a National body. The same thing is true of the Theosophical Educational Trust ; it founded and supported colleges and schools ; Theosophists gave honorary workers and workers on subsistence allowance ; then, when lands and buildings had been secured, it handed all over to the National Society for the Promotion of Education. And to that Society another Theosophical Order, the Brothers of Service, is giving Principals, Professors, Teachers and Officials, men with brilliant Indian and English degrees, who could command a good price in the market, but who only have a subsistence allowance from their Order, and are given to the S. P. N. E. without any remuneration. It is the glory of the Theosophical Society to give, "looking for nothing again" ; it lives by the self-sacrifice of its members. Its reward is to be ridiculed, suspected, abused ; but everything it takes up grows and expands, because the Law of Sacrifice is the Law of Life. And its members, knowing this and working for Love's sake, continue to serve those who sneer at and malign them.

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I have received a charming booklet from Krotona, our American Headquarters, showing how Mr. A. P. Warrington's dream of long ago has materialised. The booklet is full of delightful pictures of interesting spots in the 22 acres which form the estate. It is nearly all hills and slopes, and they have been beautifully laid out: there is an Italian garden, an orchard of orange trees, "thousands of roses, geraniums and other flowering plants," a lotus pond, a temple, an institute for study and lectures, a library, a building for administration, etc., all connected by well-graded roads. So far, some six lakhs of rupees have been spent upon it. Many further features are planned, among others a "Temple of Tolerance". It seems that

when Mrs. Annie Besant . . . gave to Mr. Warrington the commission to come to the West and materialise his "dream" of Krotona, she expressed the hope that some day a Temple might be built—of which she drew a general plan in the form of a Greek Cross.

One arm is to be a Hall of Religions, with shrines for the main ones; another arm is to be for the E.S.; a third for a T. S. Auditorium; the fourth for a Masonic Lodge. The central circular Hall will be public, for Music, Drama, Conventions, etc. The "hope" seems to be bearing fruit, as do our hopes when we work them out in Devachan. The booklet says: "Thus do the dreamers dream. As in the Past, so in the Future, their dreams will ever come true." That is so, if the dreamers are willing to be sacrificed for the materialisation of their dreams. Has not this faithful brother found that to be true? Yet none can grudge the sacrifice, and I know he has offered himself willingly. May the blessing of Him who is the World-Sacrifice rest on him and on his work.

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Our Scandinavian brethren are forming a Northern Theosophical Federation, linking together Denmark, Iceland, Norway and Sweden. A joint-stock company has been formed for the provision of funds and the management of business. We heartily wish it success.

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THEOSOPHICAL JOTTINGS FROM AN  
EDUCATIONAL NOTE-BOOK

By GEORGE S. ARUNDALE, M.A., LL.B.

II

I FIND myself continually harping back to the great central thought in my mind as regards childhood—the thought expressed by Wordsworth in his “Intimations of Immortality”:

But trailing clouds of glory do we come  
From God, who is our home:  
Heaven lies about us in our infancy!

As H. G. Wells has truly said, the War has brought us nearer both to Heaven and to Hell than ever we have been before—“things are more personal and personified” (*First and Last Things*, Revised Edition, p. vi). And Mrs. Besant has pointed out in a recent speech on “The Life after Death”

in Bombay that the War offers a great opportunity for sacrifice—the spirit of sacrifice broods over the world in its agony, and out therefrom is born a Heaven-world which those who sacrifice enjoy. Heaven is very close to us in these days, as indeed is also Hell; but for the children it must be the Heaven-world that opens, not that world of Hell into which so many were born in the early days of factories, and in which, alas, so many are yet born to-day.

Theosophically speaking, Heaven lies about us all the time; but the little child has, with rare exceptions, just arrived from Heaven and in early years lives “not in entire forgetfulness” of the glories and powers of the Heaven-world. He

. . . still is Nature's Priest,  
And by the vision splendid  
Is on his way attended.

It is only in manhood that he

. . . perceives it die away,  
And fade into the light of common day.

Now it seems to me that the “vision splendid” is the memory, unconsciously dominating the soul in its new tement, of the wondrous experiences described, for example, in Mrs. Besant's *Ancient Wisdom* (pp. 195, *et seq.*, 1897 Ed.)—a work every Theosophical teacher should be continually studying. Francis Thompson has beautifully expressed the idea I am now trying to convey. He says (*The Works of Francis Thompson*, vol. 3, pp. 7, 8):

Know you what it is to be a child? It is to be something very different from the man of to-day. *It is to have a spirit yet streaming from the waters of the baptism; it is to believe in love, to believe in loveliness, to believe in belief; it is to be so little that the elves can reach to whisper in your ear; it is to turn pumpkins into coaches, and mice into horses, lowness into loftiness, and nothing into everything, for each child has its fairy godmother in its own soul; it is to live in a nutshell and to count yourself the king of infinite space; it is*

To see a world in a grain of sand,  
And a heaven in a wild flower,  
Hold infinity in the palm of your hand,  
And eternity in an hour.<sup>1</sup>

<sup>1</sup> Compare the beautiful poem by A.E. in *Collected Poems* entitled “Childhood”.

I have italicised the phrases of special Theosophic significance. Heaven is indeed a baptism from which the soul arises with courage and certainty once again to enter the outer darkness to battle to make eternal that which for the time is but a fleeting experience of the goal ahead. Heaven is an intimation both of our immortality and of our certain triumph; for in Heaven the future lies about us while we are yet in the infancy of our growth. And it is *our* future that lies about us; for each of us has his own Heaven, and to each comes in Heaven such aspect of the future as may thrill him, exalt him in ecstasy, assure him of his Divinity, hearten him to any roughness of road, even if the end be only such a Heaven as he has just experienced. That the end will be much more, infinitely more, we know full well, for if "knowledge grow from more to more, and more of reverence in us dwell," then will our Heavens grow from more to more, and more of the eternal in us dwell, until the spark shall have become the Flame—self-conscious of its Divinity. And the little child down here—or should I say "out here"—in the physical body has his spirit still "streaming from the waters of baptism" in a Heaven of his own making, moulded by his Monad from out the clay of Divine potentiality.

Again, the phrase "to believe in belief" expresses a profound truth with regard to the Heaven-world. Belief—if pure—is found to be all-powerful (within the limitations of its original virility) in the Heaven-world. As we have believed on earth, so shall we create in Heaven; that is, to the measure of our belief, our trust, our faith, our aspiration, our confident search after truth, our dull clinging to an invisible hope, will issue forth in Heaven the apotheosis of our dreams and strivings. As we have thought, so for a short while do we become in Heaven, for an hour which seems an eternity. "Seeing is believing," says Earth. "Believing is seeing," says Heaven; and both are true. One, perhaps, the *Pravṛtti*

Marga and the other the *Nivṛṭṭi* Marga: both are needed for the conquering of the illusion of ignorance. Madame Montessori has truly said (*The Advanced Montessori Method*, vol. 1, p. 232):

It is faith which leads to sight, not sight which produces faith. When the blind man in the Gospel uttered the anxious cry: "Make me to see," he asked for "faith," because he knew that it is possible to have eyes and not to see.<sup>1</sup>

"Our citizenship," said S. Paul, "is in Heaven," for in Heaven man, for a brief span, is the master of his destiny and conscious of his Divine citizenship, of all that true citizenship means beyond mere membership of a body politic on the physical plane.

Francis Thompson's phrase "to turn . . . lowness into loftiness" is full of pregnant meaning. Truly are our souls our fairy godmothers, divine alchemists insistently demonstrating to us that out of little nothings shall come that everything which is the Heaven-eternal towards which our Heavens-fleeting are the stepping-stones. Indeed is it true that he who sees "a world in a grain of sand, and a heaven in a wild flower," is far on life's pathway. And I make bold to add that even he who *believes* that heaven is alike in the grain of sand and in the wild flower, or who even "makes-believe," is on the outskirts of the world of truth. In Heaven, imagination, based on aspiration moulded through effort into character, reaches out into the future and brings it within the Eternal Now. Or, if you like, it is the "eye of the soul" perceiving the pathway to the soul's inheritance. In the Heaven-world, imagination is creation and anticipation. In the world of children, Heaven-born as almost all of them are, and as all of them must some day be, the imagination conserves its potency—for them, if not for us who look at them—and if we marvel that, having eyes, they cannot see, they more rightly marvel that we, having eyes, have yet no vision of that great "Friend

<sup>1</sup> Compare Mrs. Browning's lines in "A Child Asleep":

"Folded eyes see brighter than  
The open ever do."

The whole poem strikingly illustrates the real intimacy between Heaven and Earth.

of Children” to whom Stevenson so charmingly refers in *The Unseen Playmate* :

Nobody heard him and nobody saw,  
His is a picture you never could draw,  
But he's sure to be present, abroad or at home,  
When children are happy and playing alone.

He lies in the laurels, he runs on the grass,  
He sings when you tinkle the musical glass ;  
Whene'er you are happy and cannot tell why  
The Friend of the Children is sure to be by !

He loves to be little, he hates to be big,  
'Tis he that inhabits the caves that you dig ;  
'Tis he when you play with your soldiers of tin  
That sides with the Frenchmen and never can win.

And it is he who turns pumpkins into coaches and mice into horses. It is he who, in the Heaven-world, turns dreams into events, hopes into facts, ideals into realities. If we seem to see the imagination working strangely in little children, we should remember to look at its life rather than at its temporary form. The form may be “childish,” that is to say incomplete—not foolish ; its life is of the essence of God's divinity and is, in the childish mind, the memory of a Divine imagination exercised in the Heaven-world. The memory soon fades. With many of us the lower mind soon strangles that higher mind of which it should be “out here” the counterpart. As the child grows among those who themselves have forgotten, he too is apt to

Forget the glories he hath known,  
And that imperial palace whence he came.

And you and I hasten that forgetfulness. Wordsworth should have apostrophised the teacher rather than the child when he said :

Thou little child, yet glorious in the might  
Of heaven-born freedom on thy being's height,  
Why with such earnest pains dost thou provoke  
The years to bring the inevitable yoke,  
Thus blindly with thy blessedness at strife ?  
Full soon thy Soul shall have her earthly freight,  
And custom lie upon thee with a weight,  
Heavy as frost, and deep almost as life.

I would say to teachers in the words of Froebel :

Break not suddenly the dream  
The blessed dream of infancy ;  
In which the soul unites with all  
In earth, or heaven, or sea, or sky.

Maeterlinck has said (*Wisdom and Destiny*, p. 14) that "we should live as though we were always on the eve of the great revelation," that is to say as if we were always on the fringe of a great spiritual perception. Exaggerated though the thought may seem to those who either deliberately or unconsciously exclude themselves from such a perception, it nevertheless bears within it a profound significance. "Heaven lies about us" in our manhood as much as in our infancy, although in manhood the threads of memory may have become bruised or even broken. A Heaven awaits each one of us here and now. It is next door to us. Let us but knock and it shall be opened unto us. True, we may not enjoy it long. There may not be enough of that particular Heaven to enjoy long; or we may not be sufficiently Heaven-like to appreciate it or to make possible a long stay in it. Even then, other Heavens will disclose themselves to us if we look for them. And we should do well to notice that the child is far more often "on the eve of the great revelation" than ourselves. Innumerable Heavens lie about him, ready to his imagination, in his infancy. Is it not remarkable that in very truth we are to-day actually "on the eve of the great revelation"—the greatest revelation for a couple of thousand years? What advantage are we helping the children to take of so supreme an event? What advantage are we ourselves taking of the priceless foreknowledge? A most beautiful Heaven-world, available alike to young and old, is in the fact of the Coming of the great World Teacher in the immediate future. This revelation is indeed a wondrous Heaven-world in itself. How many of us dwell in it abidingly? Do not most of us, even those who believe, touch it and let it go, touch it and let it go, touch it and let it go?

We would do well to remember that this very Heaven-world lies about the children of to-day in their infancy and youth. We would do well to remember that this very Heaven-world will soon emerge from its present inwardness, and will become a fact in outer life when the great Teacher brings it with Him into the outer world. Shall our children retire into a yet deeper darkness on the approach of Heaven? Heaven will not merely "lie about" them in their maturity. Heaven will be with them as it was with those who lived in the time of the Christ, though some knew it not—with the inevitable result that those who gave no welcome to Him find no home in the world to-day. Heaven will walk abroad, will become vocal, will make heavenly music, will thrill men's hearts with hope, will strengthen endurance and banish despair.

Shall we not help the children to hold fast to their memories of their Heaven-worlds? Shall we not encourage imagination in all wise ways? Shall we not beware of becoming Gradgrinds, seeking to assault the citadel of childhood with facts when, for the time, childhood's fancies are more real than our facts, are, indeed, more full of wisdom for childhood than our hard-earned knowledge? In Dickens' *Hard Times* Mr. Gradgrind declares :

Now, what I want is facts. Teach these boys and girls nothing but facts. Facts alone are wanted in life. Plant nothing else, and root out everything else. You can only form the minds of reasoning animals upon facts; nothing else will ever be of any service to them. This is the principle on which I bring up my own children, and this is the principle on which I bring up these children. Stick to facts, sir!

To my mind old Mrs. Lirriper and Major Jackman (*David Copperfield*) were far truer teachers than Mr. Gradgrind, no matter how full of "facts" might be the latter or empty of them the former.<sup>1</sup> Indeed, the Kingdom of Heaven lies within

<sup>1</sup> Compare the following in Mrs. Browning's "Aurora Leigh":

"I learnt a little algebra, a little  
Of the mathematics—brushed with extreme flounce  
The circle of the sciences, because  
She [the aunt] misliked women who are frivolous.

us as well as about us, and woe to the children whose teachers flaunt the world within for the sake of the world without. As Milton says (Prelude, Book 5) :

. . . when will their presumption learn,  
That in the unreasoning progress of the world  
A wiser spirit is at work for us,  
A better eye than theirs, most prodigal  
Of blessings, and most studious of our good,  
Even in what seem our most unfruitful hours ?

In *Paracelsus* Robert Browning says :

God is a perfect poet,  
Who in His person acts His own creations.

Is not the child a poet, a creator? Does he not in his person act his own creations<sup>1</sup>? And is this not because in early childhood he still remains in the lesser darkness, still within touch of a Great Light, before going into the greater darkness that he may know by fullest contrast the very soul of Light? To what purpose the child creates is not for your judgment or mine; nor is it for our judgment that his joy comes to him along, to us, strange roads. To God and to the Gods our own joy comes along what, to Him and to Them, must surely be very strange roads. The child is as near to Him and Them as are others with more years of present physical life to their credit or debit, and the soul within the young body may be lives ahead of souls in older physical bodies.

To some the imagination of the child and the God-like powers it possesses in the child-world are an intimation of

I learnt the royal genealogies  
Of Oviedo, the internal laws  
Of the Burmese Empire—by how many feet  
Mount Chimborazo outsoars Teneriffe,  
What navigable river joins itself  
To Lara, and what census of the year five  
Was taken at Klagenfurt—because she liked  
A general insight into useful facts.”

<sup>1</sup> Compare H. G. Wells' *God the Invisible King* in which he says (p. 58): “Yet children are sometimes very near to God. Creative passion stirs in their play. At times they display a divine simplicity.”



immaturity, and I rather fear that Madame Montessori herself is in some doubt as to the value of imagination in child-life and growth. She says (*The Advanced Montessori Method*, p. 266):

The power to imagine always exists, whether or not it has a solid basis on which to rest, and materials with which to build; but when it does not elaborate from reality and truth, instead of raising a divine structure it forms incrustations which compress the intelligence and prevent the light from penetrating thereto.

No doubt there is imagination and imagination. But constructive imagination is by no means necessarily based on those realities and truths which the elders know. Either it may be based on realities and truths remembered out of the Heaven-world, or it may be anticipatory—a groping into the future, a bridging of the gulf of time. I am not for a moment suggesting that imagination is of supreme importance in early childhood. I do not even hesitate to agree that much imagination in childhood may need replacing by more serviceable material. But, speaking generally, I would say that the child has so recently come from a world of such vital significance that we must carefully distinguish between the imagination of the soul—still vivid from its activity in Heaven—and the recapitulation by the young body of phases of earlier stages of growth which can safely be relegated to the region of the subconscious. And for fear lest I appear to myself untrue to my belief that in every act of free childhood there is some groping after immortality, that Heaven dominates us in our infancy, even in the small imaginings of the childish heart, I must fain add, in Francis Thompson's words (*The Heart*):

Nature is whole in her least things exprest,  
Nor know we with what scope God builds the worm.  
Our towns are copied fragments from our breast;  
And all man's Babylons strive but to impart  
The grandeurs of his Babylonian heart.

One of our greatest difficulties in providing for a due recognition on earth of the Heaven that lives about us is that in

Heaven there is order, while on Earth there is confusion. If you read Mrs. Besant's *Ancient Wisdom* you will find that there are seven Heavens (compare the *Al Quran*, II, 26 *et seq*) into which people enter according to type and stage of evolution. In *Man's Life in This and Other Worlds* (pp. 69 *et seq*) we are told that the inhabitants of the Heaven-world may be divided into four great classes, comprising: (a) those "most distinguished by love-emotions of an unselfish kind, directed chiefly to individuals"; (b) "those who are devotees in any religion"; (c) "the philanthropist, the worker for the good of man"; (d) "the great Thinkers, the great Artists, those who loved the right for the sake of right. . . . those who were seeking after knowledge, those who were cultivating art".

Each individual is deepening and expanding his own nature, amplifying his own note in the world-harmony, and is preparing himself for a clearer purpose in life when the time again comes for his exit into the dark rigidities of the outmost world. In Heaven he *knows* his place. On Earth he still gropes towards it. In Heaven "the individual has his own nature communicated to him as he is summoned to fit himself for rendering a distinctive service to the common good. He becomes 'something'; an incarnation of a factor in the social idea." I am quoting from Dr. Bosanquet's admirable work on *The Philosophical Theory of the State* (p. 312) a passage in which he suggests that the individual thus answers an "articulate summons of the organising world". Personally, I doubt whether—looking at the world from the standpoint of any particular life—we should regard even the average individual as expressing his true nature in the business of his life. At any rate, a majority of individuals fail to find themselves in surroundings which give scope to their true individualities. I am by no means forgetful of the fact that, under an all-wise Providence, each life accords the soul a needed moulding, that each of us is reaping as he

has sown, and that the very hindrances and obstacles to natural development are not only the results of past karma but provide the much-needed friction for our strengthening. On the other hand, it is our duty at any given moment to hasten evolution. It is God's will that a certain stage should be reached within a definite period of time; and the better we organise our world, the more quickly shall we reach the goal, and the greater will be the influence of the well-directed force of the many in changing into purposefulness the weak purposelessness of some of its component individuals. Says Dante (*Paradiso*, Canto viii):

Nature ever  
 Finding discordant fortune, like all seed  
 Out of its proper climate, thrives but ill.  
 And were the world below content to mark  
 And work on the foundation nature lays,  
 It would not lack supply of excellence.  
 But ye perversely to religion strain  
 Him who was born to gird on him the sword,  
 And of the fluent phraseman make your king:  
 Therefore your steps have wandered from the path.

We confuse types; and, what is far worse, we deny truths. Listen, for example, to the following pathetic dialogues between a mother and her little son, quoted in Sully's *Studies in Childhood* (pp. 475 and 479):

I

- C. (The child) "Why must people die, mamma?"
- M. (The mother) "They get worn out, and so can't live always, just as the flowers and leaves fade and die."
- C. "Well, but why can't they come to life again just like the flowers?"
- M. "The same flowers don't come to life again, dear."
- C. "Well, the little seed out of the flower drops into the earth and springs up again into a flower. Why can't people do like that?"
- M. "Most people get very tired and want to sleep for ever."
- C. "Oh! I shan't want to sleep for ever, and when I am buried I shall try to wake up again; and there won't be any earth on my eyes, will there, mamma?"

## II

- C. "What are seals killed for, mamma?"
- M. "For the sake of their skins and oil."
- C. (Looking to the picture of a stag) "Why do they kill the stags? They don't want *their* skins, do they?"
- M. "No, they kill them because they like to chase them."
- C. "Why don't policemen stop them?"
- M. "They can't do that, because people are allowed to kill them."
- C. (Loudly and passionately) "Allowed, allowed? People are not allowed to take other people and kill them."
- M. "People think there is a difference between killing men and killing animals."

"C. was not to be pacified this way," adds Sully. "He looked woebegone and said to his mother piteously: 'You don't understand me.' . . . The father observes on this: 'There was something almost heartbreaking in that cry—you don't understand me. How can we, with minds blinded by our conventional habits and prejudices, hope to catch the subtle and divine light which is reflected from the untarnished mirror of a child's mind?'" I heartily agree with the father's comment, and though I am well aware that in the long run the newly incarnated soul must adjust itself "to the inevitable realities," to borrow a phrase from Sully, yet it would be well if we took a little trouble to begin somewhat to adjust these "inevitable realities" to the far deeper and more permanent realities from which the young child has only recently been severed. It is understanding that we lack, and little C. touched a deeper note of truth than he knew when he cried: "You don't understand me," for his father and mother neither understood him nor those great truths from which in agony the child saw himself being torn away.

This lack of understanding is inevitable under the sharp contrast between Heaven and Earth at present subsisting, partly because we stand at the most material stage of our evolution, and partly because the critical mind for the time being

dominates the world. But childhood still lingers unenthralled, and revels in its mysteries which are truths. In *The Poet at the Breakfast Table* Oliver Wendell Holmes remarks that "one of the greatest pleasures of childhood is found in the mysteries which it hides from the scepticism of the elders and works up into small mythologies of its own". "The credulity and trustfulness of children," says Professor Kirkpatrick in *Fundamentals of Child Study*, "and their dramatic and symbolic tendencies during the period of childhood, make it possible to impart to them the *forms* of any religion. Any kind of religious instruction, especially that which involves observing and taking part in religious ceremonies during childhood, leaves a permanent impression upon the mind and heart. The theological beliefs taught may later be utterly rejected by the intellect, as are fairy and ghost stories; but the forms, phrases and ceremonies still stir the heart." The importance and value of ceremonies to children is strikingly demonstrated in *Man: Whence, How and Whither* (pp. 407 *et seq*), where their educative value from many points of view is clearly seen. But in this twentieth century the inquisition of the intellect persecutes and tortures the young body of wisdom. There are the things of the intellect and the things of the wisdom. Render unto the intellect the things that are the intellect's, but render unto the wisdom the things that are of the wisdom. Has not Wordsworth said :

Wisdom sits with children round her knees,  
and does not Ruskin declare that "childhood often holds a truth with its feeble fingers, which the grasp of manhood cannot retain—which it is the pride of utmost age to recover"?

After all, in our attitude towards children we still strongly resemble those chief priests of old who, when they "saw the wonderful things that He did, and the children crying in the temple and saying, Hosanna to the son of David," . . . "were sore displeased, and said unto Him, Hearest thou what these

say?" One can imagine the outraged cold intellect and scepticism behind these words, and the pride and self-righteousness. One can also imagine the incomprehensibility of the answer: "Yea, have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?" and one is reminded of another utterance of gentle irony: "I thank Thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (*Matt.*, 11, 25).

Propinquity to Heaven, shared alike by genius and by child,

to whose mighty heart  
Heaven doth a quicker pulse impart.  
(Matthew Arnold, "Resignation")

is indeed a factor ignored by the average teacher of to-day; and the ever-growing literature on childhood, while evidence of an appreciation of the need for more natural methods of education, affords sad testimony as to the barriers which undisciplined and pompous intellect places between the child and his rightful inheritance.

George S. Arundale

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## MATERIALISM AND IDEALISM

By H. PISSAREFF

Life is one and imperishable. Its outer forms are manifold and subject to destruction, when the goal of their manifestation is reached. This goal is to serve the development of *consciousness*, the highest expression of which is the *human soul*.—A Theosophical conception of Life and Form.

THE gulf existing between the two main currents of European thought is nearly as great as that between the ancient East and modern West. The materialist cannot understand the idealist. They speak different languages, because they approach events from two opposite sides. And as long as matters stand thus, their disputes can bring no satisfactory results.

I happened to come across such a vain dispute in a number of the *Russian News*, which contained one of Leo Tolstōi's articles, followed by a note of the editor concerning it. The tenor of Tolstōi's article was that all the painful experiences of European nations came from their having no religious consciousness. Considering religion a perfectly unnecessary thing for man, the greater part of Europeans are left without "any religious explanation of their life and the direction of their conduct deriving from it". But at the same time the old law of mastery of one part of human beings over the other has also had its time and has been rejected by the conscience of the majority. Hence the difficulty of the present situation, and the only way for removing these calamities under which modern nations are groaning, consists "in the one thing

most natural and habitual to man, and an easy thing for him—merely *not to commit* actions contrary to his conscience”.

How is this to be achieved?

By living according to God's law, instead of according to that of men . . . by submitting to the law of love, which is the source of highest happiness. . . . Only as people realise that they possess the higher spiritual principle, and the true dignity of man deriving from it, can the mastery of one part of them over the other be abolished. This consciousness already exists in humanity and may manifest itself at any moment.

These are the concluding words of Tolstoi's article. The editor's note, written in a very good style, notwithstanding its brevity lends a very great interest to Tolstoi's article, showing vividly the gulf that separates the representatives of the two opposite poles of modern consciousness, *materialistic positivism* and *religious idealism*.

When I read Tolstoi's article and the note of the editor of the *Russian News*, the following symbolical picture arose in my imagination. In a house with two large windows, looking upon opposite sides, live two men, both clever, both keen observers and sincere, but each one looking only out of *his* window all the year round, and only at rare intervals going to see his neighbour for a short time, and then giving a look out of his window. Looking upon opposite sides they naturally see different things. One window opens on the far-off distance of the ocean and the sky, with a solitary mountain, fanned by the fresh breeze of the heights, in the foreground; on the top of the mountain there stands a temple, and people in a peaceful and earnest mood are walking up to it by a steep path. The man looking out of that window contemplates this view, with the morning and evening twilights or the starry sky alternately illumining it, and the voices of eternity touch his ears.

A quite different picture is seen from *his* window by the other man. He looks upon a big square of a large commercial town with its impetuous, noisy life. All manner of buildings



surround this square, such as factories, museums, barracks and prisons, while the square itself contains a most heterogeneous throng : people hurrying, pushing each other, marching, trafficking, quarrelling and overtaking each other. From this multicoloured picture all manner of deafening sounds reach the open window : the noise of carriages, the whistles of motor-cars, the harsh sounds of military bands, the shouts of street-sellers, the talk of the crowd, and sometimes the screams and groans of those who have been run over.

These two pictures naturally create quite different states of mind in the two men, and when at intervals they furtively look out of each other's window, they see quite differently. The first, looking out of his neighbour's window upon the deafening, multicoloured square, wonders *what all that can be for*, as he finds that it is not at all *this* which is important and necessary for the happiness of man. The other one points, on quite well founded grounds, to the wonderful "progress in all the realms of life and political structure, the development of science and art, the spreading wide of learning, the efforts of raising the welfare of the nation" and so forth. But what to him appears as the essence of all the creative powers of life, seems to the other merely temporary events, lacking eternal value, whereas that which seems most important to the latter, appears but an unrealisable dream to the former. The one sees the *manifoldness of events*, the other the *unity of aim*; the one looks into the present and the past, the other into the future and eternity; the one analyses, while the other generalises; one works by the light of his earthly wisdom, the other by that of his higher consciousness.

And in their brief discussion, easily rendered in a short note of a newspaper article, how many opposite conclusions come forth! "Man," according to the one who looks upon the noisy square, "is a generalisation, an idea and not a reality;

we do not really know a man outside a given race, nation, epoch, culture ; we do not know the spirit without the flesh, outside the conditions of inheritance and temperament.”

“ But one thing is real : man, the life of man,” says the one who looks upon the distant horizon ; “ government is but a fiction. . . . The teachings of the Christ reveal to man a distinction and welfare that no outward organisation can alter.”

“ No public service is possible without strife,” says the one.

“ Do not use violence against violence,” says the other.

“ The aims of man must be manifold and complex, as complex as is life itself,” says the former.

“ All need but one thing : to live according to God’s law and not the law of men,” says the latter.

“ The absence of religious consciousness during the last century has brought Christians to the doubtless temporary savage state in which they are at present,” says the one, looking out of the window of his neighbour upon the noisy square.

“ On the contrary, it is just at the end of the eighteenth century that humanity in Europe has entered upon an active path of realising the religious ideals and recognition of the dignity of man, which has found its expression in the recognition of the rights of man and citizen, as well as in the alteration of political structure and so forth,” says the other, keeping his eyes upon *his own* window.

In this wise the discussion might go on without end ; its character remaining unaltered, without the two interlocutors coming to any better understanding ; their attention being directed towards two opposite sides of life ; the one considering *the spirit*, the other *the form*, the one contemplating *the means*, the other *the aim*, the one *the motive* of activity, the other *the activity itself*.

Now is such a misunderstanding indispensable? Cannot the two poles be united in one consciousness? That this is possible may be testified by the whole of the spiritual life of the ancient Āryan nations. They knew nothing of the cleft of our consciousness; their consideration of the universe took in the entire circle of life: spirit and form, religion and science. This was the childhood and early youth of humanity, when subjection to spiritual authority was indispensable; but when humanity's youth was spent and the time for independent manifestation had come, then arose the necessity of passing on to the hard training of independent mental and spiritual activity. Submission to authority was replaced by the development of individuality, the brilliant personal element was brought to the foreground, consciousness as it became free could no longer be satisfied with ready moral axioms, and thus the old *unity of consciousness* was broken.

This caused a temporary cleft, which has both given European thought its present character of a passionately anxious seeking after truth, and has also introduced the coarsely selfish bearing of its culture, no longer restrained by the higher authority of religious consciousness. But this is a temporary condition. When humanity will have reached its complete maturity, its consciousness will have traced the whole circle and will inevitably return to the entirety and unity which it possessed at the dawn of its development. Only then it will be the fruit of *free creation*, of *voluntary submission to the freely realised spiritual truth*. The signs of the approach of such a return may already be seen, and one of them is the appearance of Theosophy in the world, the teachings of which embrace both poles of consciousness, reconciling them and elucidating their mutual relation.

The Theosophical explanation of the world's process is based upon the teaching of the evolution of *spirit* and *matter*, or life and form, accomplished in a spiral, rising to a higher stage

of life with every turn, as a broader scope of consciousness is thus attained. Possessing both the religious and scientific points of view, Theosophy comes into touch with positive thought and the problems of idealism. In its contemplation of the aims of the world's process Theosophy comes into touch with the ideas of Tolstoi, who sees this aim in the inner perfecting of man, in the disclosing of divine qualities in the human soul. But in the ways of this process Theosophy comes into touch with the point of view of positivism, for in order to manifest the growing spirit, new and more perfect forms are needed, and this requires earthly activity. Therefore *all human culture, in all its manifold manifestations, is an inevitable condition for the inner growth of man.*

Now, if one cannot share the lawful wrath of Leo Tolstoi against the dark sides of modern culture, it should not be forgotten that the evil does not at all lie in the culture itself, but in the *attitude of people*, as this transforms human activity which, instead of serving for happiness and beauty, serves personal selfishness and greed, making human activity the *aim* of life, instead of its *means*, changing it from a subordinate instrument of the spirit into an authoritative sovereign of life.

Let us, for instance, take railways and telegraphs. They may serve perverse idleness and the growth of unnecessary luxury, but then they also serve to unite people, and that in Leo Tolstoi's own opinion is the most valuable thing in human life. The same may be said concerning all the realms of modern culture: as long as it serves *general development and unity*, it is good; when it begins to serve *selfishness and disunion*, it is evil. But the contest with this evil must not be directed against the culture itself, but against the *attitude of people*, against the *tendency* they give to it. As to creation itself, it must inevitably become more intensive and manifold, otherwise it will not be able to express the growing spirit and expanding consciousness.

The complicated and varying lines of human activity may be compared to the sinuosities of the brain: the more spacious the surface of the nervous matter coming into touch with the vibrations of thought, the more perfect the instrument of consciousness. But whether this perfect instrument creates pure and beautiful thoughts or evil snares, does not depend on the instrument of thought, but on the *attitude of the thinker himself*. And it does not at all follow that because the thinker may be badly disposed, the instrument of thought must remain in an imperfect stage.

The same with culture. When man will have grasped what Leo Tolstoï so ardently desires—"that in him and in all people there lives one and the same eternal spirit of God, ever manifesting in the same way: *in love*"—then culture will no more give any cause for the manifestation of the spirit of conflict and envy, of strife and violence, but will become a noble vehicle of the spirit of unity and love.

But the realisation of this requires a long process, and cannot be obtained *at once*, as is the wish of Leo Tolstoï when he says: "Man needs but to realise his human dignity, to act according to the bidding of the heart and mind of every Christian, and the difficulties and calamities under which harassed men throughout the world are suffering will at once be dissolved." This cannot happen at once, because the sudden change of different people, standing in different stages of experience, discernment and conscience, contradicts the very essence of the law of evolution, which is a *gradual transition from the simple to the complex, from the imperfect to the perfect*. Doubtless a clear discerning of the few may greatly urge on the raising of all; but that *all should rise at the same time* from their sundry stages to the same level—this is impossible.

Turning back to the two opposite poles of thought so vividly expressed in the discussion just mentioned, let us try

and find the binding link which might unite these positions, seemingly so opposed to each other.

“Man is a generalisation, an idea and not a reality.” If we admit that man in his entirety is *only* a production of his sphere and of heredity, then the conclusion will be right: taking from him one after another all the characteristic signs of race, culture, nation and family, we obtain a vacuum, a fiction.

But if this “*only*” is challenged, and an immortal soul be admitted as the principle of man, the development of which until it reaches divine perfection is recognised as the aim of earthly life, consequently also of culture, government and all that arises and perishes upon earth, then we shall come very near to the conclusion of Leo Tolstoï: “But one thing is real—man . . . government is a fiction.” But if we take both conclusions as expressing the two sides of one and the same phenomenon, *i.e.*, of *manifested life*, then the third conclusion, containing both preceding ones, will be approximately as follows: *War becomes a reality containing an imperishable principle only* because all the perishable phenomena of earthly life, such as family, nation, native country and government, procure together with nature all the material which nourishes and gives growth to his immortal soul. As they pass into the eternal essence of the human soul, all these temporary phenomena become in their turn immortal, *not as phenomena, but as ideas*. The one is impossible without the other; therefore if the human soul is a reality, then all the phenomena, inasmuch as they have entered into its consciousness, are also real.

Let us take two other cases.

“No public service is possible without strife,” says one.

“Make no opposition to violence,” says the other.

Now if we begin to examine the different steps of human development from the savage to the sage, we shall doubtless

come to the phase where all strife, every shadow of violence used against another, is evil. On *this* level every human life is transfigured; man begins to answer evil with kindness, violence with forgiveness; and if he admits any strife, it is only with *himself, with his own imperfection*; for a man standing on that level our public life, founded on strife, must appear a savage state, as it will appear to all when all shall have reached that level of moral consciousness.

But beside this stage there still exist lower ones, upon which people are not yet able to resist strife with the imperfections of others; and there exist still lower stages, where strife is nearly the only stimulant to activity. Now, so long as these stages remain, strife will continue; but it must not be considered as the rule of life; strife is a temporary condition which, as human conscience reaches its maturity, will of itself be abolished; for the law of life is love and not hatred, union and not strife; and but one kind of strife is admissible in the entirely developed conscience—the strife *with one's own imperfection*. This is a holy strife which shall last until the words of the Christ are fulfilled: "Be ye therefore perfect even as your Father in heaven is perfect."

The same analysis holds good for all the seeming contradictions of the above-mentioned discussion. Both interlocutors see differently, only because the attention of the one is directed towards visible events, while the other contemplates the soul of these events, and it is therefore quite natural that the former is enthusiastic over the "great progress of our time," while the latter sadly laments over our "temporarily savage state". And when they touch the question of religion, the same misunderstanding reappears: the one speaking of the visible Church, the other of the invisible one in the soul of man; the one talks of the development of the juridical consciousness in the seemingly brilliant nineteenth century, while the other points

to the absence of religious consciousness in it. Here Leo Tolstói is perfectly right, for "religious consciousness" is first of all a realising of the unity with God in man and nature, whereas the culture of our century is entirely built upon *separateness*.

H. Pissareff

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## BEAUTY

Delicate cloths of sunset-threads are spun  
 In the western looms, when the light has run  
 Its yellow journey from the village, Day—  
 The birds to their high nests, one by one,  
 After their whole day's play . . . .  
 God's heart is turning grey!

The stars are burning like small flickering drops  
 Of magic silver. . . . On the subtle stops  
 Of His old flute, God plays His endless tune.  
 Over the Palace-tops  
 Flies the large banner of the harvest moon.

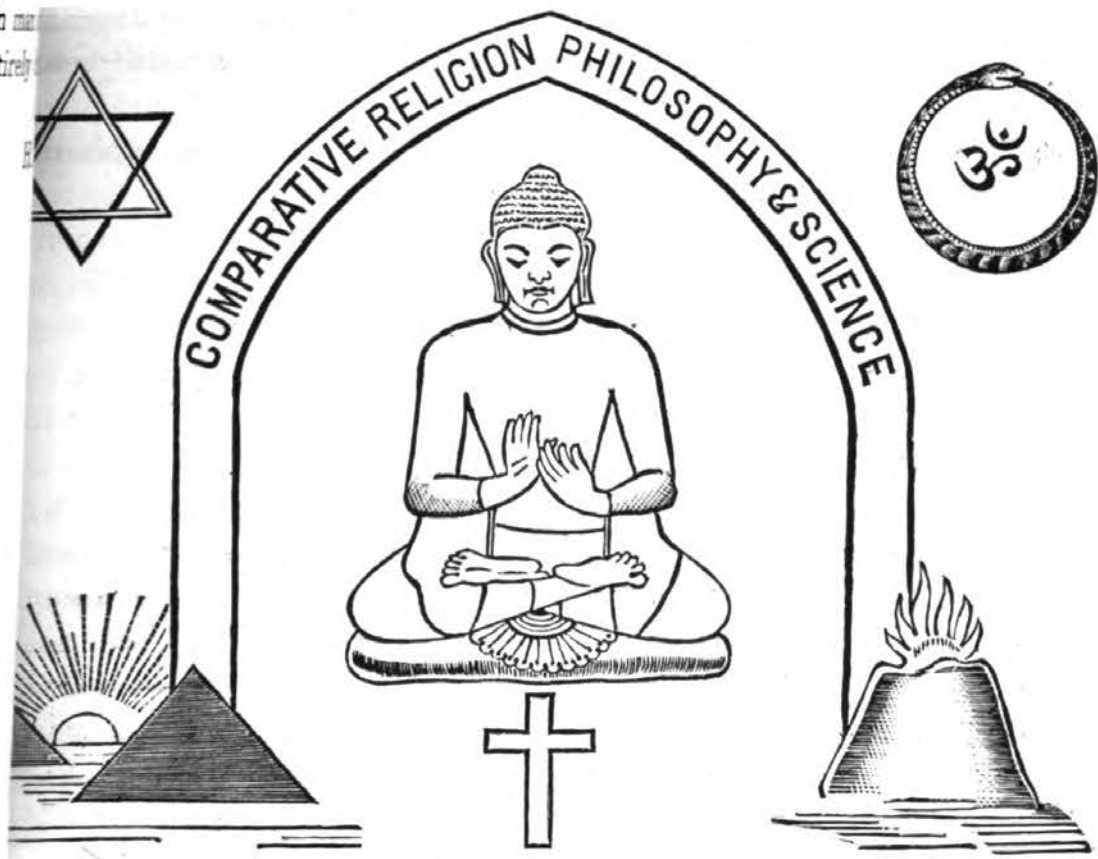
To-night, my life will ope like flying wings,  
 And in the sky make mute mysterious rings  
 Of full-reaped song. The seeds I sowed will burst  
 Into good grain, fed by refreshing springs  
 Drawn from the splendid first  
 God-spring that quenched primeval Beauty-thirst.

HARINDRANATH, CHATTOPADHYAY

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THE THEOSOPHICAL OUTLOOK: THE PROBLEM OF  
RELIGION AND PHILOSOPHY

By C. JINARĀJADĀSA, M.A.

(Concluded from Vol. XXXIX, p. 553)

**T**HERE is to-day a gap between religious precepts and their practical application, between philosophy and its effect on daily conduct, because of the very nature of the world-process which surrounds us. That process is not a mechanical

one, striving through blind chance to accomplish itself; it is the manifestation of a great Will, full of conscious purpose, carrying out step by step a wonderful Plan towards fulfilment. Call that great Will, that Purpose, by what name you will—God, Evolution, the Law—its action is to be seen by all who have eyes to see. Let me call that Will by the word most explanatory of my thought, God.

Now this world-process, in every detail of its past, present and future, is God; though there is a nature or revelation of God which is not that process and is beyond it. But so far as we now are concerned, God is that process. Stage by stage in that process *God is seeking us*. We say it is man's duty to seek God; but at the same time it is God's delight to seek man. The great search, by man of God, and by God of man, is a reciprocal process. Now if we are to find God, we must turn our faces in those directions whence He is seeking us; and throughout the ages He does not seek us always along the same roads, but in ever new and new roads. In each of the religions I have described to you there is a road along which He is coming to us; worship of Him as those religions tell us, leads us to Him. But if to-day many find no road to Him in any religion or in any philosophy, it is because He is seeking them along a new road. To each man there is a road to God, and neither man nor God can rest till each finds the other. Thousands are turning away from the formalisms of religion and the intellectualisms of philosophy because there exists for them a new road.

Yet that road is not really new. It is to be found in every religion, though the entrance to it is largely barred to-day by the religions themselves. Religions have made for us, as they became stratified and crystallised, a gap between this world of the seen and that world yonder of the unseen; they have emphasised the value of the latter at the expense of the

former ; they have taught us to look for God in a heaven beyond the grave and not in this matter-of-fact world which is ours till we die. But the great Founders of the religions have not done this ; to them there are no two worlds of man and of God, of the seen and of the unseen. The world is for them one, and God's purpose is being fulfilled in the home as in the temple. It is true that they proclaim a doctrine of renunciation, that some men—never all men—should withdraw from the world to fulfil for the world's welfare a higher purpose than the world can grasp. But while they talk now and then of renunciation, they never cease to talk of action in this world and for this world's sake. See what Shri Krishna says : “ With thought intent upon the welfare of the world, thou shouldst perform action.”<sup>1</sup> Out of the millions of His followers, the Lord Buddha calls upon only a few to put on the yellow robe and leave the world ; and yet to even these few this is what He tells of a life of consecrated action : “ If anyone, O monks, desires to help me, let him help one that is sick.”<sup>2</sup> In Zoroastrianism the emphasis is always on action—Good Deeds—and on what precedes them—Good Thoughts and Good Words. “Thou shalt love thy neighbour as thyself,”<sup>3</sup> says Christ, and the whole spirit of His teaching is in this and in that other precept : “ Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”<sup>4</sup> Exactly the same teaching of action is given by Muhammad : “ What actions are most excellent ? To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the sorrow of the sorrowful, and to remove the wrongs of the injured.”<sup>5</sup>

Why are all the religions united on this, that action, unselfish action for others, is absolutely necessary, even

<sup>1</sup> *Bhagavad-Gītā*, III, 20.

<sup>2</sup> *Mahāvagga*, VIII, 26, 2.

<sup>3</sup> *Matthew*, XXII, 39.

<sup>4</sup> *Matthew*, XXV, 40.

<sup>5</sup> *Sayings of Muhammad*, 31.

though contemplation and renunciation are also necessary for the soul's growth? Because we discover our selves through our *other* selves. We cannot be content till each day we discover more of ourselves; but we do not discover what we seek by attending to ourselves. We discover only by attending to the others around us who are parts of our true Self. I said at the beginning that the use of pain was to discover more and more of the I; in exactly the same way the more I discover of the Other Self, the more I discover of My Self.

It is this truth about our other selves that is of supreme importance for our daily lives to-day. For God is seeking us through these our other selves whom we call parent or child, relation or neighbour, friend or foe. It is true that God's Face is revealed in all the religions and philosophies, and in those arts and sciences which lead us to an ideal land; but He is revealing Himself to the world in a new way, and that is through the myriads of our other selves who make up our humanity. We have a perennial need of God, of understanding the mystery of the I; but this need is now beginning to express itself as the need, for our own welfare, of every other self which is in the world.

It is because of this new need in every man of every other man that lives, that in these nineteenth and twentieth centuries all civilisation has been put into the crucible, and the very foundations of our individual and collective ethics and economics are being shattered in the world-crisis to-day. We all know now what only a few dreamers knew before the War, that what we have boasted of as our civilisation and as our culture is indeed a very primitive and rudimentary thing, worthy more of the brute than of the man or of the God. We are beginning to know now that the world must get united, that nations must form a League of Nations, that competition and waste must be prevented by international agreements, and that every sacrifice

which an individual or nation has to make, to break the barriers of the individual or national self, is fully worth while. For there is a supreme need now in men to find their brothers, in nations to find their brother nations. A new spirit of God is breathing over the face of the waters, and men are awakening slowly to a new day of universal friendliness and brotherhood.

It is this new need which gives us the new criterion for right conduct. What is right now for us, for all practical purposes, is what brings a man nearer to a fellow man, and what is wrong is what erects or retains barriers. This spirit of Brotherhood is our standard of good and evil; it will be, as we live Brotherhood, our standard also of Truth. We shall not henceforth compare religions and philosophies and sciences to find out which among them contains more abstract truth than the others; we shall know that that religion or philosophy or science contains more truth which helps us swifter to discover our other selves through Brotherhood and its service. In the new scales of "useful or useless for Brotherhood" we shall weigh all truths of religion, science or philosophy; for we shall know by daily living that what promotes the discovery of our other selves is the most dynamic truth, the one truth which we want for our growth and happiness, and we shall seek no other.

When Truth is weighed in the scales of Brotherhood, we shall inevitably have coming out of each religion that phase which its Founder dreamt for it for always, and which is so rarely realised. Work—selfless, compassionate work—will become the characteristic mark of the man of religion; and men of no religion at all who act with pity will be accepted by us as having all the spiritual value for us which we need from our brother men. We shall not argue about the relative merits for spiritual life of the Unitarian or the Trinitarian God, nor what makes for orthodoxy or heresy;

we shall know that "our works are the mirror wherein the Spirit first sees its natural lineaments," and we shall seek to achieve all work which makes for Brotherhood.

We shall indeed turn once more to our Vedas or Bibles, but this is the type of teaching in them which alone we shall find gives us that spiritual strength and illumination which we need for every day :

Let thy soul lend its ear to every cry of pain, like as the lotus bares its heart to drink the morning sun.

Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

But let each burning human tear drop on thy heart and there remain ; nor ever brush it off until the pain that caused it is removed.

These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal.<sup>1</sup>

It is living this practical religion of brotherly actions which will not only banish human suffering but will give us a new delight in life. It will enable us to sense that harmony of reconstruction which is ever taking place in each soul. When we discover "the beauty and obscurity of those other divine fragments which are struggling side by side with you, and form the race to which you belong," then we shall hear within us and without us the great Song of Life.

There is a natural melody, an obscure fount in every human heart. It may be hidden over and utterly concealed and silenced—but it is there. At the very base of your nature you will find faith, hope, and love. He that chooses evil refuses to look within himself, shuts his ears to the melody of his heart, as he blinds his eyes to the light of his soul.

Only fragments of the great song come to your ears while yet you are but man. But if you listen to it, remember it faithfully, so that none which has reached you is lost, and endeavour to learn from it the meaning of the mystery which surrounds you. For as the individual has voice, so has that in which the individual exists. Life itself has speech and is never silent. And that utterance is not, as you that are deaf may suppose, a cry : it is a Song.<sup>2</sup>

<sup>1</sup> *The Voice of the Silence.*

<sup>2</sup> *Light on the Path.*

What will be all the wonderful transformations of life when Brotherhood reigns, who shall say? Something of all men's dreams of good will then be the reality. The poor we shall *not* then have with us, and every man and woman and child in whom the spirit of God breathes will have from life all the opportunities for happiness and growth which are his due. When Brotherhood is a fact and not a dream, our statesmen will find the new statecraft which will rebuild a nation's house so that within it none shall be miserable or diseased, oppressed or ignorant; we shall not say there is no money for this or that reform, because then the earth will open up her treasures of gold and give us the wealth we want, the air and the sea will give us new forms of energy and, when the heart and brain are ready, the hand will be guided by a Divine Architect to build according to His Plan.

Each of you must help in this day to come. Not the smallest child but cannot help in some tiny action, not the poorest now who cannot heap up wealth of hope for that future. For within us is the Light of the World and the Power of the World—if only we knew how to find. But the doors of all the treasure-houses will open if we know the right mantram to repeat, the *open sesame* of this newer day. It is the new word of power: "Brother, thou art I." In that thought and aspiration will lie the road to all future nobility, to all the joys and beauties men have dreamed of and of which poets have sung. In my *Brother*—the friend I love, the enemy who hates me, the king who rules, the workman who toils, the child that plays, the man or woman on the bed of pain—will be all the religion I need to inspire my heart, all the philosophy to illumine my mind. For man and God are one, not two; and in the seeking of Man is the finding of God.

It is for this day we Theosophists are working, and we know we tread the right road, because each day life pours on

us more and more wisdom to plan and strength to achieve. We gather in Conventions to dream and to plan ; come and dream with us, learn to plan with us, and you shall discover the illimitable wonders of that mystery that as you are your brother, so God is even you.

C. Jinarājadāsa

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## THE SANCTUARY

DROWNED by the strains of longing and repining,  
 God's music in our souls is sounding low ;  
 Dim in our hearts the Light of Lights is shining,  
 'Mid gusts of passion flickering to and fro.

Why is God's Flame so faint and fitful burning ?  
 Why soundeth not His music strong and clear ?  
 O restless souls, for ever selfward turning,  
 'Tis ye are blind ; 'tis ye who will not hear.

Live but as lamps to spread the Light of Heaven ;  
 As harps whereon God's Harmonies may sound ;  
 Give utterly, and God Himself is given :  
 Behold, the Lord within His Temple found.

X.

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## THE PHILOSOPHY OF POWER

By CHARLES EDWARD PELL

THE late Lord Acton opened his celebrated essay on "The History of Liberty" with these words: "Liberty, next to religion, has been the motive of good deeds and the common pretext of crime, from the sowing of the seed at Athens, two thousand four hundred and sixty years ago, until the ripened harvest was gathered by men of our own race." That is true so far as it goes, but there is one great omission in Lord Acton's essay. He nowhere explains what he means by liberty; and this omission is common to all the thinkers who have written about liberty since the dawn of history. Our library shelves groan under the weight of thousands of stout volumes devoted to the discussion of this subject in its myriad aspects. Men are willing to work, to fight, and to die for liberty. In its name many of the greatest wars of history have been waged. Oceans of blood have been shed because of it, and of disputations about it there is no end. Yet it never seems to occur to those who argue, quarrel and fight about liberty that it would be an excellent thing to understand just what it is that they are disputing about. So far as I am aware, not one of all the countless authors who have written about it has ever explained what liberty is. Not one of all the myriads of men who have fought and died for liberty has been capable of offering an intelligible explanation of what he meant to convey by the term.

Indeed they do not, as a rule, appear to realise that any explanation is needed. The meaning of the word is assumed

to be so obvious that no definition is considered necessary. Ask any man what he means by liberty, and, instead of giving a satisfactory explanation, he will probably reply: "Oh! Everybody knows what liberty is." Or he will reply with an attempt at an explanation so vague and evasive as to convey no intelligible conception to the mind. A thing which everybody knows, but which nobody can explain, is usually a thing which nobody knows.

Attempts at explanation frequently take the form of an enumeration of the various aspects of liberty. Thus we have free will, free thought, free speech, free trade, freedom of conscience, and so on. But no mere enumeration of the aspects of liberty is an explanation of what liberty is. Sometimes it is identified with some peculiar form of political organisation. A nation which has representative institutions—an elected parliament, that is—is usually regarded as a free nation. But there are those who would argue that no nation is free unless it has, not merely representative, but democratic institutions—one man one vote, and the like. On the other hand, there is a conservative school of thought the members of which gravely argue that democratic institutions are incompatible with what they call "true liberty". That sounds very much like arguing that roundness is incompatible with circularity. The people who argue thus are usually of a conservative type, and they wish to see politically predominant the class to which they belong. To paraphrase a well known saying: "True liberty is my liberty: false liberty is the other fellow's liberty."

Seeing that in the period of social, political and economic reconstruction which will follow the war the question of liberty will play a vital part, it is desirable to understand exactly what we mean by the term. First, I may point out that the meaning of any word is that which the speaker or the writer intends to convey by it. Not what the dictionary says, as many

people suppose, nor the associations which the word held for our forefathers—which is about all that the dictionary can convey to us—but that which the speaker or the writer intends to convey by it when he uses it to-day. Therefore in defining the meaning of the word “liberty” I am going to explain what I intend to convey by it. Perhaps the reader intends to convey very different things by this word from the meaning which is going to be set forth here; and there is no objection to that, provided that he knows exactly what it is that he intends to convey and is capable of a lucid explanation when challenged.

The words “freedom” and “liberty” are used both in a negative and in a positive sense. We hear people speak of freedom from pain, freedom from care, freedom from oppression. When used in this negative manner the words mean nothing more than the absence of pain, care or oppression. It is the positive sense of the words that is of real importance, as when we speak of free will, free speech, free trade, and so on. Now first it is necessary to notice that we cannot be merely free in the abstract. We must be free to do something. Thus free thought implies freedom to think. Free speech implies freedom to speak. Free trade implies freedom to trade. But freedom to do a thing implies the power to do it, otherwise we are merely playing with words. It is mere phrase-making to say that a man is free to do a given thing when we know that he has not the power to do that thing. To accomplish any action the individual must possess the necessary power. And here we have the clue to the mystery of liberty. For liberty is power—power to do something—and the problem of human liberty is the problem of the equitable distribution of power.

So when an individual fights for liberty, he is, or should be, fighting for an equitable distribution of power. What constitutes an equitable distribution of power is an altogether

distinct question, with which, at present, it is not necessary to deal; but it may be remarked in passing that power is the control of force. It is of little use claiming to be free to make a railway journey without the power to buy a ticket. Power to buy a ticket implies the possession of a certain amount of money, and the ticket gives one control of the force developed by the locomotive to an extent sufficient to enable one to make the journey. Power is always the control of force, and liberty is always power. Liberty is quantitative, and it is qualitative. We may have more or less liberty, and we may have different kinds of liberty. Thus a prisoner who is confined to a cell measuring forty square feet has obviously a larger measure of liberty than the prisoner who has only twenty square feet of space; while a prisoner who has the run of the prison yard has more liberty than one who is confined to his cell. Then a man may be free to think, free to speak, or free to write. He may be free to go to the theatre, or free to eat a good dinner. He may be free to ride in a railway train, free to drive in a motor-car, or free to take a stroll along the seashore. But freedom to do any one of these things implies the power to do it, or we are merely playing with words; and the extent of the individual's power in these matters is the measure of his freedom.

Power to do most of these things is dependent on the possession of a certain amount of money. That is why the economic factor looms so largely in our lives. Without money, and the control of force which money brings, we are limited in our freedom to do, to say, to write, or even to think what we wish. For that reason we shall do well not to affect to despise money. Money is power, and without power we can do nothing. At our Theosophical meetings speakers will often dilate upon the worthlessness of the things of this world, and particularly upon the comparative insignificance of money. Yet we always conclude by sending round the plate. That is

because, like the rest of the world, we are free to do nothing without the necessary power, and we need money to provide the power. But we may remember that there is a vast gulf between a clear perception of the value of money and the habit of mind which renders one its slave. To the man to whom the acquisition of money is the be-all and end-all of existence it is a source of weakness rather than of power, a fetter rather than a source of freedom. The power that he gains in some directions is more than offset by his losses in other directions—by the contraction of his intelligence, the cramping of his moral nature, and by the burden of acquired habits of selfishness, meanness, and general futility.

I have said that the problem of human liberty is the problem of the equitable distribution of power. Liberty is power, and if we are to have a fair distribution of liberty we must have a fair distribution of power also. That implies a fair distribution of wealth, or economic power, a fair distribution of political power, and a fair distribution of every other kind of power. But an equitable distribution, be it borne in mind, is not necessarily an equal distribution. Nature does not recognise or provide for equality. Take, as an example, such a factor as freedom of thought. Freedom of thought is the power of thought, and a freethinker, properly so-called, is a powerful thinker. The measure of his thinking power is the measure of his intellectual freedom, and his thinking power is determined by his inherited intellectual potentialities, by the extent to which these potentialities have been developed by education and training, and by his freedom from the crippling influence of ignorance, prejudice, fanaticism, and preconceived ideas. A man whose mind is crippled by ignorance or prejudice cannot be a powerful thinker; yet this does not prevent people who are hidebound with prejudice from calling themselves freethinkers. A man must be free to do something or free from something. How can a man justly

call himself a freethinker when his mind is crippled by prejudice and timidity in the face of new ideas? How can he call himself a freethinker when he is intellectually tied by the leg?

Liberty is always a matter of degree. Every man, even the meanest slave, has some liberty—the power, that is, to do something. No man has absolute liberty. We may have more liberty, or we may have less; but we are always hemmed in by certain barriers, always chained by certain limitations. We are chained to the earth by the force of gravity. We are limited in our power or freedom of thought by the limitations of our physical brains, and by the nature of our education. We are limited in our power of conveying our thoughts by the limitation of our power of speech or expression, or by our dread of offending the man higher up. We are limited in our freedom of action by our lack of intelligence, of physical strength, or of needful money. Freedom is always a question of more or less. Yet a nation is called “free” in an absolute sense if its population has the vote, even though they are condemned to live in slums and to sweat in factories; even though, from the cradle to the grave, they are scarcely free to do a thing worth doing, to see a thing worth seeing, or to hear a thing worth hearing; though their lives are one long round of drab and sordid ugliness. This comes of using in an absolute sense words which have only a relative meaning. This bad mental habit, this misuse of words, leads a man to call himself a freethinker, again using the word “free” in an absolute and quite unqualified sense, although his mind be nothing but a poor little bundle of prejudices, and although he may have scarcely more than a couple of ideas in his head. Such a man has some liberty, but it is small in quantity and poor in quality.

How little the question of freedom and power is properly grasped, I can best illustrate, perhaps, by recalling the story of

Major Barbara, the central figure in George Bernard Shaw's play of the same name—a play which is very widely read, but very little understood. Major Barbara was the daughter of Andrew Undershaft, a self-made millionaire cannon-founder, who had separated from his family when Barbara was a child. Undershaft was a notable man in many respects. He had a philosophy of his own, and his motto was "Money and gunpowder". This was his way of saying that liberty is power. He understood that we are free to do just those things that we have the power to do, neither more nor less. He understood that we get nothing in this world except what we are prepared to work or fight for—that we can accomplish nothing without the necessary power, financial, political, military, intellectual, or spiritual. In course of time he was brought into contact with his daughter again, and acquired a liking for her, as she was a young woman of some character. He found her a major in the Salvation Army, she having abandoned her social position in order to live on a pound a week, fight for the army, and work in the slums. Now Andrew Undershaft did not altogether disapprove of that. It was a sign of a certain forcefulness of character which pleased him. He liked it far better than if Barbara had played the part of a mere social butterfly.

But there were certain points in Major Barbara's philosophy which did not please him. He found that her head was full of what he called "obsolete formulas and second-hand ideas". She was fond of talking about freedom of conscience, freedom of thought, freedom of speech and the like, in a way which showed but little grasp of the significance of these things. Worst of all she affected to despise money, and told him that he could not buy the Army. She even told him that the money he had accumulated by making cannons was unclean. She was living on it herself, by the way, but that is a detail. Well, Andrew Undershaft resolved to teach his daughter a lesson and straighten out her ideas. An opportunity

soon presented itself. It was during a hard winter, when the streets were full of unemployed. The funds of the Salvation Army were over-taxed and exhausted by the necessity of providing relief for the multitudes who were threatened with starvation. The very shelter in which Major Barbara worked was in danger of being closed through lack of money. She had to beat up the collections to the utmost possible extent. She had, as she herself said, to beg for the Army in a way she would never have done for herself, and even then she only succeeded in collecting a few poor hatfuls of shillings and pence where many thousands of pounds were needed. At this juncture her millionaire father called at the shelter and offered, out of his millions, twopence towards the collection—two pennies which were promptly refused with indignation because, as Barbara told him, he had made it by the sale of cannons and gunpowder. There was blood upon his hands, she said, and he could not buy his salvation there. He could not buy the Army; the Army wanted his soul, not his money; and so on.

The Army, however, did need money very badly; but just as circumstances were looking blackest, it was fortunately announced that Lord Saxmundham would give £5,000 if only five others would give £1,000 each to make it up to £10,000. Major Barbara's heart leaped for joy at the news, until she learned that the generous donor was none other than the lately ennobled Sir Horace Bodger, the maker and seller of Bodger's whisky, which was responsible for the ruin of half the drink-sodden wretches who crowded into the shelter nightly. Her whole soul revolted at the idea of taking money from Bodger, made by the sale of his whisky and the direct result of the misery and ruin of thousands. But to make matters worse her father, the maker of cannons, whose millions were built up on the blood and tears of myriads of men, women and children, now came forward and offered to give the other



£5,000 needed to make up the £10,000 required. Here was a conspiracy between the whisky distiller and the cannon founder to buy the Army. Major Barbara had refused her father's twopence only a few minutes before, because there was blood upon his hands, because she wanted his soul, not his money. She had refused his twopence; would she refuse his £5,000? She could not refuse it. The streets were full of unemployed on the verge of starvation, and money was desperately needed to help them. It was accepted in spite of Major Barbara, and in a fit of disillusionment she cast aside her uniform and left the Army.

That was a bad quarter of an hour for Barbara. For the first time in her life she had come into effective contact with the realisation that liberty is power; that money is power; and that money is a means of liberty also. She realised with a shock that she was free to do only those things that she had the power to do. She had not the power to refuse that money because she had no money of her own with which to replace it, and it was badly needed to feed the starving unemployed. For the first time she grasped something of her father's real meaning when he said that being a millionaire was his religion, that his gospel was "Money and gunpowder, freedom and power, command of life and command of death". She understood now that most of the freedom—freedom of thought, freedom of conscience, freedom of speech, freedom of action—was on her father's side, because he wielded the power. He had money, which she had not. He was an acute, forceful and original thinker; whereas Barbara's powers of thought were relatively small, and her mind was crippled by obsolete conceptions. What she had called freedom of conscience was little more than confusion of ideas, and now she saw that her conscience was free only to the extent to which she possessed the power to give effect to its promptings. Her father was free to do a multitude of

things which she was not free to do, because he had the necessary power and she had not ; and while Barbara had set out to save her father's soul, he boasted that he had saved hers. He had certainly opened her mind, destroyed her illusions, and remoulded her destiny in spite of herself.

Yes, having shattered Barbara's illusions in regard to freedom physical, intellectual and moral, Andrew Undershaft proceeded to set his daughter on her feet again. She fell at first into the fit of depression which always follows disillusionment. It seemed to Barbara that the solid earth had been cut away from beneath her feet, and that the light of life had been extinguished for ever ; but Undershaft charged his daughter, saying : " Make not too much of your own little tinpot tragedy, my daughter." And he further said : " You have learnt something. That always feels at first as if you had lost something." He showed her that the universe lay before her, a universe of power, power to be seized, controlled and used by those who have the will and the courage ; and that with the acquisition of power she would acquire real freedom—the power to do things—not the poor, pitiful, phrasemongering sentiment which usually usurps the name.

But what, it may be asked, has all this to do with Theosophy ? The answer is that freedom is power, and Theosophy is the religion of power, the science of power, the philosophy of power—of power rightly developed and rightly used. For Theosophy teaches that man is a spark of the Divine Life containing within himself the potentialities of the whole universe. That he is engaged, through a long series of lives extending over countless ages, in developing these potentialities from latent into active powers. That there is no position in this universe, however lofty, to which he may not aspire ; no measure of power, however sublime and inconceivable, to which he may not attain, if only he is ready to will, to work, and to wait. He must throw himself into

the upward current of the universe and swim with it. When he slips into a back eddy he must not despair, but utilise the adverse circumstances to strengthen his nerve and will. And every upward step will be accompanied by shocks of disillusionment from which he will gain knowledge and experience, while with every lesson he really learns he will feel for a time as if he had lost something.

Only as we become powerful shall we become really free. An alternative definition of liberty to the one given above—that liberty is power—is that liberty consists in the absence of restraints. But there is no such thing as the absence of restraint in the manifested universe. There may be the absence of this or that particular restraint, but man is hemmed in on every side by limitations beyond which he cannot pass, hemmed in by restraints which accompany him from the cradle to the grave; and no human beings are so closely hemmed in by restraints and limitations as those so-called “free” races of savages whose lives used to be looked upon as the ideal of human liberty. The romantic school of French political thinkers of the days immediately preceding the French Revolution used to draw most attractive pictures of the noble savage, leading his wild, free life, wandering where he would, working only when he felt inclined, and altogether leading a life which was supposed to be uncribbed, uncabined, unconfined—a really free and unrestrained existence. But all this was mere illusion. Take, as an example, the Australian aboriginal in his unspoiled days before the advent of the white man. To be free, a man must be free to do something. What was the Australian savage free to do? Where was he free to wander? His limited powers of locomotion would carry him, as the result of a day’s hard and painful marching, perhaps as far as the civilised man will journey in an hour by motor-car or train, comfortably reading a newspaper the while. What was he free to eat? Just a limited

selection of tough, stringy roots, and grubs, frogs, snakes, and similar palatable items, eked out with an occasional wild animal. The civilised man has his choice of a multitude of foods brought from all parts of the world. What was the Australian savage free to think? Why, he had not the brain capacity to think out a proper shelter to protect himself from the inclemencies of the weather. Freedom to think implies the power to think; and the educated, civilised man is almost as far above the poor savage in thinking power, as the savage is above the apes. Moreover, power to think implies food for thought. What food for thought was supplied by the lonely bush with its limited interests, compared to that available to the civilised man who has, through his library, the knowledge and philosophy of the whole world at his command?

There is no subject upon which more romantic nonsense is uttered than that of liberty and the simple life. A simple life is an excellent thing for simple minds, but the complex intellect of the highly developed man demands an equally complex set of interests upon which to exercise its powers. What happens when an educated man is sent to lead the simple life—say, tending sheep in the backblocks? Very frequently he goes mad. He finds that there is very little real freedom for him in that kind of life, because there is very little that he is free to do. What has he the power to do under such conditions? That lonely existence provides very little food or scope for thought, and the books he takes with him soon grow stale. His mind is reduced to preying upon itself for lack of other occupation. There is no society, no conversation, few of the varied sights and sounds that make life interesting to a man who lives in the city. He is not free to enjoy society, because he has not the power to do so. He is not free to go to the theatre, because he has not the power to do so. He is not free to eat appetising, well-cooked meals, because he has not the power to do so. He is not free to

enjoy the pleasures of music, literature and art, because he has not the power to do so. Let us get rid of the idea that the simple life means freedom. A man living the simple life in the backblocks is almost as closely penned in by invisible bars as a prisoner within four stone walls and windows barred with iron.

A German poet once said that "A narrow circle narrows too the mind; and man grows greater as his ends are great". Let us see what this theory of liberty as the absence of restraint implies, and we shall find that it is merely another way of saying that liberty is power. While we are hemmed in on all sides by limitations or restraints which we cannot transcend, we can push these restraints ever further and further back. We can render ever larger and larger the sphere within which we are free to act by developing those potentialities lying latent within us, which, when developed, give us the power to do things. Thus the absence of restraints can mean nothing more than the widening of our limitations by the development of our latent powers; and as we have all the potentialities of the manifested universe lying latent within us, no limit can be set to the scope and extent of our future freedom. We may become free to do anything by developing the power to do it. We can develop the power to think and become great thinkers. We can develop the power to speak and become eloquent. We can become great organisers, great statesmen, great soldiers, or what we will. Only the will is needed. A famous Greek thinker once declared that he had come into the world to do only one thing—to perfect himself—and that there was nothing in the whole universe that could deter him, because there was nothing he could not use for his purpose.

But perfecting oneself implies much more than a mere selfish devotion to one's own development. The man who is exclusively occupied with the salvation of his own little

soul is anything but perfect. The perfect man must not only be perfect in self-control, perfect in courage, perfect in strength, perfect in wisdom and in insight; he must be perfect in sympathy as well. He must see in accurate perspective his own relation to the universal scheme of evolution. He must realise that the evolution of his fellows is as important as his own; that they are one with himself; that he is one with them; and that he can do nothing which assists or retards their evolution without, at the same time, furthering or retarding his own. He must also remember that perfection in evolution is after all a relative term. No matter how perfect an embodiment a man may be of the powers and qualities required at his given stage of evolution, there are always further heights beyond. No matter how complete his knowledge within his given sphere, there are always illimitable worlds of knowledge lying unexplored behind. As a famous thinker once pointed out, the greater and greater the sphere of our knowledge becomes, the vaster and vaster is the outer surface which is in contact with surrounding nescience, the more unlimited the fields of knowledge which lie behind the veil of our ignorance.

But if the scale of life stretches upward to infinity, we have infinite time in which to climb, and unlimited power will be our ultimate goal. Reincarnation—life after life on this earth, and then a never-ending life in the spheres which lie beyond—will provide us with opportunities fully adequate to our task; while the law of karma will ensure that no effort is wasted; that not an ounce of will or force is squandered without bringing its appropriate reward. But the law of karma has another aspect. From life to life and from age to age our powers will continue to expand, until we control such forces as govern the destinies of kingdoms, of empires, or of worlds. We cannot have power for good without having power for evil also; and woe unto him by whom these powers

are abused and used for selfish ends. The law of karma will provide that the penalty for every unjust deed shall be paid to the uttermost farthing. But if we develop rightly the powers lying latent within us, and use them rightly too, Nature will see that we reap our just reward. For every talent developed by ourselves she will add a talent from her own store; and thus there opens before us a vista of ever-increasing, never-ending glory; of the development of powers infinite in scope and magnitude; of the expansion of our natures until we are coequal in rank and stature with the God of Gods Himself.

Charles Edward Pell

## A PERILOUS POINT

By JUSTIN C. MACCARTIE

“A LITTLE attention to Occultism produces great kârmic results,” we are told, on high authority; and therefore it is perhaps reasonable to assume that much attention thereto might possibly produce such results that the personality could not endure the strain and the life might be wrecked; particularly if the change from pursuing individual aims with great energy, to that of helping the evolutionary scheme with equal energy, were suddenly made.

Let us imagine a Napoleon, or even that wretched travesty of a great name termed, in modern journalese, “a Napoleon of finance,” as suddenly gaining the “knowledge,” and devoting his exceptional powers of concentration and strength of will to altruistic work! The jar would be very great, and—to use a physical illustration—comparable to the effect of, not only stopping the engines of a steamer going at full speed, but reversing them and making her go astern. It is easy to believe that devotionalists and servers, with lives of altruism behind them, could obtain knowledge and proceed along the Path with open eyes without experiencing very great kârmic shocks, having glided naturally into the scheme as it were. But it must be quite otherwise with those who have made the change rapidly.

In the February issue of THE THEOSOPHIST a writer, who used the *nom de plume* “Saturnian,” deals with the statement made, I think, by Mrs. Besant, that “the path of Occultism is strewn with wrecked lives,” and contends that the greatest danger is experienced by those who come



by the way of knowledge, as distinguished from devotion and service; and, in my poor opinion, he is right. From the very fact of their knowledge they are likely to be proud and domineering; often perhaps hard, combative and cruel. Alexander, Cæsar, Napoleon and Bismarck are types; and we can well believe that many and severe would have to be the kârmic shocks before such men submitted to any law except their own wills, or accepted the doctrine of unity or Brotherhood. The last thing they would admit would be any bond or relationship between themselves and the weaker members of the race. Their rôle was to destroy, to conquer, not to construct or help; and thus considerable pressure would be required to bring them into line with the Good Law. Of course the Law bends everyone to its service, if they only knew it, and the strongest spirits serve it, as well as the mildest. Were only the latter available amongst the more advanced races, who would control and subdue the fiercer passions of the slowly evolving masses?

Alexander, destroying the decadent Persian Empire, brought a higher civilisation into Asia; Cæsar saved Rome from less capable, and more cruel, tyrants; and Napoleon rescued France from the Red Republicans who were incapable of ruling, though they possessed an undoubted genius for destruction. On lesser stages,

The village Hamden who with dauntless breast  
The little tyrant of his fields withstood

is as necessary, in his way, as a Cæsar or Napoleon, and has to do battle for his own and others' rights every day. The obsolete customs, conventions and superstitions which clog and delay progress have to be brushed aside or trampled on by the more advanced spirits of the race, who are in very truth servers of their fellow men, but are by the latter often regarded as eccentric, immoral, or actually wicked. Many of us are old

enough to remember when it was not "proper" for women to work in offices; yet what a great fillip to the economic independence of one-half of the race was given by the few courageous spirits who, defying convention, set out to earn their living in clerical capacities! Millions of their weaker sisters followed in their footsteps, and are to-day reaping the reward, not of their own enterprise, but of the courage of the few. Women are compelled to strive ceaselessly against convention, and are insufferably hampered by disabilities, while they are doing probably quite half of the real work of the world. This statement may be scouted, but I have employed both men and women in many capacities, and make it with due deliberation. I know the modern "worker," and not to admire. He was probably more attractive when in less exuberant days he wandered in umbrageous lunar forests; for he was inarticulate then, but, having advanced a little through the ages, he is now able to voice his complaints, and protests his wrongs to High Heaven, which, it is to be hoped, is at least making a record of his statements for his future confutation when, towards the end of the kalpa, he begins to have some regard for truth. As compared with his women-kind he consumes one-third more food, and has, in addition, to be fortified by most of the alcohol, and nearly all the tobacco, in the world; yet he probably does very little more work. Certainly much of his work is of lesser importance. Women endure the agony of bearing children, rear and care for them until they are adolescent, and in addition undertake the drudgery of domestic life and frequently contribute to the support of the family as well. In a world wherein most things are wrong, the lot of women is superlatively so, and therefore the strong spirits amongst them, who strive for equality of opportunity for the sex, are worthy of our highest admiration.

The strong, the impatient, the fierce are, we may take it, as necessary in the evolutionary process as the gentle, the

loving, the devotional; and not less so are those who follow the way of pure intellectualism. From their ranks are drawn the scientists who unravel more and more of the secrets of nature, who combat disease and discover new forces; inventors who devise fresh methods of controlling those forces, thus finding fresh outlets for human energy; teachers, legislators and leaders generally. But from the very nature of their acquirements such men are by no means evenly developed, and, being possibly moral and spiritual laggards, are likely to be severely tried when they turn from the pursuit of purely material ends to the single, unselfish aim of forwarding the mighty spiritual scheme of creation. History shows that it is possible for a man to have the intellect of an Alexander or a Bacon, and the morality of a Nero or a Commodus; though, when we come to the realm of pure thought, it is difficult to conceive a Newton or a Copernicus as otherwise than balanced; that is, in occult phraseology, functioning almost entirely in the mental world, and being little affected by the emotional or physical.

For most men it is undoubtedly a critical time when they are approaching the crest of physical-plane evolution and the greater rebirth is not very far distant—the birth into the infinitely wider life of the solar universe. Beginning to feel the limitations of matter, the developing man experiences an impatience with life—its endless sufferings, anomalies, gross injustices and transitory pleasures—and sinking perhaps into despondency reflects, like the late Grant Allen, that “blank pessimism is the only thing possible for all save fools,” or agrees with the sentiment expressed in that writer’s lines:

A crowned caprice is God of the world.  
On his stony breast are his white wings furled.  
No ear to hearken, no eye to see,  
No heart to feel for a man hath He.  
But his pitiless hands are swift to smite, etc.

It is so on the surface: the Pharisee and the wealth-worshipper flourish, and the law of cause and effect is inoperative in the visible world, as those who work hardest obtain least, while the knave and schemer prosper. One man is tortured for a venial offence, another suffers not at all, though guilty of a thousand. Henry VIII, a monster of lust and cruelty, lived long and luxuriously, and died in his bed; while his poor, unwilling consort, Catherine Howard, was beheaded for a childish lapse. Messalina lived to a good age; Joan of Arc was burned at the stake in her youth. The cruel tyrant, slayer and debauchee cannot apparently be destroyed early in his career, as witness Sulla, Commodus, Caracalla, Chaka of Zululand and many another. Thousands of Welsh and Scottish swords and arrows were sharpened for Edward I, but he died of old age or natural failure; while the fierce Royalists who thirsted for Cromwell's blood were unable to injure him.

Our pessimist notes these facts, and scouts the idea that justice of any kind exists anywhere in the universe, for his knowledge of the real is not sufficient to enable him to recognise that these bloodthirsty beings are merely instruments for the carrying out of the Law; servants of Shiva the Destroyer. He may perhaps have come into contact with Theosophical or other occult teachings, but to him they are no more worthy of credence than orthodox Christianity, Confucianism or Fetishism. They rest on the statements of persons presumably as credulous as the rest of humanity. His personal efforts to come into touch with the superphysical are attended with no result—except irritation—and he refuses to believe that the superphysical exists. It is a figment of the chemical energy-created thought of human brain cells.

Having arrived at this satisfactory conclusion, he perhaps harks back to Epicurus, or the distortion of that philosopher's teaching which bids us "eat, drink and be merry, for to-morrow we die," and turns to sensation again; but only to find that it

disgusts, is revoltingly stale and unsatisfying; so in despair he takes up the parable of the spiritual once more, and possibly enrolls himself under the banner of one of the "assured" beliefs. But its assertiveness soon repels the thinking mind, that assertiveness which shouts when its statements are received with expressed doubt, or the silence of non-conviction; and checked again, the man endeavours to find in intense mental or physical effort some relief from his doubts and vague longings.

But the ruthless SELF impels him forward, the inexorable, evolutionary pressure is upon him, he must no longer live his child-life but must face his responsibilities like a man; and so he turns again to the occult teaching which he has, for lack of development, to take at second hand. Intellect is his only refuge, and by it alone can he hope to find his way out of the Cimmerian darkness which is about him. "Always you must come back to yourself," writes a modern author with more truth than she was perhaps aware of. Using the mind, the struggling one realises that the balance of evidence is in favour of intelligent control of the universe.

There is not an ounce of evidence to show that from chance or chaos order ever emerged. The measured sweep of the planets round the central light- and life-giving luminary; the diurnal revolution of the earth on its axis, rendering life on its surface possible; the inclination of the axis to the plane of the ecliptic, creating the seasons and preventing the formation of unduly large ice-caps at the Poles; the wonderful system by which the earth is watered; the exquisite mechanism of the bodies of men, animals, birds, fishes and plants; the fact that the great forces of nature, vital, atomic, electrical, gravitational, are outside of the physical; observation of the fact that from the use of intelligence (which is superphysical) alone can any coherent plan, any practical invention result—all these things, and many others, support the thesis of intelligent creation

and control. Did anyone ever see a clock, a steam-engine, an aeroplane, come into existence by chance? No; it has to be thought out and gradually built up. So with the Universe; and the Mind which planned Man must be as much above him as he is superior to the mechanisms which he invents.

In such reflections the uncertain one finds some comfort; he recalls the statement that "in matter no satisfaction can be found," for it is impermanent, unreal, a school for egos; and then perhaps with a great effort he at last realises, lays aside selfish aims to some extent, and accepts service. And then he is tried indeed. He has turned aside from the broad, easy road and has begun in earnest the ascent of the steep and stony hill, on the summit of which shines the Eternal Light, and perforce the kârmic storm must burst upon him. He has of course a vast mass of old debts, accumulated in his age-long course from the naked animalism of savagery to the veneered cruelty of "civilisation," which he would have gradually liquidated as he moved placidly along the gently ascending path. Now, having faced reality and put aside self, he must pay them in a comparatively brief period. Hence the shocks, and hence often the wrecked lives. It is perhaps wise to hasten slowly; the strength may be overestimated, the resolution less strong than was imagined. It is scarcely necessary to say that shocks and trials can come almost equally forcibly to those who travel by other roads than that of Occultism. Any man who turns away from the life of the world, be he Christian, Muhammadan, Buddhist, philanthropist or self-effacing materialist, must of necessity by the law of growth bring down on himself the kârmic shocks which are his last debts in matter. There is no distinction; no one escapes, for the law is automatically just.

As the occult disciple has knowledge, however, his ascent is probably somewhat more rapid, and his experiences therefore more trying. On taking the very first step he almost

certainly loses his world ; that is, the people with whom he has hitherto been associated. Friends, relatives and acquaintances look upon him as erring, foolish, mad or wicked, according to the varying sizes of the eye-pieces through which they critically survey the Universe. If he rashly endeavours to impart some portion of what he thinks he knows to his world—to his scientific or orthodox fellows—he is sneeringly asked: “Do you possess special information? Have you explored these wonderful superphysical worlds which you tell us about?” He is of course obliged to admit that his information is but second-hand, and depends entirely on the powers of observation, ability and veracity of others. The scientific will scarcely trouble to voice contempt, though they may possibly snort it, while the orthodox will infinitely prefer Daniel to any modern seer, despite the Babylonian prophet’s weakness for employing in his business impossible pterodactyls, inconveniently and superfluously fitted with internal as well as external organs of vision—superfluously, unless these remarkable saurians were interested in the process of digestion, and wished to observe it from all points.

Some good souls will be genuinely concerned as to the future of the errant or erratic one, and they will beseech him to follow the known paths which lead, at worst, to a respectable and well ordered limbo, where chains, brimstone, fiery furnaces, stokers from the Demons’ Union, and all other necessary properties and actors are provided, instead of branching off on strange tracks which lead deviously to some obscure Eastern Eblis, where unknown and therefore more awful things may happen to him. Taken aright, the paths lead to what might be termed “Paradise Ltd.,” a select if not extensively occupied heaven. The multiplicity of the said paths is a little confusing, and one’s childish recollections are of many opened by the exploratory genius of

one's immediate forebears. One was sacred to adherents of the then "established" Church of Ireland, and was apparently opened to those who were able to give the necessary passwords in the Irish-English of the *Chateau*, and pass an examination in certain tenets, the principal of which seemed to be that it was not possible for any other sect whatever to attain any post-mortem altitude—except in the matter of temperature. But strange as it may seem, some connected by the closest ties of blood declined to follow this path of certainty, and one actually became a Roman Catholic nun ; but there was no need for the rest to dwell on the termination of the road which *she* took ! *Facilis descensus Averni*. Avoiding both these routes another experimentalist became a Plymouth Brother and an earnest propagandist, who stood outside the barriers and tried to lasso the others back to safety as it were, but in vain. Time has almost obliterated the memory of the tenets of this particular sect, but they were apparently liberal enough to allow of the possibility of salvation to persons born elsewhere than in the favoured Devonshire town.

In such select company, what would be his chance of a hearing who maintained that all men, even those who follow non-Christian beliefs, attain ? And so we see that the disciple of the knowledge can hardly expect to find congenial surroundings amongst ordinary religionists. Worldly people, with their narrow, selfish, often gross and revolting aims, are even less attractive to him ; and so he finds himself isolated and often unpopular. Nay more, he may be persecuted. As likely as not, the first karma which comes to him may be poverty, death of those dear to him, sickness, or failure of one kind or another, and men are very like wolves and dogs in their habit of turning on the unfortunate and ending them. Again, for his sins and the good of his vacillating soul, his first service may be amongst people who, perhaps finding sudden abundance amidst the stale plenty of the deserted



moon, delayed their departure from that moribund planet till the last boat, so to speak, and have now as little sympathy with anything beyond the severely concrete as their scarcely less developed anthropoid relations of yesterday.

As rebuffs, contempt,

“ The oppressor’s wrong,  
The proud man’s contumely ”

wound him, the whole world apparently scoffs; all efforts appear to be in vain; friends and supporters die and enemies seem to have everlasting life; while the disciple may call in despair for help, for the faintest sign from Those who are said to watch constantly and sympathetically each upward effort of the suffering soul. But “ Heaven as usual is dumb ”; the camouflage is complete; the veil of illusion is unrent; and again finding himself with nothing to go on with but his wobbly faith—which all the world holds him to be a fool for having—he doubts. And he doubts in high company: Bacon, Shakespeare, Hume, Huxley, Tyndall, Haeckel—probably half the thinking men of the world in fact. “ And thus the native hue of resolution is sicklied o’er by the pale cast of thought.”

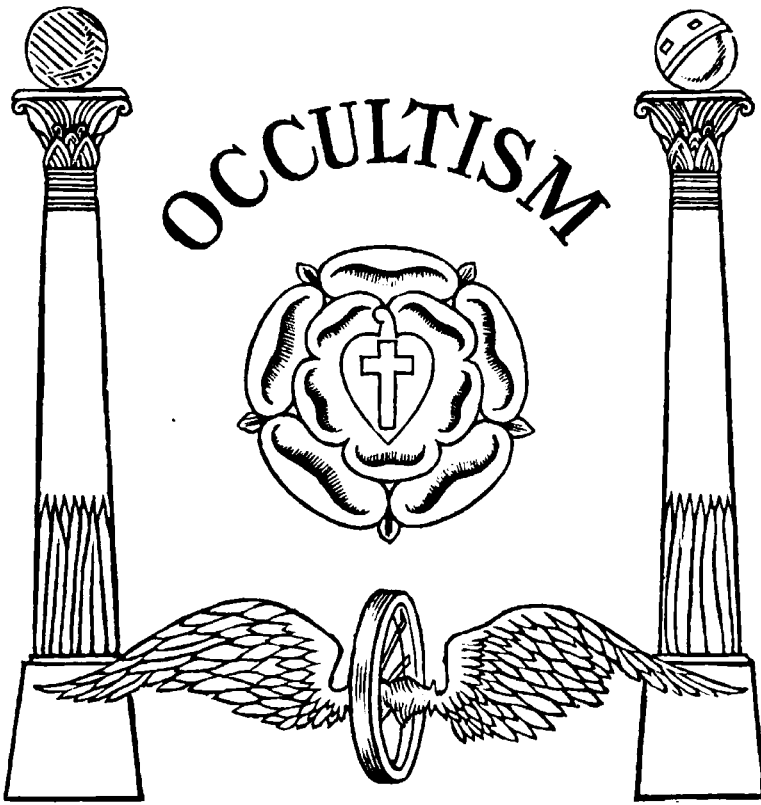
But deeper thought dispels the mist of irresolution. The Service is not for those who weep or laugh within their castle of illusion, but for those with strength to rise above the petty storms of matter into the deep calm of the Eternal. The work is the greatest on earth, the greatest in the universe; the goal is divinity, and the far more to be prized power of alleviating the sufferings of others, the God-given power to help. In the lesser service of physical war, when the command comes: “ Take that position,” questions of how or why, or of personal risk, are inadmissible; surely they are not less so in the wider service of humanity?

To every advancing soul there comes a time when the little accumulations of luxuries and riches which it has gathered for its own satisfaction must be thrown aside—

worthless toys of an impermanent existence—the pursuits and pleasures of childhood abandoned, and the real life, the service of others, entered upon. It is truly “a perilous point”; the life may be wrecked, but the growing intuition has at length overcome the wavering mind, the creator of illusion; and when at last the voice of command rings out clear and pure above all other sounds, the voice of the Master which bids him “go on,” then, at all hazards, flinging aside the last mouldering fetters of self, the man springs forward as the mighty wave of advancing humanity surges “over the top” and sweeps onward in the Grand Advance.

Justin C. MacCartie





## A THOUGHT-WORLD

A TALK WITH A CLASS

XV

By ANNIE BESANT

ONE of the greatest difficulties in the way of western students is a realisation of Devachanic conditions; this is partly due to their habit of connecting reality with physical phenomena, and regarding as unreal the phenomena of worlds higher than the physical. The very terms used,

“subjective” and “objective,” imply “imagination” in the first and reality in the second. That the creations of the imagination are more real than the creations of the hands is a novel, and hence an unwelcome, view of life. That an idea is more real than a club, sounds absurd to the ordinary Westerner. That the results flowing from the first category are more vital, more vivid, more beneficent or destructive, and are objective phenomena in their own world, and far more widespread in their effects in the lower worlds than those of the second category, appears to the man in the street a topsy-turvy view of life. So seemed to him wireless telegraphy until his physical ear at the receiver heard the message.

Now the eastern student starts from the opposite pole of thought. To him the real is the unseen, the eternal; and every veil of matter in which this unseen and eternal Reality is clothed, causing external separateness, intuition, mentality, emotion, physical embodiments, in a descending series, is one more stage of unreality imposed upon the Real. He is like a man who understands that over his eyes are placed a series of distorting glasses, each one increasing the distortion of his external surroundings and also dimming their clearness. He sees the outer world, but he sees it wrongly, distorted and dimmed; but he knows that he is seeing it thus, and that it is unreal *as he sees it*, while the average man, though looking at his surroundings through such distorting and dimming glasses of matter, does not know that it is unreal *as he sees it*, and that its real appearance from the centre is quite different from the appearance that he sees.

Try for a moment to imagine yourself as without a physical body, clothed only in your astral body and those composed of yet finer matter; if then I hit you with a club, you would not feel it, the club would pass through you, it would not knock you down; you could walk through this table; you could sit down on this

chair, and another of us seeing the chair apparently empty could sit down on the chair through you. You could walk through the rest of the class, and its members could walk through you. You could enter through the closed door, or come down through the ceiling, or come up through the floor, and leave the room in similar fashion. All the ordinary tests of reality would fail you under these conditions, and the physical world would to you be unreal, non-objective, a world of dream to you, when living in your astral body, intangible, and one which you could not act upon directly, in which you could not create objects nor destroy them, a world which you could neither affect nor be affected by—an unreal world.

When Theosophy appeared in the western world, this was at its nadir of spirituality, its zenith of materialism. Psychophysiology was making its way, beginning in resolute materialism. To it, the workings of consciousness were regarded—especially by the leaders of science in Germany—as the product of certain arrangements of nervous matter; Karl Vogt's trenchant phrase was often quoted: "The brain secretes thought as the liver secretes bile." If it were suggested that thought was not, like bile, a chemical product but an immaterial thing of a different order, the answer came that in a cell made of physical matter you could, by a certain arrangement, generate a galvanic force, and that thought was a force, not yet well investigated, which might well be produced by chemical reactions in the brain. Thought might be a resultant of physical and chemical action, and a whole series of exquisitely careful experiments was devised to investigate the travelling of waves in nervous matter, appearing as sensations when they reached the brain.

Inevitably these investigations—like all honest and patient efforts to understand Nature—led the investigators towards truth, in this case into the Borderland which separates the physical from the superphysical worlds. The Spiritualists

had long been colonising it with the help of mediums, and had tabulated many of its phenomena; men like Sir William Crookes, Stainton Moses, and Richet had been carrying on careful investigations and obtained remarkable results. The Psychological Research Society had collected an immense number of observations and had made many carefully devised and accurately recorded experiments, proving to all students that the materialistic basis of science was inadequate as an explanation of the observed facts of Nature. The Theosophical Society showed, in the persons of some of its members, that human evolution might be quickened, and that it was not necessary to await the sporadic "sports" of unassisted Nature in producing clairvoyants, clairaudients, and other exceptional people, who could explore the subtler worlds and report their observations, but that such people could be produced by a course of training along the lines of the ancient eastern science of yoga. The result of all this was the definite recognition by western psychologists of the "dream-consciousness," functioning beyond the "waking," as a subject for careful investigation, no longer one for ridicule as superstition, nor for reprobation as wicked. Gradually the view triumphed that, so far from matter being the fount and origin of life, life was the shaper and moulder of matter. Eastern psychology traced back both matter and life to the "One, without a second," and saw in them the dual manifestation of the Unmanifested Unity. Western Science, with Haeckel as its prophet, taught Monism, with matter as the prolific source of all; Eastern Science, with R̥shis as its Teachers, also taught Monism, but Monism with an Unmanifested One as the Fount of the Dual Manifestation found throughout the universe man studies.

It will be readily understood that to minds steeped in the ideas drawn from a materialistic Science, eastern ideas were too revolutionary to be readily accepted. Fortunately, one

of the R̥shis—whom we call “Masters”—responsible for the Theosophical Society had as one of His pupils Mr. A. P. Sinnett, then Editor of the *Pioneer*, a man who was himself steeped in the scientific thought of the time, and who had as his intimate friend Sir—then Mr.—William Crookes; he was well versed in the latter’s researches into post-mortem existence, and was also without the hidebound prejudice of Mr. Crookes’ colleagues which nearly lost the most eminent physicist and chemist of his day his well-earned place in the Royal Society. Mr. Crookes—I may remind you in passing—with his rare intuitiveness, welcomed the old-new Light of Theosophy, and was one of the earliest members of the Theosophical London Lodge, of which Mr. Sinnett was, and still is, the honoured President.

Before Mr. Sinnett’s eyes, the great Indian R̥shi unrolled the vast panorama of a sevenfold universe, with its five planes of human evolution, and, through our revered and beloved H. P. Blavatsky, He precipitated most of the letters written about in Mr. Sinnett’s revealing book, *The Occult World*, the letters which formed the basis of *Esoteric Buddhism*; his scientific training, with occult teaching superimposed upon it, made him exactly the messenger fitted to carry Theosophical truth to the then materialistic western world; and if the pretty Christian idea be true, that every soul “saved” by the truth brought to him by a teacher forms a star in that teacher’s heavenly crown, then Mr. Sinnett would need a hundred heads to carry all the crowns, each gemmed with innumerable stars, representing the souls whom he has illuminated.

Owing, however, to the deeply engrained western habit of looking at life from the circumference instead of from the centre, all of us who wrote in England on Devachan, the heavenly world, unconsciously represented it as a dream-world, a world of thought—as indeed it is—without understanding that it was nearer to Reality, not farther from it, by the

dropping of the two distorting glasses of the physical and astral bodies, and that this so-called "subjective state" was filled with far more vivid experiences than the so-called "objective," and might be utilised far more than the physical for the quickening of our evolutionary pace. Not understanding this, and misled by the supposed connotations of eastern terms, such as were translated "illusion," "unreal," and the like, we regarded the time spent in Devachan as "wasted," and were wont to say: "I don't want to go to Devachan."

If we had considered the great difference between the relative lengths of the periods passed in the physical and mental worlds respectively, we might have reached a more rational view than the one we then took of Devachan. We might have realised that the Divine Wisdom, which planned human evolution, would scarcely have set apart a century or less for the useful part of the life-period, and many centuries for the useless. We might have considered that in the dawn of consciousness in the animal man and during its infancy in the savage, incarnation after incarnation succeeded each other very swiftly, and that what interval there was was spent on the astral plane with a mere touch with the devachanic, and that the devachanic period lengthened as the mind developed, until in the advanced stage, before actual initiated discipleship, when fresh influences are at work, the periods spent in Devachan became longer and the growth in successive earth-lives was far more strongly marked. "Progress," once said a Master, "is arithmetical in the lower stages, geometrical in the higher." Why should this be, and why should it be accompanied by such different lengths of time in Devachan, if the periods spent there were practically wasted?

The general truth is that in the physical world the man gathers experience; in the devachanic world he works out that experience into every possibility contained in it as a germ of thought. The germ is taken and the mind evolves it into a



mighty tree of capacity, and of activities springing out of that capacity; these are all lived through with a vividness that nothing on earth can rival; any experience passed through in the body is dull, colourless, lifeless, as compared with the springing, glorious, many-coloured radiance of that intense ecstasy of the very essence of life, that marks those of Devachan. It must be remembered that happiness, joy, promote all life-energies, and where happiness is deepest and most radiant there the whole nature expands and grows. What then of the growth in that perfect joy of Devachan, where no sorrow can intrude to cloud, no pain to mar?

Think of choosing a single idea, of following it out into all its branching bye-ways, into all the suggestions it throws out, each of these also to be followed out similarly; think of each idea in the long succession as being an object to the thinker—for he is in a world of thought, where every thought is a living form, where there is nothing else but thoughts, for there is no matter there except mental matter—thought-stuff, as Clifford called it. In that world are solids and liquids and gases, of varying density, and colour, and consistency, and quality. There is no sense of dream, nor of unreality, but of thronging, joyous realities, visible, audible, tangible, exquisite—all shaped out of thought-stuff, less distorting the life within them than that same life is distorted down here by its additional vestures of astral and physical matter.

None of us realises how our thoughts in this physical world are creating our karma, since in thought lies our creative power. Each thought creates a line of thoughts which grow out of it, and these again branch out; desires and actions clothe the thought-forms, so that these make or mar our future lives. This intricate network of our thoughts enmeshes those future lives, and is the cause of the great complexity of the threads of our destinies. Hence the difficulty of tracing an event to its kârmic causes, indefinitely numerous, and the difficulty found

by students, when a series of the lives of an individual is placed in their hands, in tracing the connections between them. Broad lines of karma stand out, the trend of evolution, the relationship between groups of people, the friendships and the enmities which come down through the ages. We can see enough for encouragement and for warning, but not for anything approaching full understanding. The lives are like a mosaic, rather than a connected growth. And why? Because the observers record actions and not thoughts, the finished result and not the causes which brought it to the surface. If the observer concentrated his attention on the thoughts of the individual observed, and traced out each thought as it worked itself out in Devachan, volumes would be required for narrating a single life. That life in Devachan would be the immense field of study. As we merely glimpse the complexity, the intricacy, the outstretching lines passing beyond our vision, we dimly feel that only the Lipika, the Lords of Karma, living in Nirvāṇa, can suffice for the tremendous task of applying the kārmic law. If we try to follow out the bye-ways starting from a single thought and their results, and then remember that the devachani does this with every thought in his recent life on earth, we realise the hopeless impossibility, at our present stage of evolution, of grasping the totality of kārmic causes in the life of any individual. We can see that in the case of a person who owes a kārmic debt to another person, the two must be brought together in some physical life, and that this fact may hold over the payment for many lives. Many similar instances may be noted, sufficient to establish the great principles of karma, but in the application of those principles to particular cases we have not data sufficient to guide us to a definite conclusion.

The fact that kārmic debts may be left over, owing to the impossibility of bringing debtor and creditor together, thus affording the opportunity of payment, sometimes results in

very curious apparent contradictions. A poet spoke of the Chancellor, Bacon, as the "greatest, wisest, meanest, of mankind". The collocation of greatness, wisdom and meanness is obviously impossible, and no one who recognises the greatness of that extraordinary man can, for one moment, believe that he stooped to the acts debited to him. Here is a case where a splendidly unfolded Spirit had incurred debts in a long-past incarnation that remained undischarged, and that had to be paid to the uttermost farthing before he could cross the threshold of Liberation. His supreme greatness and supreme wisdom, as measured with men, could not relieve him from his ancient undischarged liabilities, incurred perchance when he was neither great nor wise. A man who would become a Jīvanmukṭa, a liberated Spirit, must, as he approaches the threshold, sweep out all the corners of his long-past lives, with their forgotten fragments of ancient enmities, of ancient evil done, and burn them to ashes on the fire of suffering. As he cannot at the stage he has reached do the ills that would entail bitter reproach on him, false accusations must be brought against him, convincing proofs must smirch his reputation, scandal must launch at him its poisonous darts. Why should Bacon escape the fate of his peers? Nay, was not the very Christ accused of treason to his Emperor, was He not betrayed by His disciple, mocked and jeered at by the populace, slain as a malefactor, He, the emblem and the type of all the Crucified, ere they can rise to be the Saviours of the world? Therefore has the way of Liberation been called for immemorial ages the Way of the Cross. Every Christ must be crucified, must be "made perfect through suffering," must thus attain the stature of the Perfect Man, of Man become God.

But the world cannot see men in this fashion, nor recognise its Christs. Its crude and hasty judgments and condemnations are also useful in evolution. Its standard is

about as high as average persons can appreciate, and its wide-flung aspersions have in them this of uplift, that the condemnation of the vice is good for it, even if the particular person assailed be not guilty of the sin. "Righteous indignation" has its place at a certain stage of evolution, where the feeling of strong repulsion is necessary to keep the recent sinner—my "recent" may cover lives—from falling back again into the mire whence he has emerged. "To understand all is to forgive all," and is also the condition of giving a judgment which is just. But a wide tolerance is not always wholesome in its effects, if shown too publicly, for it is difficult to make people in general understand that the absence of condemnation is not necessarily due to moral indifference. The conditions of evolution stretch over such huge periods of time that they cannot be available as data for judgment until a person has himself reached a certain point; a man must have climbed to a certain height upon the mountain side, before he can see over the plains. Hence the wisdom of the direction: "Judge not."

Annie Besant

## ASTROLOGICAL VALUES

A STUDY IN SPIRITUAL ALCHEMY

By LEO FRENCH

### IV. THE WAY OF AIR

And what if all of animated Nature  
Be but organic harps diversely framed,  
Plastic and vast, one intellectual breeze,  
At once the God of each and breath of all. . . .

—S. T. COLERIDGE

The wind passeth over it and it is gone, and the place thereof shall know it no more.—*Psalms*.

**F**IRE is the creative element of Deity—human and Universal Nature; air is the breath thereof—respiration, with its alternating rhythms of inhalation and exhalation. Between inspiration and expiration the story of man is told. Impalpable air! “Thou canst not tell whence it cometh or whither it goeth”; yet the art of “knowing which way the wind blows” is one which has occupied some of earth’s greatest foster-children. For earth is but foster-mother to air’s sons. There is something elusive, interiorly intangible about them, even though they lack not worldly wisdom. Refinement, ethereality, ideality, a paradoxical mingling of inner unapproachableness with outer faculties of harmonious co-operation, distinguish the princes of the airy clan; its wastrels degrade adaptability into deceit, versatility into various forms of compromise and slipshod, “hail-fellow-well-met” attitude, cheapening comradeship into promiscuous intercourse.

As with fire, the fixed quality represents the most essential, generic air type; the deity and dignity of the element are "embodied" in the scions of fixed air; fixed air denotes the ideal "noble-man," as fixed-fire denotes the typical sovereign. Mind is the ruler of air's realm; fixed-air is the element employed in building thought-forms of the purest, rarest, highest order. The æthers of inspiration radiate from the auras of spiritual sons of fixed-air; in them we expect to find ideality and practicality blended in firm yet delicate poise, and we shall not look in vain. The strength and inner solidarity of fixed-air is in *Being*. Evolved Natives radiate force and balance, strength and calm, reason and emotion—finely tempered, exquisitely blended. They move among the restless, fevered children of men, natural elder brothers of the race, to whom the younger look for the quiet help, the word in season of strength and guidance, but always a strength that "does not strive nor cry". The degradation of fixed-air is *l'idée fixe*, a natural decadence of stability into rigidity, firmness into fanaticism. Instead of ruling the storm (one of fixed-air's divine faculties) they lash themselves to the helm of one particular vessel and refuse to allow that life's ocean contains any other ship! A strong man with fixed ideas is one of the most difficult foes to subdue, as he infects others with his mania and clouds the light of reason (his native air) with fogs and mists of error and prejudice.

Cardinal-air, on the contrary, must be for ever blowing; this is the law of its nature. Progress through movement and "movements" is the native's rhythm, reform the breath of his nostrils. In him, as in fixed-air, reason and emotion are well blended and balanced, but fixed-air is a centre of stability and inner life expression, whereas cardinal-air's centre is in ascending spirals of progressive movement. Cardinal-air natives make ideal speakers and heads of movements. A "fine flower" of cardinal-air is neither a fanatic (the danger

of fixed) nor a turncoat (mutable's danger), but a sincere and eloquent representative of whatever cause claims his reasoning and emotional faculties; both must be satisfied, for cardinal-air is intuitional and practical. Beauty and Justice, ideality and action, blow through him with strong and sweet airs; the air of freedom braces, the breath of beauty consecrates him a chosen vessel, a leader among men. According to his station in life, and his astrological capacity to respond to the inner, spiritual rhythm, will be the range and nature of his leadership; but he is essentially a leader; he voices the thoughts and aspirations of his fellows by virtue of "The Word," the Breath of God, whereof he is a tabernacle among men.

Mutable-air represents the mental messenger of the Zodiac, also the butterfly and the swallow thereof. Charm, versatility, and that *débonnaire* element, as grateful and comforting to the weary, rusty world as flowers in spring. Indeed "spring flower" describes a certain type of mutable-air child more perfectly than any other simile. All the joy, charm, beauty and divine irresponsibility of a spring flower distinguishes them. They are "useful" with a utility that laughs to scorn the mere substantive application of the world, that soars above it, up through the earth, dancing in the wind, filling the air with blue incense of wild hyacinths or joyous *diablerie* of "nodding daffodils". Mutable-air represents divine revelry. If his "lovely apparition" of the moment be that of a butterfly, then it is his divine prerogative to "flit from flower to flower," and none but warped and sour souls will exclaim, "what is the use of a butterfly?" Who that has seen a fleet of butterflies with outspread wings, drinking from some favourite and favoured blossoming shrub, but will know the *use of beauty* by the quickening thrill of life within, that stirs in response to the joy of colour and grace outspread by deva-artists for man's delectation. Mutable-air decadents are among the most pitiable wastrels of the human race. They cannot

“settle to” anything—unlike their symbol the butterfly, which will at least settle on a flower and extract all its honey! Versatility and impressionability have degenerated into fickleness and deceit. Nothing satisfies them for any length of time, nothing is ever completed. Countless activities are begun (not in the strong pioneer fashion—he who carves a road, though rude and rough, before he passes on to the next beginning—a road that serves for fellow explorers, at least), many subjects dipped into, with mental curiosity ever athirst, never slaked, because all travail is avoided, and on earth no perfection is wrought save through the process of travail. There is no more exquisite specimen of human flora, and no more pitiable weed, than is found among mutable-air representatives. From thyrsus-bearer to thief runs their gamut. Graceful-bodied, nimble-fingered, on every plane. “The fall into matter” is a descent indeed for mutable-air; its perils and temptations find in him a peculiarly pitiable and vulnerable victim.

These natives require extraordinary wisdom and patience in their upbringing. They love to please, they fear displeasure; joy is a necessity, a breath of native air to them, for they are the dancing stars of the Zodiac. A certain elusive but positive egotism is inherent; yet they will deceive rather than incur displeasure, will choose compromise and cowardice, rather than determinative self-expression or courage, if the latter entail disapproval or include nemesis in the shape of expiation ordained by disciplinary guardians. The art of educating these “genii of the whispering breeze” is an education in itself to the educators; it will teach them not to expect impossibilities, which is too often done in parental psychological ignorance. The spiritual alchemy of mutable-air is a delicate and subtle process. Its votaries are susceptible to pervasion, framed for it, in fact; persuasion is the most powerful lever that should be applied; force is worse than useless, it crushes and stamps the life out of them. A certain



amount of self-dependence should be inculcated, gently and gradually; nevertheless, protection and dependence are natural atmospheric environments to all the mutable signs. The fixed and cardinal signs will, in a sense, bring themselves up (though surrounding influence, atmosphere and environment of childhood will provide the material, and if unsuitable, all must be remade subsequently), but the mutable sign children are in a peculiar and pathetic sense dependent upon surroundings and conditions; this to a great extent throughout life, but very specially during childhood. To understand a child of mutable-air is to recognise his liabilities and limitations, neither less nor more than his gifts and graces. The sterner virtues must be no more expected of him than flexibility and intimate, delicate sympathy from a fixed-earth child. The æsthetic path is usually the line of least resistance with mutable-air; the idea of the beauty of holiness appeals where duty as an incentive may leave them not only cold but entirely impervious.

This surely is that practical application of the principle of wisdom, one of whose facets expresses that capacity of being "all things to all men" which involves no sacrifice of principle, but an emptying-out of all preconceptions and prejudices, a dealing with men *as they are*, that in each and all the *point d'appui*, the psychological moment of progress, may be found and seized.

Among the children of the elements, the range of differentiated consciousness extends from that of the rhinoceros to that of the butterfly. The only sensible proceeding can be to learn the respective rhythms of each, in the hope of helping each along his own line of development. It is as senseless to expect a child to answer to that which evokes response in the *educator*, as to demand from a gazelle the demeanour and behaviour of an elephant. Yet both these mistakes are made, frequently and in all good faith. A parent or guardian

who is on the line of love will persist in considering love, demonstrative affection and embraces as the panacea for all and every disturbance in the nursery. A child very distinctly on the line of power or wisdom simply does not respond to it. To the child of power, the idea of a background of strong, determined authority—not of tyranny, but of disciplined, intelligent, authoritative force—is the most helpful environment. To the son of wisdom, understanding; a subtle *finesse* that knows and understands the variegated threads of motives, will respond to the possessor thereof, recognising a kindred spirit; whereas an appeal to affection, to “do this or that because it *pleases me*, or refrain from the other because it *hurts me*,” etc., leaves him unimpressed, puzzled and wondering why! Thus, if children were trained and taught according to their natural trends and interior natures, written plainly in the star-script of each, they would grow up as plants placed in their appropriate and native soil. There is no fear of making things too easy for children, according to this training and treatment. Nature will see to that; she does not fail to provide appropriate, sometimes inappropriate, obstacles in the way of too easy and obvious success.

But if this science of spiritual alchemy were understood and applied, what wasted opportunities, what cruel twisting of tender fibres in wrong and unnatural directions, would be avoided; what waste of force in guardians and guarded! The hopeless despair of the misunderstood, misjudged child, to those who have witnessed it, is one of the most appalling tragedies under the sun; silent, unperceived, and all the more tragic. Few are the children, indeed, “in whom the elements are so mixed” that ideal manhood or womanhood ensues almost independently of the upbringing. Countless numbers of “critical” natives are marred or maimed by want of intelligence, force, or sympathy—one of which, or all, is conspicuous by its absence.

Children of air are peculiarly susceptible to the minds and thoughts surrounding them during childhood. The air of freedom, light of reason, breath of life, reach them on and from the mental plane. The subtle alchemical interminglings of "slight air and purging fire" demand a treatise to themselves, for air and fire together compose the constituents of those realms invisible yet *most* real—the worlds of creation, inspiration, ideation, the universe of Spirit and Mind, *le multiple splendeur*, divine marriage of life and form, cosmic lovers whose children are sole heirs of immortality. In this sketch of the nature and properties of air, enough has been given, perhaps, to show how much more remains behind, awaiting exploration and penetration, twin divine adventurers. Truly the universe and all its powers pertain to Man the Creator, Man the Thinker; courage and thought together inherit divinity, which man has but lost, temporarily, that he may regain it. "On the wings of the wind" what echoes of his lost paradise linger!—inspiring, spurring, lashing him on, through storm and tempest, through shadow and exile, back again to that country of viewless, moveless, yet vital air, where the winds are hushed and still; to the end that air, herself Breath of Life, Voice of the Silence, may bestow her gift, the secret understanding of the Mind of God, Inspiration.

Air is the Universal Solvent on every plane—spiritual, cosmic, human. The last secret, as the first, of air is. . . .  
Immortality.

He who overcometh the Prince of the Powers of the Air, *i.e.*, the mysteries connected with the creation, generation and suspension of breath, he shall inherit the secret whereby Death is mastered; for Death hath no more dominion over him.

Leo French

## THE SPIRITUAL ADVENTURES OF SHERLOCK HOLMES <sup>1</sup>

By F. HADLAND DAVIS

WE have hitherto associated Sir Arthur Conan Doyle with a number of excellent novels and short stories, with a particularly sound and readable account of the South African War, and with a work he is now writing, dealing with the present world-wide conflict. To most of us Conan Doyle is but another name for his famous Sherlock Holmes, for when we think of the one we also think of the other. Sherlock Holmes was so much sought after by his countless admirers that he was a very long time dying. When he was dead the public still wanted him, and Conan Doyle, out of the kindness of his heart, caused him to live again and once more bring criminals to book and make Scotland Yard look a trifle silly. Within the last year or two we were told that Sherlock Holmes had made his last bow, but I have a fancy that if the public claps very, very loud, he will give a few more exhibitions of his skill.

It has been said of Conan Doyle's detective stories that the author has made the key to fit the lock. Of course he has, since it is his business to open the door that conceals some criminal mystery. But how cleverly he finds that key! We poor inexperienced readers might look through many a bunch of keys and repeatedly fumble at the closed door without being able to open it. That is the supreme art of Conan Doyle. He can and does open the door every time, and it is just because the public cannot do so that Sherlock Holmes is in such demand.

<sup>1</sup> *The New Revelation*. By Arthur Conan Doyle. Hodder and Stoughton. Price 3s. 6d.

“There was a door to which I found no key,” cries Omar Khāyyām, writing of a door which hides the spiritual mysteries that lie beyond the tavern and carnal Heart’s Desire. He stood there, lover of wine and women, impotent to open it, simply because the spell of earth’s Rose Garden was upon him, and because he had come to that door in the spirit of revolt, drunk with the follies of this world.

Conan Doyle has stood before the same door. If it has a stone step, then it must be sadly worn away, for millions of people throughout the ages have stood before that door. Some have tapped it till their knuckles ran with blood; some have cried: “O let me in!” Some have prayed, some have cursed. Many have gone away asserting that it could not be opened, while others, equally dogmatic, have stated that even if they could find the right key and open the door, it would simply lead them to an empty room, not worth a moment’s consideration. A few have found the key and opened the door, and what they have seen beyond, so far from being disappointing, has filled them with a great and abiding joy. Conan Doyle—or, in no flippant mood, shall we say Sherlock Holmes?—has opened that door, and he has witnessed something that is to be found on the other side. But many of us who have studied the mystics, Christian and otherwise, who have found in the great religions of the world spiritual consolation, but above all, those who have seen the Light and admitted the Master, will agree that Conan Doyle has only lifted a very minute portion of the Veil. There are still doors to which he has found no key at present. So far he only stands in what we may describe as the nursery of the Kingdom of God.

Conan Doyle’s *The New Revelation* is dedicated “To all brave men and women, humble or learned, who have had the moral courage during seventy years to face ridicule or worldly disadvantage in order to testify to an all-important truth”. The little book tells us in a clear and concise manner, what

we may describe as the spiritual adventures of Sherlock Holmes, for the author has displayed the same care—dare we say the same ingenuity?—in revealing the more elemental mysteries of the spiritual world which we have previously noticed in his famous detective stories. More than that, it is a confession of faith on psychic lines, and an attempt, hardly successful it seems to me, to raise Spiritualism from the dark séance room into the light of what he rather unhappily calls a New Revelation, a profound spiritual truth which shall some day become, even to the much-abused “man in the street,” a perpetual bond between this world and the world to come.

At the time of writing, Mr. Pemberton Billing is astounding the civilised world with one of the most extraordinary cases it was ever the lot of a judge to hear or a public to read about. It seems that we are very far from hearing the last of Oscar Wilde and his degrading influence. As the case proceeds, we shake our heads gravely over the stormy utterances of Sir Alfred Douglas, and over the German Black Book, which contains so many black sheep that it must rejoice the heart of the British Food Controller. We ask ourselves if the Great War is still raging, or if we have been suddenly plunged into the dark abyss of a Walpurgis Night. Can it be possible that we are so materialistic, so utterly vile in our passions? Some evil smell seems to be rising from London at the present moment, and some horrible canker revealed in the Law Courts. We turn away, sick with disgust. We want to breathe the freshness of a May morning, to be stirred by the cheery optimism of Robert Browning, to believe in the goodness of our fellow men which Dickens taught us to find with so much delightful humour. And yet, if we have courage, we must face the truth. Maeterlinck, in writing about the present war, said that the Germans represented all that was evil in human life, that it was a Holy War in which Good was fighting against Evil, in short, that the time had come when we must

choose between Christ and Anti-Christ. All this is true so far as it goes, but unfortunately we have to strike a blow against materialism in England as well as in Germany, and the case to which I have just referred brings out this truth with startling clearness. There is so much that is rotten, bestial, utterly unworthy going on in English life to-day, and those undesirable influences must be driven out before we can hope to rise as a nation to better things.

Such evil practices would be utterly impossible if we had found the Light, and it must be confessed that the majority have not done so. They do not believe in a survival after death. They say it is contrary to science and to reason. Many of them lead clean, useful lives, working without the hope of a spiritual harvest, but some cram their days with every form of sensuality. These people are so near the jungle that they cannot hear the heavenly music because they are always roaring like lusty animals. The brass band of the Salvationists will not turn them to God, for they cannot even hear that. It is useless to expect them to find the Almighty after the manner of St. Francis of Assisi, useless to expect them to understand the beautiful mysticism of St. John. They will only believe in a spiritual world if it can be presented to them in a series of hard and unquestionable facts. Psychic research has supplied those facts, and Conan Doyle in *The New Revelation* presents them in such a way that they will at first appeal to these sceptics as reasonable—that is to say if they keep an open mind—and finally as an abiding truth.

Conan Doyle has been interested in psychical research for some time. In 1887 he wrote a letter to *Light* giving an account of some spiritual experience. He tells us that when he finished his medical education in 1882 he was “a convinced materialist as regards our personal destiny. I have never ceased to be an earnest theist, because it seemed to me that

Napoleon's question to the atheistic professors on the starry night as he voyaged to Egypt: 'Who was it, gentlemen, who made these stars?' has never been answered. To say that the Universe was made by immutable laws only puts the question one degree further back as to who made the laws". At that time Conan Doyle recognised a complex force working behind all the operations of Nature. He recognised right and wrong "as great obvious facts which needed no divine revelation," but he did not believe that human personality survived death, because it seemed contrary to the laws of Nature. "When the candle burns out," he writes, "the light disappears. When the electric cell is shattered, the current stops." And because at that time he argued in this way, he believed that death finally put an end to every conceivable form of life. He continued to preserve a healthy scepticism in regard to Spiritualism for some time. I write healthy scepticism, because the most hearty sceptics often make the most ardent and virile converts in the end, while a weak credulity too often leads to mental chaos. Conan Doyle, however, went on carefully studying the matter, and when he found men such as Myers, Crookes, Wallace, Lodge, Flammarion and Lombroso were convinced as to the genuineness of certain spirit phenomena, he very naturally found the walls of his disbelief blown down by the trumpets of such eminent men. It is true there were eminent men on the other side, who clung to science for sustenance just as tenaciously as a baby clings to a feeding-bottle. There were, for example, Huxley, Tyndall and Herbert Spencer, but their decision was not very formidable after all, for, blinded by prejudice, they refused to examine what purported to be spirit phenomena.

Conan Doyle was impressed by what Wallace has very aptly called a modern miracle. I refer to D. D. Home floating out of one window and into another at the height of seventy feet



above the ground. The scene was witnessed by Lord Dunraven, Lord Lindsay, and Captain Wynne, and they were prepared "to take their oath upon it". We also learn that the author was familiar with Monsieur Jacolliot's experiments in India.

About 1891 Conan Doyle joined the Psychical Research Society, and while frankly admitting "the unwearied diligence of the Society," he is of the opinion that "in their desire to avoid sensationalism they discourage the world from knowing and using the splendid work which they are doing". He justly praises Myers' *Human Personality*, and describes it as "a great root book from which a whole tree of knowledge will grow".

Writing of mediums convicted of fraud, Conan Doyle makes a practice of leaving discredited mediums severely alone. This is not always wise, for so long as the professional medium is paid for his or her experiment, trickery is introduced at times when genuine psychic phenomena cannot be produced. The late Eusapia Palladino, for example, was more than once convicted of fraud, but in spite of gross behaviour of this kind she remains one of the most remarkable mediums the world has ever seen. Lombroso took a keen and critical interest in her experiments, and while admitting occasional fraud, fully endorsed the genuineness of most of the phenomena she produced. It is quite true that Home showed his supernormal power in broad daylight and that he never resorted to trickery, but notwithstanding, the sum total of Eusapia Palladino's experiments are of greater value, because they are much more wide-reaching and much more suggestive.

The War undoubtedly quickened our search after Truth. It gave a practical significance to Conan Doyle's psychical studies. It was not a subject to dally with from an objective point of view. With the death of the flower of our race it had become of momentous importance. "The telephone bell," he writes, "is in itself a very childish affair, but it may be the

signal for a very vital message. It seemed that all these phenomena, large and small, had been the telephone bells which, senseless in themselves, had signalled to the human race: 'Rouse yourselves! Stand by! Be at attention! Here are signs for you. They will lead up to the message which God wishes to send.'" The author saw in these dark days of warfare a fresh impetus given to religion. He heard, as it were, the pitiful cry, "*Do the dead live?*" go up from thousands of desolate homes. Christ has already answered that question. He said: "I go to prepare a place for you. If it were not so, I would have told you." Spiritualists, however, are out to reaffirm this solemn and beautiful pledge, and since we seem to have forgotten the priceless teaching of the Master, it is well to have the promise emphasised in a way attuned to present conditions.

There are many people who object to Spiritualism on religious grounds. They quote one or two passages in the Old Testament by way of giving authority in the matter, but they altogether fail to realise that all the miracles of the Master exactly correspond with what we now know in regard to psychic matters. Conan Doyle does not desire to see Spiritualism converted into a new religion. He writes: "Rather would I see it the great unifying force, the one provable thing connected with every religion, Christian or non-Christian, forming the common solid basis upon which each raises, if it must needs raise, that separate system which appeals to the varied types of mind."

Writing of life beyond the grave, Conan Doyle is of the opinion that "since connections still endure, and those in the same state of development keep abreast, one would expect that nations are still roughly divided from each other, though language is no longer a bar, since thought has become a medium of conversation". I sincerely hope that nations are not "roughly divided from each other," for the strict

demarcation of the nations in this world has been the root of all war. Dumas writes in *Love and Liberty*:

Men like the hero of the Nile and of Trafalgar are the products of universal civilisation, posterity not desiring to give them any country in particular for their birth, and considering them as a part of human greatness which can be proudly loved, warmly embraced, by the whole world. Once in the tomb they are neither fellow-countrymen nor strangers, friends nor enemies; they are named Hannibal and Scipio, Cæsar and Pompey. Immortality naturalises these great geniuses for the benefit of the universe.

In the life everlasting let us hope we are neither English nor French, German nor Russian, but one great company of souls serving the same Master, since He is Lord of all.

According to that extraordinary book, *Raymond*, there are thousands of men who go down in battle and who desire to communicate with those they love, and are prevented from doing so by the bar of ignorance and prejudice. Raymond writes: "It is hard to think your sons are dead, but such a lot of people do think so. It is revolting to hear the boys tell you how no one speaks to them ever. It hurts me through and through."

Spiritualism is not for those who have found the Light. They have no need to place their fingers in the nail-marks on Christ's body before they believe. For my part I have no desire whatever to communicate with those who have passed over "a round or two before"; neither, I think, when I am on the other side, shall I wish to be the cause of so-called automatic writing. I have no desire to rap a table, or send forth flashes of light, or to materialise at some séance. I am looking forward with keen anticipation to life beyond the grave, and with too much joyousness to be tainted with the least touch of morbidity. I shall meet those with whom I have an affinity, and I shall meet many for the first time on the other side of the door. If I have found Heaven here, then I shall take it with me to the other side. Every pure and noble thought is a key leading to a fuller and greater beauty. Death is not a great jump from man to God. It is but a step from this

world to the world of spirit, and what we are here, so shall we be in the early stages of our spiritual existence—no more and no less.

In *The New Revelation* it is the author's wish "to bring back the material-minded—to take them out of their cramped valley and put them on the ridge, whence they can breathe purer air and see other valleys and other ridges beyond". Let us hope he will meet with success, for though this little book is not learned, it is sincere and earnest, and it should appeal to many who have had no previous knowledge of the subject.

A new dawn is breaking. A world-wide influence for good is at work. A battle was recently fought where Christ preached the Sermon on the Mount, and machine-guns were placed in the Garden of Gethsemane. Nearly the whole world has bled as it never bled before. We have had to make tremendous sacrifices. We have had to suffer unspeakable agony. But a new dawn will lighten the world, and when that dawn comes we shall know it was worth while. When we have passed through the ordeal of battle and when we have swept materialism aside, we shall find the Master, and get into closer touch with the spiritual world. Gerald Massey wrote many years ago:

Spiritualism has been for me, in common with many others, such a lifting of the mental horizon and letting-in of the heavens—such a formation of faith into facts, that I can only compare life without it to sailing on board ship with hatches battened down and being kept a prisoner, living by the light of a candle, and then suddenly, on some splendid starry night, allowed to go on deck for the first time to see the stupendous mechanism of the heavens all aglow with the glory of God.

So much for Gerald Massey's beautiful tribute to Spiritualism. There are many ways to Heaven, and it matters little which path we choose. Let us stand by, let us be ready when the new dawn breaks.

F. Hadland Davis

[Written in a Military Hospital, "somewhere in France," June 4, 1918.]

## CORRESPONDENCE

### THE DEVOTIONAL SIDE OF THEOSOPHY

THE article under the above heading in the August number of THE THEOSOPHIST suggests various ideas. The ideas expressed there are very practical and sensible. If Theosophy has to influence the members and the outer world, it must take some concrete form on the devotional side, such as shrines, etc. Of course this is intended only for those who want it. Let us see what sort of shrine there should be. Here great difficulties come in, as the members composing the Society belong to different religions. As far as possible, therefore, it is better to consult the wish of the majority ; but the best symbol would be the present Theosophical seal, which would satisfy all religionists. But let each member worship in the way suited to his religion. *There should be no priest.* The shrine should be open to all worshippers of any religion.

The above is the case for the members and other people who are intellectually on the higher scale. What about the large masses of people of the various religions? Let shrines suited to the various communities and various religions be built, that will be the concrete expression of the ideas of Universal Brotherhood. Take the case of Hindūs. There are large classes of people who have got the crudest forms of worship. Let shrines be built suited to their conditions. Similarly let places of worship be built for Christians and Muhammadans. They must be built amidst the habitations of those for whom they are intended. There the great truths of religion can be carried to the doors of the humblest individual. What is necessary is that the religious fervour now spent in fasts, festivals, pilgrimages, feasts, and various ceremonies and charities, should be diverted into better fields of religion.

Side by side with the shrines there should be hospitals, orphanages, settlements, schools, libraries, reading-rooms, recreation grounds, bathing-places, museums of art and gardens. We always find that Hindū temples have had and have now most of the above accompaniments. They were the great centres of Hindū culture and thought. All these should be the expressions of social service. All the religions of the world have emphasised only the emancipation of the individual soul by acts of charity and the like. But Theosophy proclaims social service, not as a means for the soul, but as an end in

itself. It states that man should work for the betterment of others, not for getting Punyam, but with the idea that, others also being sparks of the Divine Life, he should exemplify the idea by actually expressing it. We should realise the Aḍvaiṭism that all are one by means of social service. Aḍvaiṭism should be made practical. The central truth of Aḍvaiṭa—the unity in diversity—should be realised concretely.

If the great truths of Theosophy are to reach the masses, they must be expressed in terms of their thoughts ; and the best means is their own mother-tongue. So, side by side with the shrines, there should be standing committees of people to translate the works of great authors into various Indian languages. In the shrines there should be religious dramas, Bhajana parties, Harikathas and lectures by eminent persons.

The first question that will be asked is—where are the men and the money? The answer is—where were the men and the money when the great truths were reaffirmed by the Founders of the Theosophical Society? Great things arise only from small beginnings ; so a fund should be started for the special purpose of building shrines, etc. Each one of the large numbers of Theosophists must do something. A beginning must be made *at once*.

P. S. SUNDARAM AIYAR

## BOOK-LORE

*Per Amica Silentia Lunae*, by William Butler Yeats. (Macmillan & Co., London. Price 4s. 6d.)

The "enquirer," if he is to make headway in his Theosophical studies, must be given books to read in which the teachings which represent present-day Theosophy are given him in an ordered, straightforward way; but there comes a time when the student, having mastered the outlines of the system which makes of Theosophy a coherent whole, is ready to fill in details for himself, and finds it profitable to let go for the moment the hands which guide him and point out at every step of his journey what may be included in Theosophy and what may not, and trust for a time for further teaching to hints which come from unexpected sources, to breaths, as it were, of well recognised scents borne to him upon the fitful breeze. Anyone who is passing through some such period in his life as a student of the Ancient Wisdom will find the volume before us well worth meditative attention. Not that it is in any sense what is sometimes called "straight" Theosophy; it is not. Mr. Yeats, though he met and was influenced by the founders of the T.S., is not one who identifies himself with our Society, nor is he an exponent of its teachings. But somehow much of what he says must inevitably recall to the mind of one whose thought has run along the lines which Theosophy marks out, truths which have come to him, and to the modern world, through the medium of the T.S.

The book proper consists of two studies—"Anima Hominis" and "Anima Mundi". The first deals, one might say, with the relation of the personality and the individuality. This is a very bald way of putting it, and not at all in the style of Mr. Yeats; nevertheless these are the words which to Theosophical students suggest the ideas with which the author is here concerned. He speaks of two selves, the everyday self and the anti-self. It is not the mediæval idea of a good and a bad angel, but the occult one of a complex personality which in moments of inspiration becomes aware of an other self "of our being and yet of our being but as water with fire, a noise with

silence," a creature that is himself and yet in a mysterious way his own enemy, identification with whom is his highest object in life. "That dazzling unforeseen wing-footed wanderer," Mr. Yeats calls the strange visitant; sometimes he speaks of him as a mask. Again this inner self is somehow identified with the man's destiny, and our author says: "When I think of life as a struggle with the Daemon who would ever set us to the hardest work among those not impossible, I understand why there is a deep enmity between a man and his destiny, and why a man loves nothing but his destiny." It is interesting to note that the "heterogeneous self" does not become permanently fused in the "antithetical self"; the momentary union is always the result of struggle and each is necessary to the other: "Man and Daemon feed the hunger in one another's hearts."

The second half of the book, "Anima Mundi," touches upon all sorts of questions connected with the soul of man and its finer vestures. Our daily thought, says the author, is certainly but "the line of foam at the shallow edge of a vast luminous sea". What is that sea, and how do we as individual selves contact it? Dreams, magic, communication with the dead, all sorts of slight but significant happenings which to the observant and meditative give hints of "the powers latent in man"—all these throw an uncertain light upon this question. The author calls attention to many of these little signposts which may lead the thoughtful into the realms of Occultism. There are so many points of Theosophical interest that it is impossible to choose any for special mention.

The reader will find a companion who "wears well" in this volume.

A. DE L.

*Some Revelations as to "Raymond,"* An Authoritative Statement, by A Plain Citizen. (Kegan Paul, Trench, Trubner & Co. Price 3s. 6d.)

In the preface to this strange volume, the writer explains his somewhat singular use of the word "authoritative". "The book," he says, "is authoritative, because the only authority it invokes is that of *Raymond* itself." He then devotes two chapters to what he calls "A general account of *Raymond*," that is, a brief summary of the book, chapter by chapter, with copious quotations, as though thereby to justify his sub-title. It might seem at first sight that reading this would be, for people of limited leisure, an easy way of obtaining a general idea of *Raymond*, for the four hundred pages of the original volume are here summarised in about seventy,



and the quotations seem to guarantee a fair amount of accuracy. But the "Plain Citizen," as he calls himself, though he takes care to let his readers know that in reality he considers himself quite other than this—a personage, in fact, quite equal in importance to Sir Oliver Lodge—intersperses his summary with such remarks as these: "At this sitting the medium was, *or professed to be*, controlled by . . ." "This sitting . . . *was understood to be* anonymous." "The argument—*if it can be called one* . . ." (The italics in every case are ours.) All these tend to convey to the reader a feeling that *Raymond* is on the whole unreliable and even absurd.

Now it must be admitted by any open-minded reader of *Raymond*, however convinced he may be of the substantial truth of the conclusions which Sir Oliver Lodge draws from the series of phenomena he recounts, that many of these phenomena are of very little use as evidence, and that the arguments are not beyond criticism; but it is not fair play, when giving an account of a book, to prejudice the reader in this way, especially as the subsequent criticism is based on this account rather than on the book itself.

In Chapter III the "Plain Citizen" reminds us that Religion and Magic are fundamentally one, and that all persons who hold any religious belief are *ipso facto* believers in magic. He then shows how the discredited "magic" of the Middle Ages has, in the latter part of the nineteenth century, made a successful effort to re-establish itself by the very simple expedient of changing its terminology and appearing before the world as Spiritualism. On the whole the chapter is a fair statement of the case, and the author really seems to have tried to conceal his personal bias. But all semblance of fairness disappears in the next two chapters, in which he deals with the "exploitation" of Sir Oliver Lodge.

In the beginning of Chapter IV he assumes that there is a guild of mediums all over the world, who communicate with and help one another, especially by circulating information about present and future (!!) clients. Then he adds: "All this is mere hearsay and is not based on any definite proof"—and yet the whole of this chapter and what follows is based upon the assumption that it is a fact! He explains how the more intelligent among this guild of mediums, seeing in the war a splendid opportunity for making money, if only they could bring themselves more prominently before the eye of the public, looked about for a person sufficiently popular and sufficiently credulous, and deliberately laid their plans for drawing him into their net. The only thing one wonders at in reading the details of the so-called plot, as the "Plain Citizen" unwinds them from his

imagination, is that he did not add one more—that the mediums, following the example of a renowned person of old, arranged to have Raymond Lodge placed “in the forefront of the battle”. Then, having arranged for the gulling of Sir Oliver Lodge by this imaginary guild of mediums, he dubs him the “St. Luke-Paul” of the new “Gospel” of Spiritualism, and calls him by this ridiculous nickname through the rest of the book.

In the three chapters dealing with the subject-matter of the book itself, he has laid stress on all the weak points in it, and there are many such; but his arguments are weakened by the reiterated sneer at “St. Luke-Paul” and the “Gospel”. Moreover he falls into the mistake of assuming that what he does not personally understand does not exist; and he spoils a scathing criticism of some statements concerning the astral world, which are more or less commonplaces to Theosophists and psychics, by including in his denunciation a mathematically demonstrable proposition—the fourth dimension.

After reading these chapters, the final one, “The Verdict,” comes rather as a surprise, for among its fifteen points we find the following:

Plain men are of opinion that Sir Oliver has succeeded in establishing the following conclusions:

7. The certainty that the Mariemont sittings were of a wholly genuine character and were really attended by some invisible spirits.

8. The probability that one of the spirits attending the Mariemont sittings was the discarnate soul of Raymond Lodge.

Now if “Plain Citizen” really thinks that Sir Oliver Lodge has proved these points, and others which are not quoted, surely he should admit that he deserves gratitude and not ridicule. (There is nothing, by the way, in “Plain Citizen’s” book to show that these or any other points are proved.) On the whole the impression left by the book is an unpleasant one, and one is tempted to amend “Plain Citizen’s” statement concerning himself in the preface of the book, and say that he is “willing to follow Truth” when she leads where he wishes to follow, but that when the leading is not according to his inclinations he prefers to set up a series of assumptions to prove that Truth is not what she professes to be, but something quite different.

E. M. A.

*Immortality, An Essay in Discovery Co-ordinating Scientific, Psychical, and Biblical Research*, by Burnett H. Streeter, A. Clutton-Brock, C. W. Emmet, J. A. Hadfield, and the Author of *Pro Christo et Ecclesia*. (Macmillan & Co., Ltd., London. Price 10s. 6d.)

Like its predecessor, *Concerning Prayer*, this volume is a symposium of essays by different writers, having their own points of view but co-operating for the elucidation of a definite subject after conferences for discussion and comparison of views. Again this method has achieved a very considerable measure of success in bringing before the public a fairly coherent presentation of the position reached by some of the more progressive thinkers within the Christian Church. Of course the Bible is nominally retained as the starting-point for this enquiry, but though a continual dependence on scriptural interpretation is still evident, there is a healthy disposition to check each conclusion by the facts of present-day experience; and it is a striking testimony to the increasing importance now attached to psychical research that a whole section, entitled "Mind and the Brain," should have been devoted to the scientific aspect of the subject. This section has been contributed by J. A. Hadfield, a surgeon in the Navy, and is quite the most interesting feature of the book. But we shall return to this later; the section that is naturally the first to claim the attention of Theosophists is the one entitled "Reincarnation, Karma and Theosophy" by the author of *Pro Christo et Ecclesia* (Lily Dougall).

Frankly, we are glad to find that Theosophy and its two most distinctive teachings are recognised as factors that can no longer be ignored in an investigation of accepted bases for the belief in immortality. But we are equally disappointed to find that the writer's apparent desire to test the truth of Theosophical tenets seems to have stopped short wherever these did not fall into line with her theological preconceptions. Instead of trying to understand the Theosophical presentation of the laws of karma and reincarnation, she seems to be mainly occupied with showing how they fail to attract her and how they detract from the character of the personal God of Christianity. Her chief objections are already familiar to most of us; they include the absence of brain-memory of former lives, the "geocentric" nature of a doctrine that permits more than one life on this planet when there are so many planets to choose from, the difficulty of believing that the "innocent" child brings with him any "original sin" from the past, the fact that mere suffering does not make us good, and others of a less informed variety. She would also have us believe that Christians are taking up the study of Theosophy simply because

they find in it the ideal of brotherhood and a discipline of self-control for acquiring serenity and helpfulness.

However, it is a good sign that a distinguished champion of liberal Christianity should find in Theosophy a "heresy" worthy of her steel, and if students will take the trouble to follow the course of her criticism, they will not only learn something of the difficulties that beset enquirers, but may also be prompted to overhaul their own ideas. For instance, her remarks on the hypnotic states are full of interest to us as showing how easily the negative trance states may be mistaken for the positive use of trained clairvoyance. One point in this connection that the writer aptly makes is that the value of the negative trance states depends on the quality of the information which it is desired to obtain, and not on the mere ability to enter such a state; in fact the same may very well be said of trained clairvoyance. But it is very evident that the facts of hypnosis are providing a convenient and respectably scientific stepping-stone by which orthodox Christianity may be gently let down from its pedestal to the more secure though less exclusive ground of natural law. The same function seems to be served by telepathy in this writer's attitude to Spiritualism, a subject on which she pronounces in another section. Here her evident anxiety to escape admitting any more material form of communication with the so-called dead than the vague sense of a "presence," leads her to stretch telepathy to almost breaking-point; and we notice that she prudently avoids any attempt to explain materialisations—which can hardly be accounted for by telepathy pure and simple. After these two rather querulous sections the writer returns to her native element in the concluding section "The Undiscovered Country," which leaves us in a sane if somewhat parochial heaven.

Returning to Surgeon Hadfield's contribution, we have here something solid to work on. His cases of neurasthenia and "shell shock" are skilfully utilised to present a strong case based on scientific fact for the belief that mind is something more than the brain because, though continually influenced by the brain, it is normally dominant in educated people; hence he argues that there is no scientific reason why mind should not survive the destruction of the brain. An original and highly suggestive portion is that dealing with the evolution of mind from the sensations observed in the lower kingdoms of nature. The following quotation will give a general idea of the line that is followed:

Consciousness is thus a different form of energy from nerve energy, though it may have arisen out of it; it is, in fact, psychic energy, which it is impossible to describe in terms of the physical.

This dramatic leap from the physiological to the psychical is the most important factor in the evolution of mind. It is the decisive factor which once and for all turns the balance and establishes the supremacy of the mind over the body. . . . The mind arises from the body and its sensations, but only in the sense that the dragon-fly springs from the grub which lives in the mud of a stagnant pool; its origin is humble but its life in the sunlight is a whirl of coloured brilliance and wanton liberty. This new form of energy which we call consciousness has a similar freedom and autonomy; it originated in physical sensations of the body, but has taken wing, breathes the airs of the ethereal blue, and is nourished by spiritual food. Thus the mind has now as little in common with the sensations of the body from which it sprang, as this fiery, dazzling creature has with the slime-covered grub.

The other sections, by B. H. Streeter, C. W. Emmet, and A. Clutton-Brock, are thoughtful and sensible essays on articles of the Christian faith, such as Hell, the Resurrection of the Dead and the Life of the World to Come, which relate to the life after death. Within these limits the writers' imagination and intuition are exercised to advantage, and we are relieved to read that death will not make us so spiritual that we shall no longer require a body of any kind; our "spiritual bodies," in the Rev. B. H. Streeter's opinion, will leave us at least enough matter for personal recognition and social activity.

W. D. S. B.

*There is no Death*, by Richard Dennys. (John Lane, London. Price 2s. 6d.)

The book before us contains poems written by a young officer who was killed in the present war. In the first two poems, one of which gives its title to the collection, the author addresses his dead friend; and the spirit that underlies these poems can be gathered from the following quotations:

I shed no tears. What need of tears?  
Thou would'st not have it so and Time has taught me better things. . . .

So long  
As bird's sweet song and pleasant shade of tree  
And water's cool smooth mirror serve to enshrine  
The ghost of our old joy, so long shalt thou  
And I together linger there where all  
Our chiefest happiness was realised.  
The world grows old; but this thing I do know:  
The grave is nought, for Love hath conquered Death.

These lines and others have the ring of truth; they are not the expressions of a merely pious, orthodox soul, but of one who has discovered in his inner self some of the realities of life. The next section contains poems written when the boy was between twelve and fourteen years old. They show a most happy facility for imitation of the poets he was obviously reading at the time. It is clear that he

thoroughly entered into the spirit as well as the form of R. L. Stevenson's children's poems, and one if not two of Richard Dennys' poems at this time would not be out of place if added to the *Child's Garden of Verse*. His later poems are free from this quality of imitation, and both in spirit and in form are clearly the expression of a reserved man letting himself go in his poems. To him they replace the friend to whom doubts, hopes and questionings are brought. To us they are valuable as another instance of the trend of thought among our younger men. From the preface by Desmond Coke we learn a good deal of the personality of the author, and the portrait given emphasises a few of his traits. He seems to have been typical of the transition period in which he lived—with some of the doubts due to the limitations of the science of the past generation and many of the hopes and also assurances of the next.

To many people poetry is on quite a different footing from prose ; while they eagerly welcome the many books of good, or even decent, prose which are written at the present time, they consider that poetry should only be written by geniuses, and they have no use for poetry of a humbler kind. This attitude is rather that of a person who considers lightning as the only legitimate form of electricity or of those who consider that only larks, nightingales, Jenny Linds and Carusos should sing, that other birds—humans—should be dumb. We, on the other hand, welcome this book, and the others of the same kind which are being issued just now, as an earnest of the time when every educated person will be able to express himself equally well in poetry or prose—in other words when all shall sing as well as speak.

A. L. H.

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

“THE Lord shall give His people the blessing of Peace.”  
 So ran the ancient Psalm. And the Lord in this past month has given Peace to His world, stilling the roar of the cannon, the moans of the wounded, the sobs of the bereaved. The blessing of Peace! To a war-riven world, to hearts scared with the fire of pain, can there be any greater blessing than the blessing of Peace?

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That Peace has come only with the triumph of the Allied arms, and the utter collapse of Kaiserdom has been from the beginning certain. Between the White and the Black Lodges, between the Sons of the Fire and the Lords of the Dark Face, combat can have but one ending. The only question that can arise is the amount of harm which can be wrought by the Lords of the Dark Face ere they are driven from the field. Truly, the amount of damage they have wrought this time has been appalling in the long roll of dead and wounded men, of violated women, of slaughtered children. Yet have they not succeeded in destroying all that has been won by civilisation, as they succeeded in the days of Atlantis.

The Emperor of the City of the Golden Gate went down with his city and his continent, and all the science and the beauty, the knowledge and the art, perished when the storm-waves swept over the wonderful land, and the earth swallowed up the cities, and the floods drowned the glorious country which had sent out her peoples to civilise the world. Egypt, Mexico, Peru, whisper something of the wondrous story of Atlantis. Very ancient India tells of the civilisation that made India glorious ere the Āryan came across the Himālayas. The King's Secret that, as we learn from the Upaniṣaṭ, the Brāhmaṇas sought at the hands of Divine Kings, was the most precious treasure that was the legacy of Atlantean Ṛṣhis to their Āryan successors. We read in the Vedas of their mighty cities, with their "walls of iron," the huge shields of iron which were riveted to the walls, making them well-nigh invulnerable to the simple weapons of the Āryan invaders. Not yet has our civilisation risen to the height from which Atlantis was hurled down, as that civilisation was in its own great continent. These eastern lands, over which its Nations spread, have kept the memory of its greatness and its might in their complex and lasting civilisations, and many a monument in India shows the stately and gigantic ruins of what Atlanteans wrought in this land of the Sun.

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At the end of the present conflict, though the ruin caused has spread far and wide, yet humanity has not lost the most precious treasures of its struggles after knowledge. We have not to begin again from the foundation, as when Atlantis was destroyed, or even as when Rome fell. Atlantis was the home of a Root-Race, whereas at present we are only seeing the preparation for a new sub-race, and for the rising of a great Commonwealth of Free Nations, the zenith of the fifth sub-race. To call it "Teutonic" just now would be misleading,



since the "Teuton" to our ears now suggests the German. But the Angles and the Saxons, the Danes, the Swedes and the Norwegians are all of the fifth, or "Teutonic," sub-race, which was in Central Europe, as the Goths and others, ere they conquered Britain. The name of "Teuton" has been so smirched by the Germans that no other Nation would like to use it till repentance and time have cleansed it.

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Here, in India, we wait eagerly to hear that Peace means also Liberty for India; that it does not mean only the empty compliment of the nomination by the British Government here of a Prince to represent the Princes, and a favourite Indian official to represent itself, while the Indian Nation remains unrepresented, though it was Indians who died to make victory possible, and should have won freedom for their Motherland by their sacrifices, as soldiers of all other Nations have won liberty for their own peoples. England has a marvellous opportunity offered to her; God grant that she may seize and use it.

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The Founders' Day of the Theosophical Society—it was, I think, Mr. G. B. Vaidya of Bombay who suggested that November 17th should be observed as the T.S. birthday anniversary—was celebrated in India to a far greater extent than has ever before been seen. Here, in Headquarters, we began in the morning with readings from the Scriptures of the World-Faiths represented. A Buddhist monk, who is living here, recited the "Sūtra of the Greatest Blessing," and his chanting of the Pālī was peculiarly musical. In the late afternoon, we held a meeting in the Gokhale Hall, very beautifully decorated by Messrs. Dandekar and Govindaswami. In addition to flags, and some handsome red and green bells, particularly effective, there were great festoons of flowers; at each end of the platform were pictures of the Founders,

profusely garlanded, and the Theosophical Seal was worked in flowers in the centre. We issued free tickets to the public so far as there was room, and the hall was full. I presided, of course, as President, and Dr. Subramania Iyer, who was present, said a few words, and gave his speech to be read by a young member, Mr. D. Rajagopalachariar. Mrs. Cousins played a charming fantasy of Chopin, and speeches were interspersed with an international quartet, Belgian, American, English and Irish; Mr. Cousins sang, with his delightfully cultured voice, "Nearer, my God, to Thee," and children from the Olcott Pañchama Schools sang, and played a little drama, vociferously applauded by the audience. After Mr. Cousins had read a fine "Ode to Truth," composed for the occasion by himself, it became my duty to conclude the most pleasant and successful meeting. Many columns of *New India* have been filled, day after day, with brief reports of meetings. Many Lodges, in the admirable Indian way of rejoicing, fed the poor, or distributed alms, as well as holding Lodge and public meetings.

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Our new Danish and Icelandic National Theosophical Society sends greetings from its First Annual Convention, held on November 17th. By the way, it was a curious coincidence, in view of the Theosophical idea that the War between the Allies and the Central European Powers was a struggle between White and Black, that the Allies should have crossed the German Frontier into Germany at 11 o'clock on November 17th, at the very hour when we began our Founders' Day meeting in Gokhale Hall, 4.30 by our time. The great struggle of the Society has been against Materialism, and Materialism was embodied in Germany, scientific Materialism especially, and the Society has dealt that foe its death-blow.

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Here is a pretty and musical little poem sent to me by Miss Annie M. Long De Boer, an American lady, thoroughly Theosophical in spirit.

If thoughts are living things  
That speed away on wings  
    To fall in blight and blessing on the earth,  
Then flowers that deck the sod  
Are thoughts of love from God,  
    For in Him all things of beauty have their birth.

And when we may plainly see  
That in beauty is degree,  
    We may know that even weeds may yet be flowers.  
For all things in beauty grow,  
'Twas the Author willed it so,  
    When He planned this ever-changing world of ours.

Transmutation is supreme,  
Laws immutable redeem,  
    Changing forms and baser metals into gold ;  
And the star-dust of the spheres,  
Mingled with our many tears,  
    Are the jewels that the future may unfold.

Faith shall wear them on her breast  
Opaline and amethyst—  
    Beauteous jewels from the alchemy of Time ;  
And their scintillating gleams  
Shall reveal to her our dreams ;  
    To the pure all things in nature are divine.

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My readers will be glad to know that the Society for the Promotion of National Education is doing much for girls. We have the Girls' College and School at Benares, large schools at Kumbhakonam and Madura, taken over from the Theosophical Trust by the S.P.N.E., as also one at Coimbatore, and a new one at Mangalore, while there is a large one near us in Mylapore, given over to us by its original founders and helpers. I laid the foundation-stone of a new building for the Mangalore school on the 6th of November, the school being at present in a rented building; it has a fine site and is well planned,

being supported by an enthusiastic group of workers. Another stone was also laid by me at Coimbatore, the second place of our internment last year. Another significant fact is that in almost every place I visit, the ladies insist on a meeting for themselves, and I addressed two such meetings in November. Another good sign is the growing help to Pañchamas. At Mangalore, I paid a visit to a Pañchama Institute founded twenty-three years ago, which has now 17 schools connected with it and a free Boarding House; there are also Pañchama Colonies, where homeless families are given Homesteads. In Coimbatore, there was a lecture to Pañchamas in the T.S. Lodge, and a number of Lodges have passed resolutions against "untouchability". All this is good.

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I am just going off (November 25th) to my dear old home in Benares, to attend the Court and Senate of the Hindū University. The Convocation was also to have been held, but the prevalence of the influenza epidemic caused its postponement. It will also be pleasant to visit the Girls' College, and the two schools for boys and girls respectively. Benares always seems to me to be my Indian "home," though I also love Adyar, but Benares was my first home, and cannot lose its place in my heart.

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We have had quite a serious cyclone here, and the splendid avenues of trees which make Madras so beautiful a city have been sadly despoiled. We have suffered at Adyar; a splendid tree between the Headquarters and the River Bungalow, that sheltered many and many a pleasant tea-party, was among the victims. No less than 41 of our gardeners and servants had their roofs blown off or their houses blown down, and they were left shelterless in the raging storm. They are all, of course, rebuilt. So much damage was done, that collections have been made to rebuild the houses of the

poor in the city, and probably some will be all the better for the storm.

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Our Anniversary this year is to be held at Delhi, as is that of the Society for the Promotion of National Education. There is also to be an Exhibition of articles made by our students. Mr. Arundale goes off in a few days to make a collecting tour, for we are sorely in need of funds. There is a splendid record of work done during the year, and I hope that when it reaches the public there will be a good response of practical help. We always have to live by faith in our work, and we are never actually at our last rupee, but we come very near to it at times. Our strongest point is the number of young men who come and work steadily and diligently, on bare subsistence allowance. Without them, the work would, of course, be impossible. The Brothers of Service have given us whole-time workers, mostly young men with high University degrees, many of them having gone to Oxford and Cambridge, who might earn large incomes; but they voluntarily have embraced poverty, and work as though they were highly paid, as conscientiously as could any salaried worker. Looking at them all, vowed to service, I "thank God and take courage".

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The programme of the Convention at Delhi could not be fixed in detail when we went to press. There are so many Conferences and gatherings during the Indian National Week that the drawing up of various dovetailing programmes is a very difficult task. The President delivers two lectures on "The Problems of Peace," Mr. Jinarājādāsa giving the other two.

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In this number we print an inspiring poem, entitled "The White One," by Harindranath Chattopadhyay, which speaks of His Coming. Mrs. Besant, referring to this "exceptionally fine poem," writes of the author thus: "This young poet, full of the joy of life, of delight in beauty, is a blend of devotion and virility as rare as it is inspiring; he is Indian through and through, and is in the flower of his youth. The world will hear of him and rejoice in him ere very long." Syt. Aurobindo Ghosh, the great patriot and mystic, writes of this new poetry in terms of very high praise:

Here perhaps are the beginnings of a supreme utterance of the Indian soul in the rhythms of the English tongue. . . . Mr. Chattopadhyay, rather overburdened with the favours of the Goddess, comes like some Vedic Marut with golden weapons, golden ornaments, car of gold, throwing in front of him continual lightnings of thoughts in the midst of a shining rain of fancies. . . . This young poet is astonishingly original; it is himself that he utters in every line. . . . This poetry is an utterance of an ancient mystic experience with a new tone and burden of its own. . . . The genius, power, newness of this poetry is evident. . . . We may well hope to find in Mr. Chattopadhyay a supreme singer of the vision of God in Nature and Life, the meeting of the divine and the human which must be at first the most vivifying and liberating part of India's message to a humanity that is now touched everywhere by a growing will for the spiritualising of the earth existence.

Our Theosophical Publishing House has thus done a service to India in publishing the first work of Mr. Chattopadhyay, and we commend it to all Theosophists.

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“ WITHOUT DISTINCTION OF SEX—”

By MARGARET E. COUSINS

**T**HE primary object of the Theosophical Society is to form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste, or colour. Interpenetrating all other differentiations is the fundamental one of sex; as it was the first to be manifested it will probably be the last to be transcended, and in the meantime it is the most difficult to which to apply the true Theosophical attitude.

It is recorded that the Orphic and Eleusinian Mysteries and the Pythagorean Schools were open freely to men and women alike, and that they recognised no disqualification of sex in spiritual matters; but during the two thousand years which followed, the very reverse spirit and practice held sway in Europe and relegated women in general to an entirely

subservient position in human and spiritual affairs. Forty-three years ago the Theosophical Society sounded forth once again the clarion call of the spiritual equality of the sexes and led the way in the thought and action of modern spiritual, political and social organisations by including women on terms of entire equality with men in its ideal of the family of Humanity, in its terms of membership, in all its offices, and in every facet of its teachings.

Recently, because the spirit of many women was itself free, and to its evolved sense of freedom had won and added the instrument of the educated mind, conditions were made so ready by them before the great World War that the psychological moment gave women not only the political recognition and power of the vote which they had long demanded, but also burst open before them closed doors of sex prejudice, masculine monopoly, interested ignorance, and unfounded dogmas which can never again raise their heads. The Western countries have been forced into following the lead of the T.S., in accepting the human worker "without distinction of sex" into the great world of Labour, Warfare, and Politics. Representative Indians, assembled in their National Congress, also have asked the House of Commons to enact that "women possessing the same qualifications as are laid down for men in any part of the [Montagu-Chelmsford] Scheme shall not be disqualified on account of sex".

While undoubtedly a great step forward in the Theosophic life of the nations has been taken by this amount of recognition of the value of womanhood (that of manhood has never been doubted), it is yet but a *step*, and far from the attainment of full realisation of the principle which the First Object of the T.S. sets out to accomplish in this particular. The insult contained in the thirty-year-old age qualification for the British franchise (sugar-coated in the name of political expediency), the recent strikes of woman workers found necessary to secure



equal pay for equal work, the double standard of sex-morality, the attitude of all the Churches (with two minor exceptions) to women, the strange pronouncements of certain occultists with regard to women's disabilities, and many other circumstances, show how many strongholds have still to be won in men's and women's hearts in order that the soul shall not be in bondage to the arbitrary customs and unnecessary restrictions imposed on the form it is functioning through.

In framing the objects of the Theosophical Society Madame Blavatsky and Colonel Olcott looked at all life and its problems from the standpoint of the Monad expressing itself through repeated manifestations of its reincarnating ego. Viewed from that eminence all differentiations of colour, race, sex, etc., were seen in their proper perspective as diversities whereby the Divine objectivises its wealth of creative power, not as causes for mutual exclusiveness, but rather for mutual aid through an atmosphere of unfettered opportunity for self-expression and human service. “Without distinction of sex” does not mean denial or suppression of sex differentiations in form, function, or quality in the outer instruments, but it ever makes these subservient to the dual-sexed soul and the sexless spirit.

According to the doctrine of Reincarnation, which is generally accepted by Theosophists, the same ego which has incarnated as a woman several times, takes later a man's body, and vice versa; and the experiences and qualities gained in one kind of form are carried over in consciousness to the other, so that the progress of the ages was bound to show that “while the modern man has to some extent acquired feminine qualities, the modern woman has to a corresponding extent acquired masculine qualities” (Havelock Ellis). It is strange that the knowledge of reincarnation, so lately acquired by Westerners, makes this fusion of the qualities of both sexes in one individual a thing to be aimed at and expected by them,

as amply exemplified in Mrs. Besant and Sir Rabindranath Tagore, for instance ; yet the same belief, held for centuries by Indians, does not prevent them from making the following comment on the above quotation : “ This unnatural process of unsexing the sexes in quality and hence also in work and occupation (*i.e.*, in *guṇa* and *karma*) has become inevitable in the West and is destined to go on, and only ruin can result from it to human society. God save India from a transformation so dire in its consequences and a civilisation so subversive of natural law and ethical intent.” (*The Hindu Message.*)

In no country in the world is the distinction between male and female so insisted upon as in India, and it is paradoxical how in this country, where divorce between man and wife is impossible, there has arisen a veritable divorce between mankind and womankind, in all save the most rudimentary affairs of life, which is the greatest menace to the future of its civilisation. This we see in its extreme in the *gosha* system, but it permeates Indian life even where *gosha* is not prevalent. It is the general custom for women never to sit at meals with men, never to go to public meetings, never to converse with any men save their near relations, almost never to be educated, for only one girl in every hundred gets any schooling. These things make it specially difficult for Indian Theosophists to act in accordance with their ideals here. Two instances will illustrate this. A meeting for ladies was held in an Indian country town. Of course no “ males ” were allowed to attend, except the privileged interpreter, but some “ male ” students and respected gentlemen were permitted to listen from a distance. A middle-aged gentleman, who had been Secretary of the local Theosophical Lodge for over twenty years, told me he wanted very much to hear the lecture, but he had felt “ too shy ” to go near so many strange ladies ! By his extra sensitive sex-consciousness he deprived the ladies of his own family, who were suffering from influenza, from learning anything from

him of the lecture. Soon after I came to India my husband and I got an invitation to an At Home of the Madras French Society. He was unable to go, but I quite innocently went alone, as I would have done in my Dublin home. What was my surprise to find that in a company of seventy gentlemen I was the only lady (and the only European) present! My first instinct was to fly, but I remembered I was a Theosophist, and had to live up to "without distinction of sex or race," as my beloved leader, Mrs. Besant, had so often done in similar circumstances. I conquered my impulses, with the result that I had much kindness shown to me, and another demonstration of Theosophical bridge-building between races and sexes was given, to our mutual advantage, I believe.

The awareness of sex has been grossly exaggerated. It is one expression of that "Curse of Eve" which it is part of the great mission of Theosophy to reverse. A temporary function of the body is made an excuse for closing off many avenues of world-service to women. The true quality of fatherhood or motherhood is quite independent of the physical function of parentage, and shows itself oftentimes as much in unmarried persons as in those who have their own children. Yet how widespread is the idea that a woman without children is a waste product of humanity!—that a celibate class of men is neglecting its duty to the State! This is making a part of the individual life dominate the whole, and is based on a purely materialistic and single-lived view of things. Yet, while looking on the sex function as woman's *raison d'être*, the Christian Church of the West and the Shāstras of the East unite in regarding the woman, and the woman only, unclean at times of her connection with childbirth and cognate periods, requiring her to be "churched" in the West, and regarding her as a source of pollution and "untouchable" in the East. Our ideal, "without distinction of sex," will reform this unworthy attitude, for it will make clear that "sin does not consist in fulfilling any of

the functions of nature" any more in women than in men, since "sin is not of the physical but of the spiritual being".

H.P.B. says that "in pre- and post-Vedic times women were as free as men". One of the Vedas themselves was written by a woman, which is an Eastern refutation of John Ruskin's early Victorian dogma: "There is one dangerous science for women—one which they must indeed beware how they profanely touch—that of theology," a dogmatic utterance which he proceeds to expound in a single paragraph and supports by arguments which apply in every particular to the generality of men just as much as to women, though he failed to see it! The writings of Madame Blavatsky, Anna Kingsford, Annie Besant, and several other women, have given ample evidence that the science of theology has not been made a masculine preserve by Mother Nature, but was arbitrarily appropriated by those persistent suppressors of womankind, the world's materialising priesthoods, for their own sex. Certain of our Colleges have followed suit, for they deny women the right of studying in the Divinity Courses. Only men may take Degrees in Divinity! This is distinction of sex with a vengeance. No intelligent person will contend that a woman's brain could not master the amount of theological knowledge required for this Degree, when it has already proved itself equal to securing the place of Senior Wrangler, when women have already become scientists, doctors, lawyers, teachers. The fact now remains that women may freely serve, in one or another of the Western countries, in all the professions save the profession of Religion! Yet all the honour and opportunity now accorded to women are built upon sand if they be not founded upon the Rock of the *Church's* equal recognition of women's right to minister to the People's spiritual needs within all its offices.

The Churches and their priesthoods have ever been the enemies of the freedom of women. Their attitude was

typically expressed in the suffrage agitation days by a country priest in the West of Ireland who, on finding me after Mass addressing his congregation from an adjacent ditch, confided to my husband (not knowing who he was) that: "It's a sure sign of the coming break-up of the planet when a woman leaves her place and comes out to talk in public." This is but the present-day version of the terms in which the early Christian Fathers spoke of women: "Have I not bidden you never to look on the face of women? Are they not the firstfruits of the devil, the authors of all evil, the subtlest of Satan's snares, etc.?" In later days this attitude was softened down to such an extent that a woman might attain salvation through the mediatorship of her husband—"he for God, and she for God in him," as Milton puts it. This has also been the approved method of both Hindūism and Muhammadanism. Even the test of this great War has not been able to bring about the entrance of women into either the Roman Catholic, Anglican<sup>1</sup> or Nonconformist ministries. It still remains the duty and privilege of men to preach and women to practise! The freed outlook of the mind of the Theosophist cannot but regard all this with amused and compassionate patience. So many changes have come about in the status of women that one can rest assured that even these fast-locked doors will one day open to "the importunate widow".

Three important arguments, I know, confront the aspirations of women for free entrance into all the offices of the Church, including Ordination. First, there is the conservative argument of the Church—that women have never been ordained in the Christian religion before, therefore they never should be. This argument has been raised against every step

<sup>1</sup> Since writing the above, Press reports have come to hand showing that an Anglican Church in London has made a breach in the old tradition. "Miss Maude Royden preached a sermon at St. Botolph's Church, Bishopsgate, dealing with the League of Nations from the Christian standpoint, and was followed by the Rector of the parish, who said that St. Botolph's Church, one of our most ancient buildings, from henceforth identified itself with the claim of women's service in the Christian Church on the same terms as men's." (*New India*.)

towards freedom and equality of opportunity which women have hitherto taken, and it will again find itself defeated, for the Time-Spirit, swinging upwards in its arc from this lowest point of the *kali-yuga*, is, willy-nilly, breaking through all the conservatisms which fetter womanhood. There is also the argument based on Paul's command: "Let your women keep silence in the Churches." A study of the chapter in which this occurs will show any unprejudiced reader who is also aware that the symbol of "woman" was known to all Easterners to denote Intuition and that of "man" to denote Intellect, that clearly "women" here stands for the gifts of the Intuition, for Revelation, for that which is directly psychic about all of which he has been expounding, and which needs to be formulated by the intellect for presentation to general hearers. In a previous verse he also bids the man who has the gift of an unknown tongue to keep silence in the Church unless he have an interpreter. Read in such a light, the reasoning of the whole chapter hangs together; read literally, the two verses about women are like an ill-placed interpolation. The Apocryphal *Gospel of Thecla* (an intensely interesting document) also confutes the literal application of this command, as it tells how Thecla, who was Paul's most famous woman convert, preached freely to the congregations with his approval. Apart from this, however, the Church must follow the Master rather than the disciple, and the Christ did not hesitate to give the command to the women first to spread the news of his triumph over death, the very corner-stone of the Christian faith, and "upbraided" his disciples later for not believing his women messengers.

The most subtle argument is that brought forward by some occultists who maintain that the line of magic for a man is quite different from that of a woman, and infer that the magic of the Mass could not take place through the female organism. While granting that there are differentiations in

the higher bodies in some respects, yet it is impossible to believe that when the latter proved no hindrance to the receiving of Initiations far in advance of any changes wrought in these bodies by the conferring of either the priesthood or the episcopate, it is incapable of responding accurately to the lesser occult experiences. In a recent article Dr. Saleeby says that "many biologists have long believed that organically woman is man plus femininity". The War has proved this in every sphere in which women have been given the chance to show their powers; similar opportunities granted to them in the occult and spiritual life will undoubtedly show the same to hold good on these planes also.

Our greatest magician of later times, our mistress of occult knowledge, our fountain of Theosophical truth, H. P. Blavatsky, certainly saw no reason for excluding women from the priestly office, for she speaks of the true understanding of occult matters shown even to the present day by the American Zuni Indians, whose "sacerdotal hierarchy" is composed of six "Priests of the House" seemingly synthesised by the seventh, who is a woman, the Priestess-Mother. It is noteworthy that the Churches of Christian Science in America to-day choose their ministers and officials "without distinction of sex". The Congregational Church has also timidly allowed a few women into its ministry, and the popularity of the preaching of Miss Maude Royden in the London City Temple is a sign of the rising tide of the people's desire in this matter. Indeed so strongly was the need for sex equality in religious organisation felt by many, that a new Church connected with Protestantism was started about five years ago in the north of England specially organised to give women and men exactly the same opportunities and rights of performing all the offices of its ministry. It derived its inspiration from the Scripture passage: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all

one in Christ Jesus," and it accordingly was named the "Church of the New Ideal".

It was largely supported by Theosophists, for just as they have flocked to a Freemasonry made fully human, not exclusively masculine, so they will also throw their influence into any reforms in new or old Churches which extend the field of experience and service of the *individual*, as superseding the *māyā* of the *personality*. The great principle of Spiritual Democracy is freedom of opportunity for this individual to do what it can through its vehicles. Organisations, precedents, the fallibility of human knowledge, cannot permanently place limits on the capability of the forms to express the Divine.

"Each of us is limitless, each of us with his or her right upon the earth," cries Whitman. It is the attitude of the Theosophist to support the policy of the "open door" in all institutions—social, educational, political, religious—and then Nature herself will soon show clearly where she may have imposed impassable differentiations. Her fiat alone will satisfy the aspiring soul.

Even on that outermost plane of expression, language, one longs to have arrived at that age when we shall be living in that state of society and consciousness where conditions shall have become so just, so equal, to both sexes that we shall think and speak only in terms of the "human," not the man or the woman, and when that common pronoun for both, which Mr. Leadbeater promises us in "The Colony," shall have been evolved. It will be but the outward and visible sign of that inward and spiritual grace of unity, which is the great aim underlying not only the first but the three objects of the Theosophical Society. A well known writer on the European Renaissance points out that the Humanists of that time "performed a work more important for the nations than scholarship. They increased the vocabulary, and with it the national mind.



Few words mean few ideas, and a vocabulary is a fairly safe index of a country's intellectual outlook". The distinction between the sexes is not annulled by the usual easy phrase: "Oh, man includes woman." In these days of awakened individualism in women *he* no longer means *she*, *brother* does not satisfactorily denominate *sister*. The great poet-seer of human democracy, Whitman, fifty years ago recognised the necessity for distinctive terminology, and all through his writing expressed the differentiation in form with equal emphasis.

It is for all of us who are Theosophists to bring about these reforms more rapidly by acting in every detail of our lives according to the dictates of our Higher Self, and by attempting that of which it feels capable, irrespective of the form and the conventions with which the past has curbed it or given it undue licence, and similarly by identifying those with whom we are associated with that formless Inner Nature which is seeking avenues for its self-expression as the Server of Humanity. An incident will give an illustration of this, and bring this paper to a close. Two of our Madanapalle College boy students recently came to me to request me to teach them how to knit and crochet. The old conventional thought-forms asserted themselves, and I almost considered their request an evidence of effeminacy. But my Theosophical self came to the rescue, and I willingly responded to their desire for knowledge, irrespective of associations. After several days I found to my enlightenment and pleasure that their aim in acquiring these "domestic" arts was to teach the children in the neighbouring village night schools! This is the true spirit of brotherhood, which overleaps the distinctions of sex, towards the attainment of which all true Theosophists are aiming.

Margaret E. Cousins

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## THEOSOPHICAL JOTTINGS FROM AN EDUCATIONAL NOTE-BOOK

By GEORGE S. ARUNDALE, M.A., LL.B.

### III

I CAN imagine that in ancient Greece the system of education sought to keep the Greek children near to and under the protection of the Gods. It was essentially a moral education, as ours to-day is so conspicuously and coldly intellectual that Dr. Bosanquet says in *Education in Plato's Republic*: "We can hardly see the wood for the trees." The Greeks had one great advantage over us, in that they understood the value of leisure (the word "school" comes from a Greek word signifying "leisure") and used it in the sense of freedom for growth—the very factor so largely absent in most modern systems of education. Adding to this the fact that not only in maturity but frequently during the course of childhood were there mysteries and ceremonies and initiations, and we must inevitably come to the conclusion that in ancient Greece Heaven was at least nearer to the Greek child than to his modern counterpart. Aristophanes gives in *Lysistrata* (Rogers' translation) examples of a young girl's life, which would appear to afford sufficient guarantee against that dissociation of the things of Heaven from the things of earth which to-day is so relentlessly pursued.

Then came the ceremonies dealing with the "rhythms of nature" in which boys and girls had ample share. Other

sacramental functions were of frequent occurrence, and as Dr. Burns says in his *Greek Ideals*, every individual "felt himself to be 'somebody'" and this vital sentiment permeated young and old alike. It is most unfortunate that Protestant Christianity has almost entirely lost these "common grounds" upon which Gods and men may tread alike, upon which they may meet and remember the ancient times when Gods and men commingled upon the earth, when man knew Them and They took Their places as Elder Brethren in the growing family. Roman Catholicism has, in this respect, far greater educative value; and I trust that the Old Catholic Church will make every endeavour to ensure that its ritual provides not only for the active participation of children in all suitable ceremonies but also for a recognition in the ritual itself of the incidents of the after-death life, so that the fear of death may vanish during life and the antithesis between Heaven and Earth become less pronounced than we, in our intellectual pride, for the last thousand years or so have sought to make it.

In Ancient Rome, too, at least in her earlier history, "before luxury had lowered the standard," "*Roma Dea* herself directed the first determining perceptions and ideals of her sons and daughters, in the person of the Roman matron; and this was possible by a splendid identification between motherhood and the motherland" (Kenneth Richmond, *Permanent Values in Education*, p. 14); and I trust that she kept bright the link between the two worlds. The ceremonial life both of Ancient Greece and of Ancient Rome, together with an unaffected recognition of the proximity and influence of other worlds, should have largely contributed to this end.

A partial solution of the problem as to the relationship between the two worlds in early childhood is to be found in giving scope to that creative tendency—divinely inborn—which the newly incarnated soul has not long

since been exercising in the particular Heaven to which his evolutionary stage admits him. In other words, we must seek to continue the spirit of the Heaven-world, though at present we cannot possibly hope to translate its anticipations into actualities, especially in the dense non-plastic material of the physical world. The creative spirit is a symbol and a pledge of man's divinity, and if, for example, the soul of Greece still lives in and dominates modern Western civilisation, it is because among her peoples were many master-creators and because the ancient Greek life was lived in a supremely creative atmosphere which itself is the indispensable matrix of self-sacrifice. The loss of the creative spirit and the substitution of the spirit of luxury killed the body of Greece as it killed the body of Rome; and its absence means a lifeless body both for individuals and for Nations. The manifestation of the creative spirit has been a holy sacrament in every Faith, and in ancient Greece, as elsewhere, there were four supreme creative sacraments—the creative spirit in birth, the creative spirit in the passing of childhood into youth, the creative spirit in matrimony, and finally the creative spirit in that release of the soul which we call death. The wonderful celebrations of the "rhythms of Nature," so common in the ancient classic world, such as the ceremonies coincident with the change of the seasons, were all in fact associated with that outpouring of new life which Shelley expresses in

Summer was dead and Autumn was expiring,  
And infant Winter laughed upon the land.<sup>1</sup>

And it is none the less the creative spirit that is in truth celebrated whether we recognise the fact or not. Heaven is vibrant with the creative spirit and its attendant joy. To make an eternal Heaven does the soul emerge from Light into Darkness, fortified by a fleeting memory of the past and a

<sup>1</sup> "The Zucca"

flash of vision into the future. Our task is to make the Darkness Light, to alchemise the dense that it may become radiant. Surely should we hail with eagerness the precious gifts the child brings straight from Heaven, adapt them to their surroundings, and encourage him when he grasps the dread knowledge that the realities of earth are obstacles and tests where those of Heaven were nothing less than deeply sensed "intimations of immortality". In truth, these obstacles and tests of earth are no less intimations of immortality than the glories of Heaven, but the latter are of the fulfilment while the former are of the rough path thereto. We may not, perhaps, hope to see such gifts expressed in all their splendour, but may we not echo Dante's appeal to Apollo (*Paradiso*, Canto 1, *Argument*):

O Power Divine !  
 If Thou to me of Thine impart so much,  
 That of that happy realm the shadowed form  
 Traced in my thoughts I may set forth to view ?

May we not hope, at least in childhood, for the shadow of the substance, for a joy and a life reflected, with as little refraction as may be, from that bliss and Divinity of power of which the soul drinks deep in its Heaven home ?

In an earlier part of these "Jottings" I find that I quoted Wordsworth :

Not in entire forgetfulness,  
 And not in utter nakedness ;  
 But trailing clouds of glory do we come  
 From God, who is our home.

I am thereby reminded of the fact that for this and similar conceptions our modern poets, both in Europe and in America, owe a debt of great magnitude to Rousseau. Until the time of Rousseau continental Europe had been under dominion either of the State, as in ancient Greece, or of Imperial Rome, or of the Christian Church as typified by the power of the Pope, or of the Holy Roman Empire, or, as in France, of a spirit incarnate in Louis XIV. It was either a State-spiritual or a

State-temporal that regulated man's origin and man's destiny. Says Dante in *De Monarchia* :

Man has need of a double direction, that is to say, of the Supreme Pontiff, whose office is to bring the human race by the light of Revelation to Eternal Life, and of the Emperor, who must direct them to a temporal end by the teaching of philosophy.

The Christian Republic of the Middle Ages, under Pope and Emperor, constituted an apotheosis of external infallibility ; and the ideas of individual freedom and distinctive individualities, upon which an effective system of education must unquestionably rest, adumbrated in the Reformation and in what Professor Courthope calls the doubting age of Milton, owed their emergence to Rousseau—who himself was influenced by the new departures in education of which he was a witness in Pereira's school in Paris.

The idea of the sin of Adam began to give way to the idea of innate goodness and natural freedom as the state of childhood. In his *Emile* Rousseau declares that "everything is well, as it comes from the hands of the Author of things ; everything degenerates in the hands of man". And Lowell, the American poet, catches this thought in :

All that hath been majestic  
In life or death, since time began,  
Is native in the simple heart of all,  
The angel heart of man.<sup>1</sup>

Following Rousseau, we find Pestalozzi emphasising the same idea. In his *Swan's Song* he observes that the work of education is to develop in the child latent powers which await but the opportunity to unfold. "He is not a man," declares Pestalozzi in *Evening Hours*, "whose inner powers are undeveloped." Again, he tells us that "education proper to our nature leads to love, not a blind but a seeing love, in which our moral, intellectual, and practical powers unite, thereby constituting our humanity". "In faith and love alone our powers begin, continue, and end the process of their

<sup>1</sup> "An Incident in a Railroad Car."

development. They are thus the Alpha and Omega of a natural education to humanity." And elsewhere Pestalozzi lays stress on the fact that the purpose of all education is to establish "the divine exaltation of my heart to love. Man's improvement is for me only the advance of the race towards Humanity, and the sole eternal basis for such an advance is Love." No wonder that the parent of that time disapproved of Pestalozzi and his methods, just as to-day in India we experience the parent's fear lest our education for ordered liberty be less paying than the Gradgrind methods to which he is accustomed, and which, I may say in passing, have not so far been found to be productive of aught but miserable pittances and semi-starvation.

The name of Herbart naturally comes to one's mind as one considerably influenced by Pestalozzi, though in many ways working along entirely divergent lines. It is difficult to estimate the contribution of Herbart towards the bringing of Heaven into close touch with Earth, for there is considerable difference of commentary on his teachings among his chief latter-day exponents. Accepting in part Leibniz's principle of monads, Herbart yet seems to seek to impose from without that which Froebel, for example, would evoke from within. The goal may be the same both for Herbart and for Froebel, and both ways of approach are needed in any comprehensive educational system. But from the Theosophical standpoint we should follow Froebel in the beginning, seeking aid later from Herbart in the building of our superstructure.

Froebel, indeed, is a great light-bringer to the outer darkness from the more vivid lights of Heaven. His writings positively sparkle with light-flashes: "Come let us live with our children," "the free republic of childhood," his *Kindergarten* in which the children are flowers and teachers the gardeners, "children grow by doing," and so on. I am reminded of the famous saying of Epicurus with regard to

education, that it should be "friends seeking happiness together". The success of Froebel's method largely depends upon the *temperament* of the teacher, just as the success of Herbart's method is largely dependent upon the *training* of the teacher. Both temperament and training are vital to a true teacher's equipment, but I am rather inclined to think that the education of a teacher should not be so much in the direction of formal training in what to teach and how to teach it as in helping him to understand his temperament, to get hold of it and dominate it, to note and endeavour to supply its deficiencies, and to show him how to use it in evoking spontaneous activity in his pupils along the lines of their respective soul-directions. Knowledge the teacher must indeed possess. He should be an enthusiast in some branch of the science of life. Unless he himself knows, he cannot inspire his pupils to knowledge. But to evoke soul is of greater moment than to impart knowledge. And the teacher is best employed when he is equipping his pupils with the power to know where and how to find the knowledge when they need it, after, that is, a general foundation has been well and truly laid of greater worth; even then knowledge in the waking consciousness is acquired potentiality latent in the subconscious—seeds stored up ready to grow a flower should need arise.

It is not only that which a Master at any time knows and does, but even more that which He has the power to do, which seems to me to fill the measure of His Masterhood. And I venture to add that it is by no means only that which we have actually done that we have power to do. Capacity to do certain things may be built out of experience in doing other things—of different species, though possibly of the same genus. May there not be, too, an undifferentiated capacity capable of emerging into all modes of differentiation? Is not Gandhi's idea of Soul-Force that of a Force which may be put to any use, transformed into any faculty? And is not man



the true microcosm of the Macrocosm? Has he not within him a Divinity of power which may be aroused to any end if he but know and grasp the Master-Key of knowledge? The words of Pico della Mirandola (quoted in Walter Pater's *Renaissance*) come to me:

It is a commonplace of the schools that man is a little world, in which we may discern a body mingled of earthy elements, and ethereal breath, and the vegetable life of plants, and the senses of the lower animals, and reason, and the intelligence of angels, and a likeness to God.

I have not in reality wandered so far from my Heaven theme as perhaps some of my readers may be thinking. For the Heaven of each one of us is fashioned out of temperament and its training. It is a self-expression, to use a phrase much current in America, on a sublime scale, a realised ideal, an acted creation, as if a bud were brought into a hot-house, expanded there, and then were returned to the outer air—again becoming a bud, yet a little more unfolded than before. The Heaven-world vitalises the total capacity-power of the individual in addition to clarifying and deepening the special purpose of the individuality itself. Our business on earth is to follow up in denser, less plastic matter the spirit of the life in Heaven; and, consciously or unconsciously, this is what the Rousseau-Pestalozzi-Froebel school has been trying to do—Herbart approaching the problem from another standpoint.

To-day Heaven speaks with infinite insistence. Not only have we in Madame Montessori, for example, a true follower and amplifier of the Rousseau-Pestalozzi-Froebel school—to mention three prominent labourers in the children's vineyard—but we have two great facts of the present time to testify to the proximity of Heaven to the world: the War and the coming of the great World Teacher. I have already quoted H. G. Wells in *First and Last Things* (p. vi. Preface to the Revised Edition):

To-day we seem nearer both hell and heaven than then [before the War], things are more personal and more personified. . . .

And this phrase expresses the conviction of thousands upon thousands of people throughout the world, for, although there is great agony, there is also great sacrifice and great uplift, and the grief-stricken mother bends in proud homage before the Heaven-glory of her heroic son. Thus, even in her utmost grief, she fringes heaven, and the bitterness of the sacrifice finds contrast in the splendour of its cause. We cannot hope to hold this wonderful tone of life, imposed as it is by the most exceptional circumstances. We cannot hope to live after the War as so many brave souls are living to-day. But there has been a gain which never can be lost, and the memory of a wider outlook reached through agonising experience should guarantee the world against the continuance of that which Mr. Holmes very rightly calls the "tragedy" of the existing systems of education.

In the early Christian period subsequent to the decadence of Greece and Rome, Heaven was thought attainable only by the imposition of Hell upon earth—as Saint Jerome clearly indicates in his *Letter to Laeta on the education of her daughter Paula*. The Renaissance of the twelfth century to a small degree corrected the evil, for in this early "outbreak of the human spirit" there are records of a delicacy of feeling and attitude in refreshing contrast to the stern, cold and generally harsh spirit pervading the instruction of the young during the earlier centuries. In the Renaissance of the fifteenth century another step forward is taken on the path to natural and humane education. But it is left to Rousseau to begin to make the things of Heaven sound in the ears of the child—albeit clumsily and often most unwisely. Pestalozzi and Froebel were in their day almost as voices "crying in the wilderness," and it is only recently that their message has received recognition and expression. Truth to tell, we cannot look back upon pre-War education with any degree of satisfaction. That which it has been beginning to

gain in practicality it has lost in tone, and, but for the Boy Scout Movement, the youth of the world would have been in sorry plight. I have been told by an American friend, well qualified to express an opinion, that the entry of the Boy Scout Movement saved the situation in the United States, and the same can, I feel sure, be said of every other country into which this admirable movement has penetrated. The Boy Scout Movement brought back tone to the schools on a large scale. The reinforcement of interest in the ideals of Herbart, Pestalozzi and Froebel is paving the way for a new conception of education, and Madame Montessori has set an entirely new standard of school life. Lately, too, the Theosophical Educational Trust and the Theosophical Fraternity in Education have entered the field. And the War should have this effect on education that it will give Freedom to the school as it will give Freedom to the world at large. In *The Tragedy of Education* Mr. Holmes says (p. 50):

Based, as it [Western Education] is, on complete distrust of the child's nature, education, as we know it, makes it its business to encroach, persistently and systematically, on the freedom which is indispensable to healthy growth. Instead of waiting, "in reverent expectancy" (to use the apt words of a friend of mine), for the hidden life of the child to unfold itself, the teacher sets himself to interpret the child's nature, with all its needs and desires, with all its powers and possibilities, through the medium of the adult's prematurely ripened personality. "True Manhood," the ideal nature of man, is present in embryo in the normal new-born babe, as surely as natural perfection—the perfection of each type or kind—"lies entreaused" in the "seeds and weak beginnings" of all living things.

This passage was written some time before the War, but its lament might well have gone unheeded had not the War intervened to show us that "Heaven lies about us" and that the age of despotism must, as much in the school house as in the world-school, give way to an age of freedom in which liberty shall be based on self-control and Self-expression.

The Coming of the great World Teacher is, as Theosophists know and as members of the Theosophical Society have heard, the *raison d'être* for the catastrophic incidents of

the last four years. Mrs. Besant has dealt with this fact very fully in *The Changing World* and in *The Immediate Future*—books written, indeed, before the War, before the outer world knew that only a world-wide War could effect the changes needed in order that the great World Teacher may set a new standard for a world reborn. For understanding teachers, however, for those who realise that when He comes He will bring a Heaven with Him and leave at least its shadow to brood over the new-struggling world, the education of His generation, of those who will be about Him in His world-mission, becomes of supreme importance. No indication has been given without the Temple as to the time of His coming, but from hints dropped by our leaders it seems fairly evident that the young generation of to-day will be in its ripe maturity when He appears among us. To prepare the youth of to-day to recognise Him, to welcome Him, and to strive to follow in His footsteps, is the supreme task of the teacher who “knows”. But the preparation must be wise and gradual, based on the indisputable fact that only those may recognise Him, welcome Him and follow Him who have begun to recognise, welcome and follow their higher selves.

George S. Arundale

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## SOLIDIFYING DREAMS

By FRANCES ADNEY

THE distance between the present day and Lord Bacon's era is greater than the intervening centuries indicate. The spirit of our age is so agile, leaping around, if not always forward, plunging with such force, that it is difficult even to imagine the inertia with which he had to contend. Often he found society arrayed in full phalanx against reform. Of innovations he wrote :

Surely every medicine is an innovation, and he that will not apply new remedies must expect new evils ; for time is the greatest innovator ; and if time of course alter things to the worse, and wisdom and counsel shall not alter them to the better, what shall be the end ? It is true that what is settled by custom, though it be not good, yet at least it is fit. And those things which have long gone together are, as it were, confederate in themselves : whereas new things piece not so well : but though they help by their utility, yet they trouble by their inconformity. Besides, they are like strangers, more admired and less favoured. All this is true if time stood still ; which contrariwise moveth so round, that a froward retention of custom is as turbulent a thing as an innovation ; and they that reverence too much old times are but a scorn to the new.

America is swinging so far from conservatism that almost any innovation, although pieced without pattern, is likely to be looked upon with mass-favour, so long as it does not threaten discomfort. If sufficiently heroic, however, to furnish a thrill, to carry with it a whiff of danger, it may threaten considerable discomfort and still win favour. The changes in the national psychology since we entered the war have been romantic and beautiful, and there is developing a passion for self-sacrifice, a desire to do something here at home which shall in some

manner measure up to the enthusiasm with which our soldiers are flinging life away in France.

Much of the new hope and endeavour is of a social nature, and expectation of *post-bellum* reconstruction is at flood. Divers craft are launched on that tide—a tide which supports also the scum of a vast editorial ooze. The sails of many of these ships are strong and white; but all of them, however dingy in the main, are either gaily streaked with rose or tinged a faint pink with the reflection of the coming dawn; and this flotilla of faith excludes nothing.

A glance through current magazines discloses a motley of anticipation and criticism. Lawrence Gilman, in *The North American Review*, does not despair even of newspaper reporters. After pointing out that Robert Louis Stevenson, when speaking of the “copious Corinthian baseness” of the American reporter, referred to style rather than to morals; after adding his own indictment, which characterises the reportorial manner as “persistently indirect, flabby, ornate, productive of matter fit for the consumption of super-virgins and Baptism clergymen,” he still ventures to hope that the stress of reconstruction may sober our newspapers into a habit of direct and honest speech, a habit of writing lucid and candid English, a habit even of calling a dog a dog instead of a hirsute quadruped of the canine variety.

Our newspapers, however, are facing a danger; and their danger becomes a national hazard. More and more their ownership is falling into the hands of very rich men. The American daily press is engaged in a mad race to make their revenues keep pace with expenditures. Only five newspapers in New York are believed to be operating at a profit. If the war lasts, there will be many wrecks and consolidations; and the grave question will be, how to free from class influence those which survive. Already a large section of the American Press is passing into the hands of men who continually

sacrifice the vitality and coherence of our society to their instincts of mastery and acquisition. Mr. Will Durant, in *The Dial* (Chicago), offers a remedy, *i.e.*, the establishment of a Bureau, the function of which shall be to inquire into all dubious statements contained in reactionary propaganda, and to furnish verifiable material for the exposure of falsehood and the rectification of errors. Already there are generous plans on foot in New York for the establishment of an unfettered institute for political research, from which should spring strong forces of nation-wide political education. Thus it is hoped that the American voter may in time be partially preserved from the avalanche of paid suggestion which falls upon him at election time from multitudinous platforms and periodicals, and that in the future the votes will not so often "follow the line of the greatest gold". A democracy uninformed or mal-informed is a sham, a dream-democracy built round a corrupt, oligarchic core.

Mr. Durant believes that, on the whole, reconstructionists are too optimistic, "filling halls and pages with prophecies of a better world (and then going home to tea), while the men who desire the extension of that system under which, in time of peace, they seized supremacy, are now, in time of war, actively setting in motion forces of obstruction, actively proceeding with their efforts to secure full control over State and Federal Governments, actively enlarging their power over the media of public information". After insisting that "Print is king and the film is heir-apparent, and soon every screen will preach reaction in seven reels," this able writer calls attention to the enormous possibilities of thought-power:

We incline to look upon thought . . . rather as a way of retreat from a recalcitrant reality into a kindlier world to be had for the imagining, than as a means of control for the realisation of an imagined world. . . . We are tempted to shirk the shock which reality brings and to take refuge in the past or the future, in memories or Utopias, regrets and prophecies. The new social order is coming,

and that is all there is to it. . . . We suffer not only from the old difficulty of uniting a readiness for action with a capacity for analytic thought, but also from the old habit of conceiving thought as an instrument of the understanding merely, rather than an organ for the re-synthesis of analysed experience into effective response to a novel and fluent situation.

It is somewhat appalling to consider what might happen if the West grasped the power of thought before learning well the truths of karma and reincarnation, if these ardent young souls began consciously to use thought as a weapon. One of the encouraging signs of the times, however, is that those ancient teachings of kârmic responsibility are beginning to be heard through press and film over here.

Occasional dowsings of dark ink we have from those who are not afloat on the reconstruction tide at all, but who wander heavy-footed in the gloaming of earthy uncertainty and doubt. A University professor in the middle West, "deceived by too long shadows as when the moon is low," confides his fears to a rather dull and stately scientific journal. If these new social dreams become realities, he wails, what thereafter shall we do for the savour, the spice of life? Where may we find a substitute for alcohol, a substitute for war, a substitute for competition, which shall keep humanity suitably sharpened up and properly effective? There won't be any fun left in the world! The possibility of a changed national psychology seems beyond his mental grasp, a psychology which shall render, in the future, the furtherance of a brother's welfare as sweet and zestful as is now, apparently, the successful fleecing of him.

But the war has, fortunately, given rise to something more substantial than prophecies and doubts. Among many innovations one of the most promising is the following, recounted in *The Nation*:

A remarkable experiment in Government control was begun last week when the Department of Labour took over all the unskilled labourers in the country under a rationing system. It is now unlawful for anyone employing more than a hundred workmen to advertise for



or otherwise solicit labour into his employ except through the agencies of the Department. The intention is to divert the supply of labour from non-essential to essential industries, and also to overcome the loss of energy due to a large labour turnover.

In another respect the action of the Government has made social reconstruction promise definitely to become something more than "wadding dipped in lavender". Its contracts with essential lines of labour have standardised the wage and, for workmen in those particular departments of national endeavour, the old dream of a comfortable minimum, below which the family of a labourer shall not fall, has been materialised. Steadily, in the light of failure as well as of success, sane, strong minds are endeavouring so to build that, after the war, our vast productive mechanism shall be turned to communal, not to corruptly political uses. Thus are some of the dreams of the great Innovator of the Elizabethan era solidifying in America; and perhaps He who was Lord Bacon, as He looks out over this nation, welcomes these small beginnings of future greatness. For, as Lord Dunsany writes better than he knows, with a wondrous occult significance which his brain denies but of which doubtless his soul is aware, so the reconstructionists are in general building far above their avowed plans, are forming unwittingly moulds into which the Master of Masters may pour His marvellous force when at the long last His Day dawns.

Frances Adney

## THE WHITE ONE

By HARINDRANATH CHATTOPADHYAY

*“ Waken, Oh ! Waken  
From dreams of the earth,  
For the White One hath taken  
His beautiful birth  
In the world of affliction  
That lost Him through strife.  
He brings benediction  
To chasten our life.”*

So sang a little bird, or seemed to sing,  
Caught in the fragrant meshes of the Spring  
That broke in dazzling blue and twinkling pink  
As though the Lover of the skies could think  
In naught but hues of earth . . . The song-bird sang  
Somewhere upon a branch that swayed and rang  
Heavy with bloom . . . A new-born melody  
Thrilled all the heart of earth and sky and sea.

A white flower heard and blossomed  
With the vastness of the Spring . . .  
The bird was filled with fragrance,  
And the flower began to sing.

*He is coming clad in bright attire  
 Of immemorial universal fire.  
 He is coming with a Heart that swings  
 To the voice of beggars and of kings.  
 In His footsteps breaks a human speech . . .  
 He is coming with a Song to teach  
 To the lisping earth and quiet sky . . .*  
**“ WE SHALL ALL GROW LOVELY BY AND BY ! ”**

The dark hills burst in golden light  
 That tinkled and re-tinkled clear . . .  
 They seemed to wake to sudden Sight  
 And subtle Ears, that they may hear  
 The Echoes of the Far-Away  
 And catch the hues of His Desire.  
 Even the common heart of clay  
 Was instant with some godly fire !

The purple shadows of His feet  
 Are flitting past our human light.  
 The pulses of the world beat sweet,  
 Wild with the bliss of being white  
 Like the pure One who wisely sings  
 To hearts of beggars and of kings.  
 What shall we do in human love  
 To compensate His earth-born woes,  
 Who, in His unseen tower above  
 Catches our inward hues and glows ?  
 How shall we expiate the dark  
 Unending anguish of our sin ?  
**OH ! HE SHALL SURELY BLOW A SPARK  
 FROM DISTANT SILENCES WITHIN.**

The leaves that rustle  
 And dance and fall . . .  
 To some strange Spirit  
 In shrill green call.  
*Oh ! come with your Beauty,  
 Your Vision of White,  
 And save us from shadows  
 Of death into Light.*

The Spirit heard and swiftly came  
 With its fine gift of living flame,  
 To burn the world's most mad desire  
 And teach its wild heart peace through fire.  
 For life is but a web of dreams  
 And shadows born to throb and flit . . .  
 Within our flesh our warm blood streams  
 Like Rivers of the Infinite !  
 The same clear Hand that touched the skies  
 To crystal glows and tinted space  
 With myriad colours from His Eyes . . .  
 The same strong Beauty of His Face  
 Belong to us, of earth, by right  
 Of primal comradeship with Him.  
 But through our idle tears, the Light  
 Has grown unbeautiful and dim.

The cyclic wisdom of our years  
 Shall bring us back to Him again ;  
 He is true comrade in our tears . . .  
 He is our Lover in our pain.

The Primal Splendour of our earth,  
 The Ancient Beauty of our skies  
 Through age-long grief were shaped to birth  
 And grew, through fire of anguish, wise.  
 Then came the blind and baffled hour  
 When human tongues forgot the speech  
 That twinkled like an ancient Flower  
 When there was simple Pain to teach . . .  
 The world forgot to love the plains  
 In fullest bloom . . . to love the skies  
 That burst in floods of silver rains  
 Prophetic of His weeping Eyes !  
 All Faded was the Rose of Life . . .  
 Only the thorns were left to wound . . .  
 Until amidst the living strife  
 Even the throbbing Spirit swooned !

Alas ! He dreamt a different plan . . .  
 He built the world to fairer ends ;  
 God shook the equal hands of man  
 And swore to live eternal friends  
 When the first blossom bloomed. The old  
 Undaunted heart in man is dead . . .  
 God strives in silence to remould  
 His world till He be comforted.  
 With tireless and forgiving love  
 He shall re-win the confidence  
 Of human hearts He shaped above  
 In fiery dreams of grief intense.  
 Oh ! we shall blend our little life  
 With His until this difference cease,  
 And through the long, long night of strife  
 Break white-fire clouds of dawning Peace !

Then we shall waken  
From dreams of earth  
And Beauty Eternal  
Remould our birth . . . .  
Infinite Glory  
Will burn through our Life  
And Peace, like warm music  
Shall sweeten all strife . . . .  
Out of the darkness  
The message of Light  
Shall dance through our blindness  
And quicken our sight . . . .  
Till the mystical Silence  
Weave song for our Ear,  
And on earth we shall catch all  
The notes He can hear !  
We shall burn in the fires of  
The Mystical Sun . . . .  
Till our lives with the White Life  
Grow endlessly One !

Harindranath Chattopadhyay

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## HINDŪ PRINCIPLES OF SELF-CULTURE<sup>1</sup>

By DR. RADHAKUMUD MOOKERJI, M.A., PH.D., P.R.S.,

VIDYĀVAIBHAVA

**WE** are assembled here this evening to celebrate the anniversary of the birth of one of the greatest saints of modern India. The regular celebration of this ceremony from year to year imparts to it the characteristic of all natural

<sup>1</sup> Presidential Address delivered at a Rāmākṣṣṇa Anniversary Celebration. Dr. Mookerji is a well known scholar and modern India owes him a debt of gratitude for his deep researches, the results of which are embodied in his admirable books.—Ed.

phenomena which are cyclical in their appearance. It seems as if humanity and its festivals have become cyclical with the cycles of the heavens, processional with the process of the suns. Nature is immortal; she is perpetually reproducing and renovating herself; her sunset splendours and moonlit glories, her blue sky and the starry heavens, are all phenomena the same in their recurrence, and recurrent in their sameness. The sun and the stars dance in their eternal round. The seasons bring back the hour of glory in the grass and of freshness in the flower.

In the midst of this sempiternity of nature, her perennial round of renovations and resurrections, man stands as an alien, an idle spectator with the doom of mortality written on his brow. He stands an uninvited guest at Nature's banquet. He stands abashed before Nature's agents "their glorious tasks in silence perfecting," the deep silence of eternity and immortality rebuking the sounding hollowness marking all human activity. Presently the immortal in him, "his thoughts that wander through eternity," suggest a method of fellowship with Nature immortal. He begins to imitate Nature's ways by recalling the memories of departed greatness with the regularity of the very seasons and the tides. Hence the significance of these ceremonies by which man tries to realise his historic eternity, though he is mortal in the body and as an individual, for "the individual withers, but the world is more and more". Thus man confers the boon of immortality on such of his fellows as have contributed to the culture of the race.

One of such ceremonies brings us together here this afternoon. In celebrating the anniversary of the birth of Shrī Rāma-kṛṣṇa we are indeed partaking of a great national sacrament. We are but performing the task bequeathed to us by the generations that have preceded us, and when we too shall pass off the stage of life, when we ourselves shall be laid in



the grave and dust returns to dust, we too shall be transmitting this task of ours to the generations that succeed us and generations yet unborn. We are but continuing the work of our ancestors and shall leave it to our posterity in our turn.

We are assisting to-day at a national festival which is no innovation of ours, but has a history much longer than an individual's life and will continue far beyond its limits into the future. It is thus that the continuity of our national life, the spirituality of the race, are kept up perpetually, like the perennial flow of the Ganges. Historic eternity has thus evolved its own appropriate ceremonies and symbols, through which the historic personality of the race realises and preserves itself.

I have said that these ceremonies are national sacraments, for these invariably centre round great men, supermen, heroes, the most national of men. But what is meant by "national men"? Of how many of us can it be truly and safely asserted that we are national in the genuine sense of the term? We are mostly representing some of the superficial aspects and features of our nationality, the mere accidents and externals, as opposed to the fundamentals and essentials of that nationality. We are national in some of the outer forms of life, for example in respect of diet, dress and other external habits of life, though even in these matters there is a fast falling-off in some quarters, a process of denationalisation deplorably at work. For national peculiarities, and even prejudices, if you like, have a value of their own, to which all living nations cling with a sacred feeling *because* they are the nation's peculiarities and prejudices, of which the nation need not be ashamed or be anxious to get rid. And so, even in regard to the accidents, superficialities and externalities of life, the majority of us are hardly national in the desirable degree.

Yet the truly national men represent the nation not merely in regard to the externals, but also the very essence of its life.

In them is indeed embodied what may be called the very soul of the people. For we may speak of the soul of a people, as we can speak of the soul of an individual. The soul of an individual is not to be identified with any single part of him. It is something different from the individual members of his bodily organism. Nor is it to be identified with his mind, or any of its organs, functions, or activities. It is neither his body nor his mind nor any particular organ thereof, but it is something which is in them all, which pervades his entire life and governs all its activities. Similarly the soul of a people is to be looked for in no one class or institution manifesting its life. As in the case of the individual, it is but part of the Infinite in the Finite, of the Absolute in the Conditioned, of the Universal in the Particular, the Individual in the Aggregate, the Simple in the Composite, the One in the Many. Universal humanity, under divine dispensation, is realising itself through the various peoples, races and nations into which it has been divided up. Each nation represents a particular phase of the Absolute which it is its sacred duty and mission to unfold. Each people has its special genius, its own particular formative principle that regulates its evolution along distinct lines of its growth.

That genius, that soul, is sometimes seen to be embodied in some rarely gifted men, representative men, men who most faithfully and completely represent the fundamental and distinguishing features which mark out their nation from the rest of mankind, men who are not individuals, so to speak, though possessed of a well-defined and singularly developed individuality, men who are not *individuals* but *types*. It is thus that we find that their individual impulse moves a mass of mankind. They always know how to strike the fundamental chords which vibrate in all hearts. And who can doubt the potency of an individual mind who sees the shock given to torpid races—torpid for ages—such as that given by Muhammad for example, a vibration propagated over Asia and Africa? What of Shakespeare, the

voice of England, what of Newton, of Franklin and, in our own country, what of Buddha, or of Manu or Chaitanya. Similarly Rāmakṛṣṇa embodied the soul of Hindūism. Verily the history of the world is but the biography of such great men. "Never did the King sigh but with a general groan." The lives of such great men also affect, more deeply than those of sovereigns, the lives of their contemporaries.

It will also appear that these ceremonies or sacraments also centre round "Immortal" men, in association with whom they themselves become immortal and have a long history. The history of our country, and of other countries as well, records many instances of such national festivals which, after living a short but brilliant life, become afterwards extinct and fall into disuse, simply because they are connected with lesser men, men whose memories do not long persist in the minds of their posterity, men who do not live long after their death in the grateful heart of their nation. It is the abiding and permanent value of a man's life to his country that determines the period during which the national homage continues to be paid to his memory. The value of his life indeed determines also the value, vitality and the very life of the sacraments or institutions which gather round his name and immortalise his memory.

But how can mortals become immortal? How is it possible that there are men who, in spite of the extinction of the physical body, continue to exercise an eternal, undying influence on posterity to a hardly less extent than when they were alive in the flesh. The secret of this mystery or paradox is that those only become immortal who devote themselves in their lives to the interests of the immortal in men, to the cultivation of the eternal and imperishable elements underlying human life. It is hardly necessary for me, speaking on this occasion and from this platform, to argue what has been the very fundamental assumption of Hindū thought, namely, the existence of soul as a

factor of human life in conjunction with the two other factors of body and mind, or the reality of immortality. Devotion to the interests of the immortal in man means devotion to the interests of the soul, the cultivation of the spiritual interests of human life as distinguished from those relating to body and mind. Of how few of us can it be said that we are duly mindful of our spiritual interests, of the superior needs and claims of spiritual development, to which the needs, claims and interests pertaining to the other two factors of human life should be properly subordinated!

On the contrary the lives of most of us, if closely and critically scrutinised, will be seen to be regulated by the very contrary principles. We are first mindful of the interests of the body, then of the mind, and lastly, if at all, of the soul. The interests of the body, the cravings of the flesh, the mere requirements of physical existence, assert their predominance and absorb all the energies and activities of life. To these are subordinated the interests of the life that is higher than the mere material life. Just analyse the life that we live from day to day, the governing impulses and motives of our actions. What do we find? We find that we are all engaged upon activities or actions which have for their main aim and end the earning of a livelihood, the acquisition of the material means of supporting life. In a word, money-making is the be-all and end-all of our existence, the pivot round which turns all human activity in this world. And what is this money-making for? Why, it is for the satisfaction in the majority of cases of the physical wants of life, the wants created by the body. The body requires to be properly and sometimes luxuriously fed. That explains the activities of many in the pursuit of wealth. The body requires to be sumptuously clothed, and therefore we want money. The body requires to be superbly housed, and therefore no ordinary means of shelter will suffice for us or lay to sleep the inner cravings on that score.

Whatever may be the height and capacity of our intellectual attainments and endowments, we all stand on a common platform, on one common low plane of meanly motivated actions. We are all animated by the same low, common ideals, the ideals which permit, to use strong language, the prostitution of the higher gifts of the mind and intellect for the purposes of the mere body. It is the body that dictates our actions ; the body is our real governor and has made slaves of us all. We live under the thralldom of the flesh. The aim of each of us is anyhow to get rich so as to give scope to the never-ending series of our bodily wants of various kinds and degrees, of which each succeeds to another and takes its place as soon as it disappears in satisfaction. Phoenix-like each physical want rises on the ashes of a preceding satisfaction, and even when some of us eventually succeed in attaining this end of getting rich under the stimulus of the desire for a comfortable physical existence, there is no escape from this tyranny of the body. For with the wants of the body come other more numerous and urgent demands of those who are of this body. The rich man's aim in life is to create a richer posterity, and so when we once allow ourselves to be caught up in the snares of the cravings of the flesh, if we once allow the body to gain the upper hand and shape and control our life, we shall bind ourselves eternally to a never-ending chain of desires from which there can be no escape, as there can be none from the eternal chain of births and deaths to which we are all subject owing to our own *karma*.

Thus it may be said of but few human beings that they are not ultimately governed by the body and are duly mindful of the interests of mental or spiritual culture. Most of us even go in for intellectual or mental culture only as a means of livelihood, of a life of pleasures and luxuries, as a means, *i.e.*, of subserving the dominant interests of the body, the grosser but compelling wants of a life on the mere physical

plane. Thus the mind itself is enslaved to serve the body, the intellect is placed at its service and ultimately the soul itself, to use Milton's strong though unphilosophical words (for the soul is inherently incapable of corruption), "imbodies and imbrutes". Indeed a life lived on such principles tends towards an ultimate brutalisation of human life.

It should also be noted that, like individuals, nations or peoples are also to be graded according to the aforesaid standard. The growth of civilisation means the growth of higher wants of life than the merely physical, the reduction of the power of the body over life's activities, the gradual emancipation from the bonds of flesh. The hunter stage of mankind implies a complete preoccupation with the pursuit of the mere means of physical existence, and there is no time or capacity to recognise the mind as a separate factor of life and perceive its distinct needs, for the mind itself is made to think out only the means of nourishing the body. The nomadic stage of civilisation accordingly can leave little leisure for the cultivation of the mind and the arranging for its proper nourishment and growth. A taste for intellectual culture belongs to the higher stages of civilisation. But even modern civilisation is markedly materialistic, with all its development of the means of mental culture. For mental culture is generally made to subserve the ends of material life. Knowledge is prized as a power for winning the pleasures of life and not valued as a good in itself. There still thus persists in modern culture the underlying primitive characteristic of permitting the life physical to overpower the life mental or spiritual.

Every civilisation, Eastern or Western, old or new, mediæval or modern, is to be judged by the tests I have been indicating. The degree of its progress is determined by the degree in which it can exhibit the subordination of the material to the moral, of the physical to the spiritual—the

degree in which it can demonstrate the triumph of mind over body, of spirit over matter, of soul over sense.

Of all cultures or civilisations of the world that of the Hindū, we believe, satisfies best the above test. Hindūism, of all systems of thought, best promotes the primacy of the soul in the ordering of life on earth. For Hindūism presents an outlook upon life which is singularly favourable to the cultivation of the interests of the soul in preference to the cultivation of the lower interests of the body. Hindū thought is most conducive to true spiritual development. For what is the special outlook upon life presented by Hindū thought? What are the distinguishing ideals or principles of thought and life inculcated by Hindūism? I shall try to indicate this to you as briefly as possible.

There are two cardinal facts standing prominently in God's creation—the fact of Life and the fact of Death. Of these the fact of Death has impressed the mind of the Hindū as the more fundamental and mysterious fact, and until he can thoroughly investigate, grasp, master and explain the same, he refuses to investigate the fact of Life and pay attention to the infinite developments connected with and consequent upon the same. Death becomes to him the central point of interest and importance in his life, and death first claims his scientific study as a phenomenon. He stands at the dawn of life and refuses to be distracted by the dazzling splendours opening out before him. His mind does not like to trace the procession of life, with its infinite distractions, across the firmament of time. It rather turns to the night, impenetrable and mysterious, which lies behind the dawn of life, the source whence it sprang. For unless that source and origin of life is first realised, life itself will not be a substantial reality which can be relished with composure and confidence, but will be a meaningless shadow, always eluding our grasp and devoid of any interest, because it may disappear any moment. Death destroys to the Hindū the interest that life may have. Death has accordingly more interest for him than life. To understand Life he accordingly tries to understand the primal fact of Life or Creation, *viz.*, Death.

How does the Hindū proceed about this business? How does he try to solve the problem of death? What methods of investigation does he employ to penetrate that mystery? Well, his methods are the accredited methods of science, the methods of experiment, if I may say so. He observes the phenomenon of death and understands from the same the truth that death is a process of separation between the perishable and imperishable parts of life, between body and soul; that, since the two *do* separate at death, their separation is *physically possible* and is a phenomenon controlled by the laws of nature. The next step in his argument is that what is at all *possible* must be inherently practicable. Death only means a *compulsory* separation of body and soul under the operation of conditions and forces outside human control. Well, the business of life is to try to make that separation *optional* and *voluntary*, to *command* that separation. *Life must control and command Death.* And so all the diverse systems of Hindū thought agree in one common fundamental feature, *viz.*, the discovery and evolution of methods by which the grasp of body upon soul is loosened until the latter is completely emancipated, until the soul can treat the body as man treats his outward dress, *to be put off and on at pleasure*, until the soul is realised as something distinct from its outward sheath, the body, "that muddy vesture of decay". All *Sādhanā* thus means and aims at the reduction and the control of the body or passions, and elaborate regulations and restrictions are prescribed in our Shāstras as contributory towards that end, the end, in Tennyson's words, of "moving upward, working out the beast". The influence of the body is to be gradually eliminated and the passions controlled by the scientific process of *Vaidha-bhoga* or regulated satisfactions and conformity to the different disciplines of the four Āshramas or orders of life, based on a gradually developing spirituality and diminishing sensuality.

This *Sādhanā* fulfils itself in that state of ecstasy known as *Samādhi*, in which is attained the complete emancipation of spirit from the bondage of the body or



flesh, in which one is "laid asleep in the body and becomes a living soul".

Thus the Hindū starts in his investigation of truth with the fact of death as the central fact of creation, as the Western mind concerns itself with the fact of life. The Hindū always accepts the very highest end of life, namely, unlimited self-development, and bases his life upon the very highest truth, which he does not merely contemplate but also lives, the truth, namely, that the spiritual is the only real. He refuses to be diverted from the pursuit of that end or truth by the multitudinous distractions of external creation, to be entangled in that cobweb of Māyā woven by the Creator. He prefers to follow the inward-flowing current towards God, and not the outgoing current ending in His external creation in which He outshapes Himself.

In this way the Hindū's treatment of the phenomena of external or physical nature is something different from the treatment of the Westerner. He has always a tendency to argue from nature up to nature's God, and neglects to think out the manifold ways in which nature can be harnessed to the service of man. The sun will impress him as a most striking symbol of God, which only promotes a greater subjectivity and prayerfulness in him, and he has no inclination to study how the sun can be rendered a more serviceable helpmate of humanity. Similarly in water he will find a most remarkable manifestation of divine Providence. But it is not for him to discover what remarkable forms it may be made to assume in steam and ice to minister to human wants. And thus Hindūism is apt to miss a Galileo and a Newton, a James Watt or Lord Kelvin, but produces a Kapila or a Gauṭama Buḍḍha and Chaiṭanya, or a Rāmakṛṣṇa.

Radhakumud Mookerji

*(To be concluded)*

# THE THEORY OF EVOLUTION AND THE PRESENT STATE OF AFFAIRS

By ROBERT ALTON

WE are told by Theosophists that evolution plays a large part in the plan of Life—of every description—and when we examine present-day questions from this evolutionary standpoint there is little doubt that this theory is the only one which will give us any kind of solid footing for reasoning. All ordinary methods of analysis fail completely when we try to unravel the tangled skein of causes which has plunged the world into a terrible cataclysm. At any rate all ordinary methods fail us, if we are to retain a faith in the eventual fitness and sanity of things. Thoughtful, earnest men, who have relied through good and evil on their faith, are beginning to doubt, even in spite of themselves. We seem to have arrived, judging from this evolutionary standpoint, at a parting of the ways, or rather, at a finger-post in the middle of a dense wood, pointing out the road, when the path itself has broken down.

This finger-post of evolution, standing, as we may argue, on this broken highway, points forward with the statement: "You have come so far by the road—the road of self-interest, the pathway of competition—each man for himself. But that road leads no further. It has collapsed, and the road ahead is built on a different foundation. It is safe, and will carry you to the journey's end, but—*you must not leave the path.* The foundation is brotherhood and confederation, consideration for others, instead of consideration for yourself only." There

does not seem to be any means of salvation for humanity, other than this.

If we examine the past history of the world's progress, we see a kaleidoscopic view of struggle, war, transfer and re-transfer of temporal power, the rise and fall of creeds and dogmas, and side by side with these forces of coercion we may discern a gradual advancement of the forces of confederation. For instance, we have a gradual growth of tremendous armies and navies, an increasing accuracy and destructiveness of fire-arms and weapons of offence, an increasing jealousy between State and State, king and king, diplomat and diplomat. This is all a matter of history—easily proven. But alongside these powers of coercion we find other powers, less blatant or aggressive perhaps, but none the less powerful. The trade guilds, the spread of commerce as against war, often apparent in circumstances where it seemed impossible for it to exist at all (as in the reign of our Richard I), the growth of travelling facilities—widening men's outlook, the spread of letters (especially of the art of printing), and the gradual rise in intelligence of the ordinary working-class communities.

These two processes of evolution were and are naturally antagonistic—as antagonistic as oil and water—and were bound, sooner or later, to come into collision. The evolutionary ideal of brotherhood—as exemplified in all the great religions, in much of the better-class literary movements, and especially among the poets and idealists—and in a lesser degree the evolution of the other ideal (if we may call it such) of the triumph of brute force and coercive measure, were advancing to a point where they must have a trial of strength—a final and decisive trial. That point appears to have been arrived at, and the two forces seem fated to decide the issue in our own time, at any rate so far as the present system of our world is concerned. There seems to be no valid reason for

the present state of affairs, other than this one. If this solution be not the true one, where are we to look for an explanation? The evolutionary theory, so far as physical science is concerned, has long been accepted by scientific men, and there does not seem to be any valid reason to doubt that the same process is proceeding in the realm of thought as in the realm of concrete objects. Kaiserism and kindness are incompatible—perhaps we may rather say Prussianism and kindness. The two principles are antagonistic; they cannot live together.

The Theosophist has no doubt that brotherhood in the realm of thought will displace coercion and selfishness, as surely as the highest form of manhood has displaced the savage in the realm of animated nature. The study of the progress of man, or rather of the progress of life, leads him to the conclusion that the Higher Life, the Utopia of the poets, is yet to come, that we are only beginning to climb the staircase; and certainly the history of past forms of civilisation supports this view. We are outpacing barbarism. But we must be careful not to lose the path through the wood. The road we have travelled has been a thorny one, and the stages of evolution we have passed on that road ought to have taught us to pay due regard to the warning on the signpost. If we do not profit by that warning, we may wander in the wood in a circle and eventually find ourselves at the beginning of the path instead of at the end of it.

We have many serious mistakes to correct. The harvest of war is a bitter one. And if we are to use the old dogmas of self first—supply and demand, and other worn shibboleths—and leave the unfortunates who have suffered in the war to their own resources and devices, it is to be feared that the forward evolution will be retarded. We can no more afford to ignore the laws of mental evolution than we can afford to ignore those of the physical. We must apply different methods in future—not the methods of the past, not the methods of

self-aggrandisement at the expense of others, but the method of co-operation, the faith in brotherhood, and the doctrine of the helping hand—not in any niggardly way, nor in a meagre, hesitating form, but as imperially as we have gone to war. For we are told—and no doubt it is true—that we have unsheathed the sword in the name and for the cause of Liberty. We must hold fast to that principle, or coercion and all that it stands for will, at any rate for the time, be the victor.

It is not more reasonable to suppose that force will triumph over the ideal of brotherhood, than it is to suppose that the monkey will eventually triumph over man. The evolution of the latter is at a much higher stage than that of the former. *And the higher always wins.* And the ideal of brotherhood belongs to a later and more advanced stage of evolution than the ideal of brute force and the control of civilisation by armaments. And in this case there can only be one conclusion. Brute force must be beaten. The Theosophist's theory should then vindicate itself to every understanding. For it is not possible to believe seriously in the triumph of Prussian Junkerism. The ideal of the mailed fist and the brutal jack-boot must be, and is, repugnant to every thinker, Allied or German. There can be no hope, no faith, no future in coercion and the dragging of mankind by the aid of the sword. And certainly, when we examine the relations between Prussia, or the ruling caste in Germany, and the rest of Europe previous to the War, we fail to discover any sincere desire on the part of the former country to mitigate the horrors of war. They refused all overtures. The Peace Conferences at The Hague failed again and again owing to the refusal of Germany (*i.e.*, Prussia) to join with the rest of Europe in resolutions intended either to lessen war's horrors or to abolish it altogether. When war finally broke out, it was Germany who first used many of the worst forms of offensive weapons and who broke the

recognised rules of belligerent nations. We must therefore place the responsibility for many of the atrocities upon her shoulders. She represents that ideal which is retrograde and opposed to the teachings both of morality and religion. She must therefore fail in her object.

If we are to accept this ideal of evolution from a worse to a better state, a plain duty lies before us. All forms of coercion, limitation, and oppression must be abolished. We must not cry out against Prussianism in Germany, and yet apply the same spirit in our dealings with the workmen in our factories, the children in our schools, or the poor in our cities. If it is wrong in Germany, it is wrong everywhere. Any movement, whatever its name, that tends to brutalise or degrade mankind, must be exterminated. "By their fruits shall we know them" must be the touchstone by which we must try these movements. There are too many of these retrograde movements already, too many which carry in their very bearing pain and misery to many thousands. Slum landlordism, the liquor traffic, the exploitation of unorganised labour, are only a very few of these, all based upon the same spirit of coercion and selfish interest. And they are but types of the spirit of Prussian Junkerism. The beating down of this Prussian spirit in Germany is only the beginning of the work. We must not delude ourselves with any idea which leads away from that spirit of brotherhood which, in the view of evolution, is the safety valve of the present state of affairs. We cannot be an enemy to coercion abroad, and a friend to it at home. We cannot run with the hare and hunt with the hounds. And no one, no matter what his position or rank, who stands for the interests of coercion, or who supports selfish cliques, can be considered as a friend of that evolution to which Theosophy pins her faith. The Black Magician must not be tolerated, no matter how clever he may be, nor how exalted his station.

Viewing, therefore, the present state of affairs in the light of this theory of mental evolution, we may feel assured that, in spite of the gigantic loss of life and the destruction of the best products of genius, in spite of the undoubtedly terrible state of affairs throughout the civilised world, and in spite of the threat of the triumph of the forces of *Might* over the forces of *Right*, there yet will be a triumph of all that sane men have held dear, as worth living for. We may be content to wait, when we believe that justice will eventually emerge victorious; but we must have a reasonable ground for that belief. If evolution in the mental as well as the physical world be not that ground, we may well despair of finding another doctrine. For certainly the ordinary commandments seem to have been almost entirely set to one side.

Robert Alton

## THE COMFORTER

THOU mother, mourning  
Thy son, thy hero son,  
Grief swollen as a river  
By the tide of memory—  
The man, the youth, the child—  
O mother sorrowing !  
He sorroweth with thy sorrow,  
He grieveth for thee.

Thou hopeless loved one,  
As a forlorn wind,  
The wild sea sunless,  
The mornings joyless,  
Continuing purposeless—  
O hopeless loved one !  
He sorroweth with thy sorrow,  
He grieveth for thee.

Ye slayers of your brothers,  
Nations in travail,  
Swords blood-bespattered,  
His Law forgotten,  
His Word long-spoken lost—  
O nations in travail !  
He sorroweth with your sorrow,  
He grieveth for you.

Thou blind and ignorant  
World, His beloved,  
To Him again turning !  
Forgiving and saving,  
Tender and Most Merciful,  
O world, His beloved !  
He taketh away thy sorrow,  
He comforteth thee.

C.





## PRAYER AS A SCIENCE

By W. WYBERGH

### AUTHOR'S NOTE

There are many people who, in passing out beyond the trammels of merely conventional religion in which they have been brought up, run the risk of throwing away the reality, when all they really require is to change the form of their convictions, their practice and their religious life. Prayer is one of those things which is most likely to be discarded by such people as useless, even if it is not rejected as a superstitious, impertinent, and unworthy attempt to interfere with the laws of the Universe—in either case to their great loss. The writer knows from personal experience how natural and even honourable the mistake may be, and he knows also how terrible is the blank that is left, and what sufferings the transition from tradition to reality entails.

These articles are an attempt to help other people over the gulf which has cost him so much to cross.

He has found the conception of Prayer as a Science to be not only not antagonistic to practical Religion, but the means whereby it is possible for the soul in search of Truth to avail itself of the help and inspiration which Religion affords, and to appreciate those wonderful records of the masters of prayer which otherwise would have appeared as vain or morbid emotional rhapsodies.

## INTRODUCTION

**A**MONG the questions with which all thoughtful people are deeply concerned to-day are those relating to the meaning and rationale of prayer. These questions concern not the religious man alone, but the practical man and the student of human nature and psychology as well. For, in spite of modern scepticism and doubt, and in spite also of the growing recognition of the universality of Natural Law, it is a remarkable fact that prayer, an apparently irrational practice, remains one of the greatest instinctive and conscious needs of human nature.

Nothing is easier than to cast ridicule upon it, and a hundred more or less superficial "proofs" and arguments may be brought forward to show that it must be a mere delusion, unworthy of the attention of a rational man, except as a curiosity of superstition and folk-lore. The modern man of prayer finds himself confronted with questions such as these: "What happens if two people are praying for success against each other? *Both* prayers cannot be answered!" "If God is good and all-powerful, why are some prayers answered, and some just as good and worthy ones apparently disregarded? Success does not seem to depend upon the obvious need, nor can the greatest earnestness or the highest saintliness always ensure it," "We are told to ask and we shall receive, but if we ask that the laws of nature shall be suspended for us by the kindness of nature's God, will our prayer be granted?" Most of such "rationalistic" (and most reasonable) questions are

only difficult to answer upon the supposition that the answer to prayer, whether for physical or moral or spiritual benefits, is something "supernatural"—a gift of God's caprice, superseding the laws of nature. They all lose their sting if prayer is regarded simply and naturally as an effort put forth like other human efforts, the result of which is certain, whether "successful" or not, and depends partly upon the strength and skill with which the effort is made and partly upon the amount of resistance or inertia which has to be overcome in each case. Regarded in this light it becomes a science, subject to natural (though not exclusively to physical) law, and can be rationally studied, not as a curiosity, but with a view to increasing its efficiency and applying it in the best directions.

To do this in no way necessitates the divorce of prayer from Religion, for if prayer is a force acting in accordance with natural law, that very thing which is called law by the student is what is meant by the religious man when he speaks of "the will of God". Nor are the conclusions and results of scientific study necessarily incompatible with even the *method* of presentation which has become traditional with religious people, for it would be at any rate theoretically possible to agree upon the use of religious terms in a fixed scientific sense. It is, however, more than questionable whether any advantage whatever would be gained by so doing, for after all, while it is the function of science to instruct and define, it is the office of Religion to inspire, and there would be a loss, not a gain, in converting the beautiful images and inspiring symbols of Religion into a technical scientific terminology.

In any case the fact remains that to many the language of theology is clumsy and obscure, and even repellent, and long usage for other purposes has made the employment of its terms almost impossible for scientific or intellectual purposes. Moreover the scientific man who approaches the subject with an entirely open mind often has an uneasy feeling that a

man speaking from the theological or conventional religious standpoint is always liable, however unconsciously, to attempt to square the facts with his traditional methods of presentation, and not vice versa. Whether this is so or not, it is undoubtedly true that if we go, as we should, to the original sources and records left by such masters of prayer as St. Teresa and many another great mystic, we find them indeed unrivalled as an inspiration and often most shrewd in their practical directions, but we find also that their explanations are naïve, unscientific, often desperately crude and entirely unconvincing. They are apt to lose themselves in terms such as "grace," "Our Lord's Passion," "the mysterious work of God in the soul," or the "Scheme of Redemption"; such terms undoubtedly express actual realities, but, as currently employed, whether in the writings of the saints or in modern pulpits, represent conceptions entirely divorced from natural law, and amount to a continual invocation of the miraculous.

On the other hand the "rationalist" is apt to put aside as "subjective" all experiences which seem to indicate the reality of the forces set in motion by prayer (as if the "subjective" side of man's life were not just as real and important as the "objective," and just as much a matter for study!), to disregard as "morbid" those which seem to imply the existence of a real unseen world, and to deny the possibility or validity of any form of consciousness superior to the intellectual consciousness.

A candid student will deny the reality of nothing for which there is good evidence, but when asked to believe in the "miraculous" will simply recognise that he is face to face with something the laws of which he does not yet understand. By study on these lines, unprejudiced by materialistic conceptions and equally indifferent to the needs of any theological scheme or the demands of any creed, one is enabled to some

extent at any rate to understand the meaning of prayer ; to see that if prayers are sometimes silly and irrational, they need not be so ; that the answer to prayer is not a matter of chance or caprice, although it may be quite other than was desired or expected ; that the forces of the unseen world which prayer puts in motion are just as real and just as subject to law as the physical forces with which ordinary science deals ; that in fact there is a Science of Prayer, and that this science is intimately bound up with the science of life itself.

In an article of this description the reader will not expect a discussion of the reasons or the evidence upon which our explanations are based. It is necessary to assume certain general conceptions as a basis of discussion. Such assumptions as are put forward here are not advanced as religious dogmas, but merely as the result of the study and experience of many people, too long to detail, but always subject to revision in the light of more knowledge and experience. The present aim is to try to apply these general conceptions to the practical study of prayer, and to the explanation of its experiences and phenomena, and even this attempt will not amount to more than a mere outline of the nature and scope of prayer at different stages of human development, illustrated more particularly by reference to prayer as practised by Christians.

For there are so many varieties and degrees of it, from crude appeals to the unseen powers for the gratification of ambition or appetite, to the rapture of the saint who cries : " God, of thy goodness give me Thyself, for only in Thee have I all," that at first sight it is difficult to find much in common between them or to arrive at any satisfactory definition of prayer. Some prayers are not even moral, some of the highest do not contain any petition at all, and yet all are recognised as expressions of a common human instinct. A closer study, however, shows that prayer, like everything else in the universe,

is subject to the law of evolution. We shall find that each type is more especially suited to a particular stage of development, and depends for its prospect of success upon its reasonable correspondence, not only with the actual conditions, physical, emotional, or mental, of the outer world, but with the habitual interests and attitude of mind of the petitioner, while prayers which are useful at one stage may be positively harmful at another, and some kinds of prayer cannot be employed at all by any except highly developed people.

### THE NATURE OF MAN AND THE NATURE OF PRAYER

The conviction that prayer is real and that it is subject to universal natural law is the first essential to an understanding of it. But in order to study this law we must first form some more or less definite idea of human nature itself. What then is the conception of human nature which best accounts for *all* the facts, and how far does such a conception enable us to attempt a rational account of the various activities which go under the name of prayer?

The purely materialistic conception of man is recognised as untenable nowadays. The objective reality of the unseen world and of that part of man which functions therein is impressing itself more and more every day upon all observers. On the other hand the theory that man is essentially his intellect, that the mental mode of consciousness is the only possible one, and that "what I don't know isn't knowledge," is being superseded by the recognition of Spirit or Life as the great reality of all, and "body," "mind" and "soul" as its instruments and expression.

The whole universe, man included, is a manifestation of this Life, which in its universal, unconditioned state we call God. Such a conception does not involve that crude pantheism which regards God as *only* the life of Universe, and as limited

by the Universe, but it does involve the essential divinity of all things therein. We conceive man therefore as partaking of this Divine nature, essentially Divine, essentially free, but conditioned in time and space. Of this essential divinity of man the great Christian mystics have spoken in similar terms to those used by the great non-Christian philosophies. Thus St. Teresa has likened man to a castle of diamonds, in the centre of which is God Himself; Julian of Norwich expresses the same idea: "In man's soul is God's very dwelling"; St. Paul speaks of man's body as the "temple of God". Similarly we read in the Upaniṣhaṭs: "Within man's highest radiant vesture is stainless, partless Brahm: that is the pure Light of Lights," "He is in the midst of the body, made all of light, translucent," and the great Veḍāntic philosophy is based upon this foundation.

The process of manifestation, the life of a universe, consists as it were in a cyclic procession of the Divine Life outwards towards the pole of matter, inwards towards the pole of spirit. Bergson expresses to some extent the same idea when he says: "Life as a whole, from the initial impulsion that thrusts it into the world, appears as a wave which rises, and which is opposed by the descending movement of matter." Life and Matter are merely opposite phases of the great cycle, and are equally divine. All individualised life exists in and through matter, which may be regarded as appropriated by it as a vehicle and means of manifestation. Human life represents a higher stage of the ascending movement, animal and plant life a lower, and again, within the limits of human evolution, bodily life is the lower stage and mental life the higher. Broadly speaking, Life or Spirit in the human stage functions and expresses itself not in two but in three divisions, namely as body, as soul or mind, and as what we call the (human) spirit, by which we mean that stage in which the human consciousness has attained to

greater freedom and universality than in the intellect. The environment of matter in which man finds himself is also threefold, of different degrees of materiality corresponding to the human body, soul, and spirit, and man lives and moves therein by virtue of the possession of corresponding vehicles and faculties. These faculties are accordingly at the same time his means of expression and also his limitations on each plane. There are finer and more exact classifications, but for the present purpose this broad outline is sufficient.

In the course of evolution "body" is the first of the vehicles to develop, soul and spirit being as yet latent, and in consequence the bodily activities are the first to be manifested; later on the spirit creates a mind for its own use and manifestation, and centres its activities therein, while at a still later stage, when it has created a suitable "body" or faculty for the purpose, the spirit becomes self-conscious on its own plane. It is important, however, to understand that it does not follow that what comes first in time is necessarily the foundation and origin of what appears later, for indeed the reverse would be nearer to a true statement of the case.

Each step represents an expansion of consciousness, and that expansion is the aim and the actual process of evolution itself. The relationship with God, the All-conscious and All-pervading, exists always, but the *Consciousness* of that relationship depends upon the extent to which the human spirit has conquered its limitations and made its vehicles into a true expression of itself so far as the intrinsic limitations of each plane permit. This conquest pursues an orderly course, while varying infinitely in details for each individual. During the age-long struggle the spirit learns to know itself as man, but when the victory is won it knows itself as divine, and shares the Divine Consciousness. This is the goal of all evolution and the ultimate object of all prayer. In religious language it



is known as "Salvation" or "The Kingdom of Heaven" or "Union with God".

In order to understand prayer it is helpful to consider it in relation to each stage of this conquest, until the goal is attained. The subject will then divide itself according as prayer is chiefly concerned with the things of the body, the soul, or the spirit itself. This division is not in practice always a hard and fast one. These are necessarily stages of transition, for it is not a case of discarding the body and later the soul, in order to experience the spiritual life, but of superadding the latter—not, as St. Paul says, of being unclothed but of being clothed upon. The varieties of prayer are accordingly infinite, but the usefulness of our study depends first upon the due correlation of any prayer with the stage of evolution that has been reached, and secondly upon the rational use of a particular variety of prayer for the purpose of facilitating the attainment of the particular stage of evolution that lies immediately in front.

The conventional idea of man as having one life only on earth, into which he has to cram the whole course of evolution from the savage to the saint, is responsible for much confusion upon this point, for it is perfectly obvious that conscious union with God and the suffusion of all bodily activities with the life of the spirit is an ideal which is altogether out of the reach of the majority of mankind. The sound common sense of the ordinary man tells him that he had better concentrate his efforts upon something practical—for him; but what is sensible and practical for him is stupid and banal for the saint or the philosopher. Hence frequent misunderstandings and much vague empiricism. The conception of man as a spiritual being, clothing himself again and again with different personalities in order to gain powers and experience in the worlds of soul and body, removes these difficulties, and is moreover in harmony with the rhythmic ebb and flow which is seen to dominate the phenomenal universe and with the conception of the great

cycle of upward and downward flowing life in which God manifests himself as a Universe, and which is indeed itself the very warp and woof of the Universe. The student of prayer as a science will find the theory of reincarnation as indispensable a key as the atomic theory is to a student of chemistry.

### WHAT IS PRAYER ?

We have seen that the final object of all prayer is the conscious union of the human with the Divine, but although the object may be thus described, we still lack a definition of the means whereby it is to be attained, and of the nature of prayer itself, and it is clear that the definition must be a wide one. For prayer is deep-rooted and universal; it finds expression both above and below the plane of the intellect, and its goal is a fact, not intellectual, but practical and vital; it represents something fundamental in human nature itself. It goes even deeper than human nature; it pervades all creation; it is the conscious expression in the individual of the world-process itself, the ever-becoming which is essentially the unfolding of consciousness, typified in the language of religion as "the taking of the Manhood into God," until God shall be all in all.

In general terms, therefore, whatever its form may be, prayer may be defined as the attempt to escape from limitations of consciousness.

The particular limitations involved will of course be those with which a man is most concerned at the time, and the science of prayer will have for its object to determine what in each particular case is the proper field for its activity as well as what methods are best suited to that field. The definition which has been given includes, it will be seen, not only the deliberate act of conscious prayer, but the constant attitude towards life. The intimate connection between the two has rightly been insisted on by all who have investigated the

subject, and the failure to recognise it is at the root of the futility that characterises those prayers which are not in harmony with the life that is being lived at the time; the science of prayer includes the knowledge of what this relationship is. The definition itself is dual, for limitations may be escaped from either by contending against them on their own level or by transcending them altogether. The one method may be said to be related to the vehicle and the other to the consciousness itself, but just as consciousness can be distinguished but not separated from the vehicle, so these two kinds of prayer can be theoretically distinguished but not practically used apart from each other. Prayer in fact always includes both methods, probably at every stage, though in the earlier stages the one is more prominent, and in the later stages the other.

#### PRAYER IN THE PHYSICAL WORLD

Of the earliest stages of prayer it is unnecessary to speak here. The prayer of the atom, the prayer of the crystal, of the cell or of the plant is doubtless a reality, but one which is inappreciable by us. Yet it is surely true that "the whole creation groaneth and travaileth until now, waiting for the coming of the sons of God".

Something approaching to what we know as prayer can be traced first in the animal kingdom. It begins in appetite, gross physical appetite such as hunger and sex desire, and in the effort to satisfy these. All the appetites are in essence the feeling of limitation and pain, and the attempt to satisfy them is the effort to expand the consciousness, which is at this stage entangled and identified with the physical vehicle. Truly and most beautifully has it been said: "The lions roaring after their prey do seek their meat from God."

But we know that at this stage *effective* prayer is action. The lion does not sit down and pray—it goes out, kills, and

eats ; and so its prayer is answered, its physical limitations are conquered, and its physical consciousness expands by taking. But even at this early stage there is another kind of prayer involved, which receives another kind of answer. More important than the satisfying of its hunger, which was the immediate object of its prayer, is the *power* that it gains by appetite and action, that is to say the enhancement of faculty, which is the preparation for the time when it will be possible to begin to transcend physical limitations, but meanwhile appears to be only an increased efficiency in capturing its prey.

This illustration of prayer at its lowest stage will serve to show how much of truth there is in the old proverbs "*Laborare est orare*" and "God helps those who help themselves". It is true at all stages in a more and more subtle sense, for if to labour is to pray, it is also true that prayer as ordinarily understood is itself, when efficient, work and activity of the highest and most far-reaching order and has tremendous results upon its own plane. But in the more obvious sense of the words it is evident that, broadly speaking, the proper way to overcome physical limitations and disabilities is not to sit down and pray for their removal but to get up and take your coat off and work. In the earlier stages of human evolution the chief centre of activity is still in the physical world : physical limitations are both intrinsically the most important and are also the most acutely felt. So long as this is the case it is better to work than to pray, or rather work is the most effective and appropriate prayer. The difference between the lion's hunger, the savage's lust, and the desire for "wealth, health and happiness" of the wordly man is one of degree, not of kind, and as a matter of fact so long as a man is at this stage it is extremely improbable that his power will have developed to such an extent that his efforts to accomplish his objects by "prayer" will be anything but weak, ineffective, and superstitious. But as in the case of the lion, the power of will, emotion and

intellect which alone will enable him to pray effectively when the right time comes, can meanwhile only be developed as an apparent, though only apparent, by-product of his physical efforts. For this is the great and open secret—that the direct and ostensible objects of prayer are at no stage the real ones, but only the necessary means of achieving the real, and the attainment of these ostensible objects actually signifies the end of their usefulness and desirability, and marks the time for passing on to a higher stage and a wider consciousness. Never in the history of the human heart has any success proved other than a disillusionment and a disappointment, for success is a will-o'-the-wisp, and effort is the real beacon light. It is not by a mere whim that Bernard Shaw in his play of *Man and Superman* has pictured Hell as the place where you can have everything you like without making any effort, nor that Faust devotes himself for ever to the Powers of Darkness in the day when, mistaking the means for the end, the shadow for the substance, he shall say to the passing moment: "Stay, for thou art sweet."

Effort is the mere beacon light, the guide, not the goal; an aspect of the ever-becoming, "*das Werdende, das ewig wirkt und lebt,*" not that "Unborn, Perpetual, Eternal, and Ancient" which has no beginning and no end. The effort towards the removal of limitations has its chief value as a preparation for transcending them, though at every stage it has a value in itself greater than that of the objects towards which it is consciously directed.

Meanwhile it is inevitable that when the non-physical powers of will and intellect begin to develop, they should at first be used for the attainment of physical objects only, and there is a transition stage when the definite act of prayer is made use of in the same way; but gradually, as mental activities become mingled with physical ones, they become themselves objects of desire, and the centre of gravity, so to speak, begins

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to shift from the physical to the emotional and mental planes. At this stage we begin to escape from physical limitations not only by removing but by transcending them, and to realise at the same time that the physical environment is not the only one, nor even the most important. It is at this stage accordingly that the prayer which is effective physical action only begins to be mingled with the prayer that is effective action on the subtler planes, but, viewed from the physical plane, *appears* to consist of inactive dependence upon supernatural help.

Prayers for the physical objects, provided that the will and the intellect are sufficiently developed, are undoubtedly effectual, but the proviso is a drastic one. Direct action of mind upon matter, that is to say the transformation of mental into physical energy, undoubtedly takes place; the whole of our material civilisation, the houses and the tools and the railways, are, as Edward Carpenter has pointed out in his *Art of Creation*, nothing but the result of this action. The brain and the nerves of the human body constitute the machinery through which it ordinarily takes place, but the fact that it *does* take place forbids us to dogmatise as to the impossibility of aggregations of matter other than those known as "organic" being directly affected by mind, *provided the mental force exerted is strong enough*. On the other hand the direct action of mind upon mind, soul upon soul, has now, under the name of "telepathy," become a scientific commonplace, and doubtless the results produced by prayer for physical objects are mostly brought about through the mediacy of other human minds (possibly including the minds of the so-called "dead") acting upon the physical world through their own or other human bodies. Most truly indeed the answer comes from God, just as in the case of the lion, but by no miracle: rather by conformity to some of those manifestations of God's will which scientific men call the laws of psychology. It is

conceivable and probable that an enormously developed will and intellect might succeed in bringing about physical effects upon inorganic matter by a direct effort, but it would be a waste of energy, since it could be done more easily in another manner.

Here, as always, it is not a case of crying "Lord, Lord" but of *doing the will, i.e.*, conforming with the laws; and the scientific man who, confident in his own God-given powers and in the laws of nature, deliberately and skilfully makes use of them to gain his object, is "praying" as much as the man who calls upon "the God that he took from a printed book" to grant his desires. Yet there are good practical reasons in the case of the ordinary man for directing prayers of this kind to an omnipotent God. One of them is that success depends, other things being equal, upon the amount of confidence and the concentration with which the effort is made; and the kind of man who prays for material things more readily believes in his ability to command the assistance of an Omnipotent Being than in his ability to command his own powers. He has not yet attained to faith, even "as a grain of mustard seed". It is in any case a step forward in evolution if by any means whatever a man can learn to appreciate the reality of the unseen.

There are, however, dangers and disadvantages attending this kind of prayer, even when it is most effective. It is very remarkable that none of the great teachers and practisers of prayer have troubled themselves at all with the question of how the mental activity called prayer may be most effectively directed towards the attainment of physical objects. From Jesus himself, who refused to "command these stones that they be made bread," and whose teaching was "Seek ye first the kingdom of God, and all these things shall be added unto you," down to St. Teresa, who says that she laughs and grieves at the things that many people ask the nuns to pray for on their

behalf—"For persons even request us to ask for money and revenues"—all have either explicitly, or by reason of their silence, plainly indicated that the attainment of physical objects is not the true purpose of prayer. The reason is that when in the ordinary course of nature the object of physical limitations is beginning to be attained and the higher faculties developed, the attempt to turn these powers backward and to use them to attain things which were only the means by which they themselves were evolved, is to set one's face against evolution and deliberately to shut oneself up in a backwater. Well did St. Paul advise that, forgetting those things which are behind, we should press towards the mark. To look backwards is indeed to petrify—to become a pillar of salt. It is the first step on the road to that prostitution of the highest powers for the lowest ends which some have called "Black Magic". That road appears at the start so natural, so innocent, so reasonable and sensible; and yet it is so dangerous! Those who really have the faith required to move mountains would be the last to dream of using it for that purpose; they have far more important things to do in the invisible worlds.

It would, however, be a great mistake to assume that all prayer for physical objects is at all times wrong. To do so would be to condemn equally the application of the intellect to the outside world. The distinction between its right and wrong use for such ends is a fine and subtle one, but the suggestion may be hazarded that it depends, not only upon the stage of evolution that has been attained, but upon the particular phase in each such stage. The beginning of each such stage is marked by the application of the newly attained powers to remove the remaining limitations of the stage below, while towards the end of the same stage these powers are applied in preparation for the attainment of another and higher one. At this phase the lower limitations are more properly ignored and



transcended than struggled against, and prayer will be used accordingly.

Prayer will be rightly used by the developed man for physical objects when it amounts to a frank, joyful, and natural effort at self-expression without *arrière pensée* or calculating self-interest. These conditions belong naturally both to the more primitive type of mind and also to that earlier phase of each stage in which limitations are fought against rather than transcended, and the danger of such prayer consists precisely in its tendency to divert the attention from the endeavour to transcend them, which must be made sooner or later. In practice everyone, provided that he understands and recognises the danger, will find himself, without casuistry, in a position to judge whether such prayer is right for himself or not. But when a man finds, as so many do, that he is no longer able to pray whole-heartedly for the simple and obvious physical needs and interests, it is a reason for congratulation and encouragement, not for regret and heart-searchings and effort to put the clock back.

W. Wybergh

*(To be continued)*

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# ASTROLOGICAL VALUES

A STUDY IN SPIRITUAL ALCHEMY

By LEO FRENCH

## V. THE WAY OF WATER

O hide the bitter gifts of our lord Poseidon.—ARCHILOCHUS OF PAROS.

An illimitable sea . . . on the west of the world the unloosened rains and dews hung like a veil. The unseen one . . . stooped, and lifted a wave, and threw it into my heart . . . The homeless wave for my heart's brother, . . . the salt sea as my cup to drink, . . . the wilderness of waters as the symbol of all vain ungovernable longings and desires.—FIONA MACLEOD. From *The Winged Destiny*, "Mâyâ".

Unfathomable Sea! whose waves are years,  
Ocean of Time, whose waters of deep woe  
Are brackish with the salt of human tears!  
Thou shoreless flood, which in thy ebb and flow  
Claspest the limits of mortality, . . .  
Traucherous in calm, and terrible in storm,  
Who shall put forth on thee,  
Unfathomable Sea?—SHELLEY. From "*Time*".

FROM time immemorial water has been symbolised as The Great Mother, whether as the waters of space, the first concrete differentiated substantive element—"the Spirit of God moved on the face of the waters"—or as Aphrodite rising triumphant from the foam, Beauty omnipotent. Water represents Desire and Emotion, as fire Creative and air Manifested life. Water set the cradle of existence "endlessly rocking," signifying ebb and flow, perpetual flux, and all the phenomenal objects

and aspects of life. No element is more paradoxical than water. The apparent contradictions and inconsistencies of Mâyā are innumerable as the drops of water. But, to paraphrase Walt Whitman's soliloquy: "Does she contradict herself? Very well then, she contradicts herself. She is large, she contains multitudes."

The fixed aspect and quality is the most mighty, mysterious and baffling representative of water. For in fixed-water hides the eternal chrism, and the penal flood of universal abasement. Within that deep, moveless, inmost circle of water abide myriad qualities and characteristics, whereof the lower are not so much contradictions as caricatures of the higher. "Lower" and "higher" are terribly inaccurate expressions here, as elsewhere, but the limitation of language is part of every writer's penitential dharma. Yet the imagery shows forth from the genius to the mortal instrument, thus—what is fixity, eternal self-containment, self-sufficement in the spiritual, reflects itself in unregenerated mortality as self-absorption, the revolving of the personality in a vicious circle of delusive, personal self-importance. This characteristic will be found in all but the most spiritually "advanced" members of the fixed-watery race, *i.e.*, the personal ego is out of focus. "The world and all that is therein" tends to revolve round the *personal* centre of attractions and repulsions. What "I" like or dislike is made the ruling factor of the life. This is frequently unconscious, but none the less apparent.

Hence the dharma of renunciation, of letting go the entire personal self, nay, more than letting go, of deliberately immersing it, "holding it under" in the penal waters—ordeal by scalding immersion—is the dharma of fixed-water folk. *Personality* is naturally the great power and foe, alike, to the clan of water, for Desire and Emotion (personal as distinguished from æsthetic emotion) are the weapons of water, and they are two-edged swords. Regenerated

Emotion, saved from the flood of submergence of lower personality, is one of the greatest forces in the universe, for its *life* is in *death*, *i.e.*, the great transference has been made from the river of Lethe (where the individuality is swamped and submerged in the personality) to the Ocean of Life. The familiar scriptural quotation, "a death unto sin . . . a new birth unto righteousness," expresses the watery ordeal.

Fixed-water Natives are devoted lovers, concentrated haters also! Beware the enmity of a strong fixed-water man! There is none more powerful, relentless and subtle! Heights and depths distinguish fixed-water, more than inclusiveness or wide understanding. In practical Occultism their power is perhaps unrivalled, certainly unsurpassed. Their forces of concentration, tenacity and endurance are tremendous, their devotion unparalleled—practical Occultism whether white or black, be it said, for many powerful magicians on the "dark" or "personal" side are recruited from the ranks of fixed-water. They may be described as the "whole hoggers" of the Zodiac. When once their roots are torn from the personal centre, they become as ardent and invaluable workers for a cause as once they were for their own ends. The tearing away from the personal is a titanic struggle and frequently takes many lives, for its force is so subtle and all-pervasive that they return to it again and again, almost automatically, often unknowingly. Unconsciously they make themselves the pivot of the social, domestic, political, administrative universe, wherever their centre exists at the movement.

The clan of cardinal-water may be called the *infantry* in the zodiacal army. They do much of the most necessary yet undistinguished work; they "follow up" and "follow on" initial enterprises of others. From another point of view they are reflectors, *i.e.*, admirable reproducers of images set by others; they can reflect, adapt, carry on, alter and devise ingenious variations, but some other must give the theme. From

yet another angle of vision they are the hydraulic force at work in the world. They have good intelligence and (often) ingenious fancy, as distinguished from creative and imaginative ability, though the latter are frequently mistaken for the former. Fluctuation, ebb and flow, must be expected of cardinal-water, for are not its typical symbols the sea and the moon? Yet it is only the cardinal-water *decadent* that is fickle and undependable; the representative Natives are among the most dependable workers; but they will have times and tides of success and failure, flow and ebb, and these must be expected and allowed for by any practical astrological teacher or director. They will be orderly, however, in fluctuation, not capricious. Progress is their rhythm, and progressive, therefore periodically changeful, the law of their natural evolution. It is foolish and useless to endeavour to impose the dharma of "fixed" signs on those born under cardinal, *i.e., with their sun in a cardinal sign*. Cardinal-water Natives are ships, sailing life's ocean. Their function is to call at many ports, neither to remain in mid-ocean nor in harbour.

Mutable-water. Here indeed is "elusiveness" carried to a fine art, and may be studied at home, in its own realm and climatic conditions! Mutable-water Natives are of all most nebulous. "Each man in his time plays many parts," expresses their dharma. Some are boatmen, ready to row anyone anywhere; others water-sprites, graceful, beautiful, haunting, mocking shapes, the Undines and sirens of myth and legend; others, again, are derelicts, drifting, floating, swimming, drowning, alternately, in the waters of life, carried here and there by winds of vain doctrine, on their own unstable desires, "unstable as water," the Reubens of the Zodiac.

Yet some there be among the mutable-water children crowned with water's invisible halo, of sacred beauty and wordless charm. These are the priests of Neptune, as earth's outcasts are his derelicts. They move among men as appointed

secret servers, sometimes unknown, even despised, seldom rejected, for their love and beauty open many a door where none else enter. Mystic votive servers these, ministrants in love's army of visible and invisible helpers. Their instincts and emotions are so keenly developed and highly cultivated that they "know by feeling" immediately, instinctively or intuitionally (according to their individual development) "*the thing*" to do at any given time and place, and may be trusted to do it. Love is their dharma. Love their unfailing reward, their natural atmosphere. Compassion is their life-expression, sympathy their auric aroma; nothing repels or repulses, nothing is too repugnant or unendurable, if their services are needed. Most spiritual, immaterial of presences, they can touch pitch with no fear of defilement, if pitch desires their ministry!

Among poets and artists their work is exquisite in quality, delicate, intangible, always appreciated by those artists who love quality rather than quantity, and perfection rather than bulk, in achievement. "Insincere" is an epithet frequently hurled at them, but "chameleon" would be substituted by anyone of elementary psychological understanding, for they literally "take on" the colour of their surroundings, and "grow like that they gaze upon". Their peculiar, intimate sympathy, which they radiate instinctively when "drawn" anywhere by intuitive compassion, must have the defects of its qualities; it is so all-inclusive that it cannot be fastidious or even critical, in *genre*. They show forth, in perfection, the working of the law of instantaneous adaptation of the organism to its environment. The sublimated force of personality, in its altruistic working, is illustrated in the effect of Mutable-water's work with others. The personality, once used for the separative personal ends, is now reserved and gathered up for purposes of universal ministration. Hence they are able to "feel with" *each* as well as *all*, and this distinguishes the Neptunian ministrant from the "district-visitor".

The perfected Mutable-water ministrant has behind him a history of keen and personal emotional response. He does not divide people into classes of "deserving and undeserving, provident, improvident, church, chapel, unbelievers," etc., but each and every one is an individual to him, to be approached as a unique and precious embodiment of the One Life: no preconceptions and prejudices, no scheduling, pigeon-holing, or distributing according to any specific order, but brothers to be helped *as they are, from where they are*, to "the next step on the path" for *them*, which is never exactly the same as anyone else's, for no two human feet are exactly alike.

Here then, roughly and briefly perforce, for want of time and space, are the three water-ways, sketched in outline. Needless to say, every individual horoscope shows a different undulation, higher or lower wave crest, specific current or vortex. But from the solitary mountain tarn (fixed) to the churning ocean (cardinal), fast-flowing river (mutable), huge waterfall cascade, and miniature meandering brooklet, all have their voices, mingling together in the grand diapason of Water's cosmic organ. "The Floods lift up their voice. Yea and that a mighty voice."

Leo French

## HOW WE GROW

By HERVEY GULICK

THE title *We Grow* in the August number of THE THEOSOPHIST raised great expectations of statistics in the mathematics-loving mind of the writer, which that article did not fulfil. Therefore this is written to supply the need which others of like mind may have felt.

Statistics are understood by many to be mere columns of figures, so dry that a single page is as effective as a waterproof and an umbrella in the dry season. By others they are considered as contestants for the third position in the series "lies, damned lies, and mining reports". Another point of view is that they are the story of the life and growth of something—in this case of the Theosophical Society. All members are more or less interested in the growth of the Society, but few will read, or remember when read, the information given in the yearly report in regard to the growth of the various Sections. Statistics, as such, can gain no hearing; but their lover, enthusiastic, determined to share his pleasures, presents them cunningly, by means of three diagrams, to catch the attention of dreamers and symbologists.



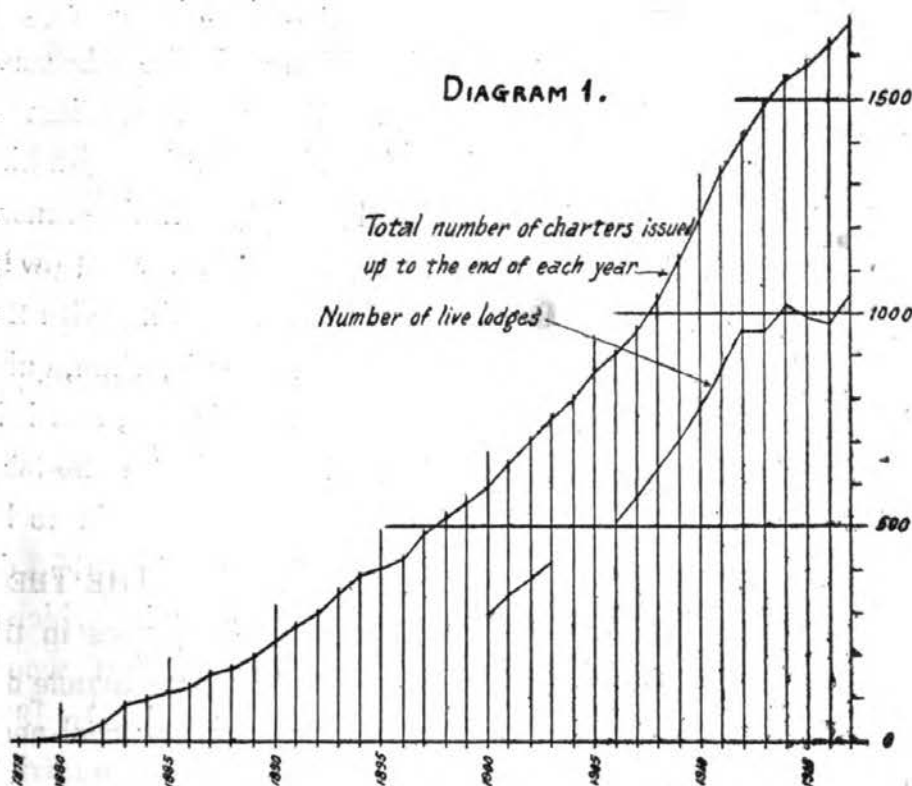


DIAGRAM I

At the Annual Convention the President tells how many new Lodges were chartered during the year, and the General Report always prints a "revised list of charters issued to the end of 19 \* \*". This has been plotted in the first diagram, where there is a series of vertical lines which are dated for every five years and which are crossed by another line whose height shows this "number of charters issued". For example: in 1898, twenty years after the foundation of the Society, the sloping line crosses a horizontal one marked "500," showing that by the end of that year there had been more than five hundred charters issued. To the right the line grows steeper, and takes only till 1908 to climb to the 1,000 mark, and till 1914 to pass the 1,500 line.

Now every one knows that many Lodges have dropped out of the work, some from sheer inanition and others because they preferred their own company. About 1892 William Q. Judge withdrew, taking most of the American Section with him (yet in 1917 the American National Society contained more active members than any other ; so you see how we grow !), and in 1913 Dr. Rudolf Steiner did the same thing with the German Section. The number of live Lodges is, then, quite different from the total number of charters issued, and it is therefore shown by a separate line, which indicates the total number of Lodges reported, minus any that are said to be dormant. The reason for the apparent decrease in 1915 I do not remember, but I think that was the year in which a number of the Russian Lodges combined (which would strengthen, and not weaken, the Society in Russia). In 1916 and 1917 the President omitted "the enemy countries, as the figures we have probably bear no relation to the realities".

Evidently it would have been possible to divide up the number of the Lodges and to show how many there were in each National Society ; that was a temptation, but it was resisted for the sake of making a graph that would be easy to read.

In the second diagram, entitled "The Growth of the Theosophical Society," the number of members in each Section is shown, and may be found by measuring the width of the band representing that Section and comparing it with the scale of members at the right of the diagram.

There are several items shown which need explanation. For example : In 1904 the Indian Section reported 8,072 members, half of whom had shown no interest in the Society for

# THE GROWTH OF THE THEOSOPHICAL SOCIETY

(Data from General Reports)

DIAGRAM II

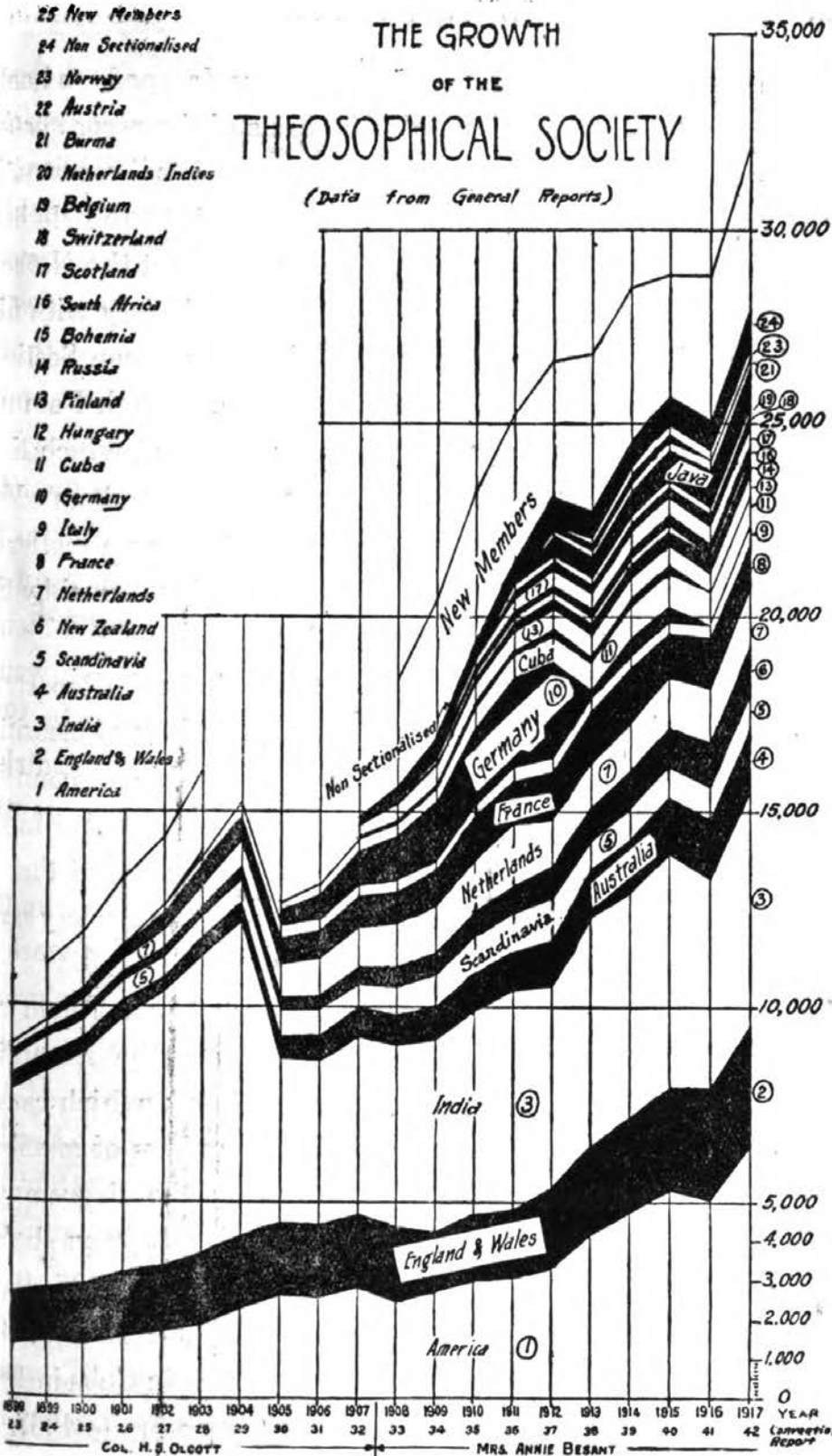


DIAGRAM 2.

some time. The following year, such were dropped, and only 4,229 were reported. To make the basis of the record *active members*, I have omitted the "inactive members" reported in 1916 and 1917 by India and America. In 1912 the Netherlands appeared to shrink, but the reason was that the Netherlands-Indies had formed their own National Society with 516 members. In the same way several of the European Sections were formed from the old British Section, though I am not sure whether that ever happened after 1898, at which time these statistics begin. The number of new members added each year is shown at the top of the diagram as a matter of interest, but the total number of members is marked by the upper line of the "Non-Sectionalised".

Those of you who have seen the General Reports of twenty years ago may remember the notable lack of classified statistics and can appreciate the difficulty of making a connected record. You may even remember the statement in the 1907 Report that it was not possible to be accurate but that an approximate total of 34,000 people had joined the Society up to the end of that year.

Most of my data up to 1903 are due to Mr. Johan van Manen, and all in 1906 were received from the Recording Secretary; but there still remain many items which cannot be found. If anyone can supply the total numbers of members in the following Sections for the given years, the diagram will be cheerfully corrected: All Sections and all years before 1898; England and Wales in 1898, 1901, 1904, 1905, 1906; Scandinavia in 1898; France in 1904, 1905, 1906; Italy in 1900 and 1901; Germany in 1901, 1902, 1903 and 1904; Cuba in 1901, 1902 and 1904; Non-Sectionalised, for all years up to 1907.

The third diagram had its origin in a table which Sr. Juan Cruz Bustillo published in *La Revista Teosofica* about 1913. He showed a series of columns giving, first, the names of the countries; secondly, the number of Theosophists there; thirdly, the total population; and lastly, the number of Theosophists per hundred thousand of population—somewhat as a miner values his ore at so many ounces of gold per ton. This table has been brought up to date, except for the Central Powers and the Non-Sectionalised countries, for which no details are available. As the Cuban Section is distributed over nine countries, their total population has been taken, although this includes Costa Rica with a Theosophic “density of population” of 25·6, and Cuba itself with 21·8 per hundred thousand, along with others which bring down the average.

Making the upper part of this diagram was easy, for there is plenty of room up near New Zealand with its 125 per hundred thousand. The lower end was so crowded that several countries had to be put upon a single line, thus: Cuba has 2·7; Netherlands-Indies, 2·7; Belgium, 2·6; Burma, 2·3; India, 2·1; Italy, 1·3; and Russia, 0·3. The general average for the countries named

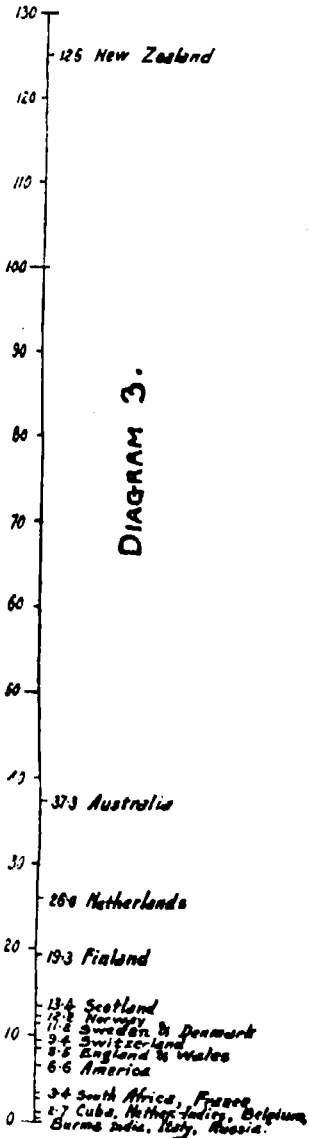


DIAGRAM III

power end was so crowded that several countries had to be put upon a single line, thus: Cuba has 2·7; Netherlands-Indies, 2·7; Belgium, 2·6; Burma, 2·3; India, 2·1; Italy, 1·3; and Russia, 0·3. The general average for the countries named

is 3·50 per 100,000. This is not a large proportion, but when you know that in 1914 the average was only 2·8 for the same countries—that means an increase of 25 per cent in four years. *How we do grow!*

And think of the possibilities. There is a book on a particularly intricate sort of mathematics which begins: "What one fool can do, another can." Look at the first four names on this diagram, and think to yourself that we can make Theosophy just as popular here in *our* town (district or country) as it is in New-Nether-Finralia. Why if we had a Theosophic density of even twenty per hundred thousand, India alone would have a National Society of nearly 57,000 and the whole Society would number well over 150,000. All that it takes is work, patience, perseverance and a sweet temper. That is what *they* used; and what one person can do, another can.

Hervey Gulick

## THE WORK BEFORE US<sup>1</sup>

By THE REV. ROBERT WALTON

WE are met formally as the first Convocation of the American Synod of Priests of the Old Catholic Church, and it is fitting that some words be said on the subject of "The Work Before Us". It is a solemn moment. Another chapter in the great drama of the religions of the world is about to open. There enters upon the scene a new influence—this Church to which we have pledged our lives, our fortunes and our sacred honour. It is small, it is unknown, it is unhonoured and unsung; yet you share with me, I know, the conviction that it is destined to play a mighty part. Before the present century shall have become the past, this channel, dedicated to the work of the Lord of Love, shall become a mighty power and a glorious open way along which suffering humanity may move rejoicing to the Father's House.

This is a century fraught with unequalled importance to human liberty. We stand at the close of an age, the end of an epoch, the dawn of a new era—yes, more, it is a minor day of judgment. We may venture to believe that there are few moments in recorded history to be compared with this time of storm and stress, of trial and tribulation, of shattered hopes and broken idols. Searching for a parallel we find none adequate. Yet we are not unmindful of Arjuna, who, under the unimpassioned guidance of Kṛṣṇa, led his armies against his cousins on the plains of Kurukṣheṭra in an internecine strife which destroyed for ever the power of the mighty warrior caste, and made possible the rise of the more devotional Brahmins; nor do we forget when the Eternal City was founded on its seven hills, nor the founding of Christianity itself; and we remember when Darius and his million Persians were hurled back at Marathon and driven into the sea, and when the consecrated Hunyadi Janos flung back the Turks at Belgrade and saved Europe for Christendom.

What then *is* our task? With you I have pondered long and deeply, and believe it to be this. We are chosen to help to prepare

<sup>1</sup> A sermon to the First Synod of the Old Catholic Church, American Branch, at Krotona, July 18, 1918, by the Rev. Robert Walton, Vicar-General.

for the moulding of a new world-religion. The great World Teacher is to come again. The Lord of Love shall come once more to bind up the wounds of all his children. The prophecy of St. Luke shall be fulfilled :

Whereby the dayspring from on high hath visited us,  
To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

Widespread is the expectation of the Coming—as widespread as the need is great. Spontaneously through the world rises the cry from ministers and congregations. From the peoples of all religions and from those of none, comes the prophecy of the Dawning, and the appeal for the “Day of Christ”. Never since His last Coming have ecclesiastical forms been so broken, strewn and disordered. Never would it seem a harder task to assemble these scattered fragments into an ordered whole ; and yet—perhaps not so hard. For never hitherto have the barriers between the creeds, sects and castes been so nearly obliterated. Hard and fast lines have disappeared. Brother is crossing hands with brother of alien race, sect and religion. The times are pregnant with seeds of union. War is the great leveller. Witness the hearty co-operation of the Protestants behind the ubiquitous Y.M.C.A. We read of Roman Catholic priests and Protestant ministers, chaplains of adjoining regiments, uniting and assisting each other’s services in the presence of thousands of their soldiers of all shades of religious allegiance. In the Balkans and South Eastern Europe the war has brought mutual tolerance among Roman Catholics and Greek Catholics. Here small differences henceforth will be ignored. Mutual respect has been engendered. A dislike of bickering will prevail henceforward here and elsewhere.

A unifying religious bond must be found if the “peace which passeth understanding” is to brood over the years to come. Where is the common ground? What must the elements of the new Faith be? Undeniably two primary things :

First: Clearly the administration of the sacraments must be preserved. The knowledge of this marvellous means of grace must be spread. In it lies the daily proof, possible to every being, of the very existence of Christ Himself.

Second: There must be adopted and preserved from the fruits of the Protestant Movement the great liberty of thought, freedom of expression, and a recognition of the rights of man to study the secrets of nature. Too much blood has been shed to gain these rights, for them to be abandoned now.



Where, then, shall this new, purified vehicle be found? It is found, my brothers, in this Old Catholic Church Movement. It is our herculean task to nurture that movement, to spread the glad tidings, to let the hungry world know of it. Herculean the task would be surely, if only our humble selves were performing it. But happily this is not the case. We have the blessed knowledge that the Great Teacher Himself in His Living Presence is ready to pour His great power through this channel. We must make it a worthy channel. Not ours to furnish the living water of life, but ours to care for the means of distributing it to our thirsting human brothers, so that, by His grace, it may penetrate, percolate and infiltrate throughout the human world.

Let us do our work wisely, calmly, whole-souledly, impersonally, devotedly, joyously, "until the Day dawn and the day-star arise in all hearts". Let us be about our Master's business. Our brothers suffer. The world is in a parlous state, humanity is ill indeed. Methinks, my brothers, we are like unto those disciples of old, of whom it is written in the first chapter of St. Mark :

Now as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea ; for they were fishers.

And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

And straightway they forsook their nets, and followed Him.

We too are summoned. This is a holy calling. Let us likewise abandon our nets and follow Him. As we go forth, humble servants like the mendicant monks of old, ever shall our watchword be :

PREPARE YE THE WAY OF THE LORD. MAKE HIS PATHS STRAIGHT.

## CORRESPONDENCE

### THY KINGDOM COME

MAY I be permitted to offer a few remarks upon the Coming of a World Teacher ?

I can quite understand new members—younger students—taking up the attitude as suggested by Mr. Wybergh's article in the March number of *THE THEOSOPHIST*, believing that the Christ will not come as a person but as a principle in the hearts of those prepared to receive It or Him, but I cannot conceive of older students taking up this position. We are distinctly told in *The Ancient Wisdom* that in each great Race, with all its sub- and branch races, there are two Offices held by very great Beings belonging to the Hierarchy: that of the Manu, the King, the Ruler, and the other Office is that of the Supreme Teacher, called by the name of the Christ in the West and the Bodhisattva in the East, the Founder of all religions—not one religion only, be it noted. At the beginning of a new race, the Teacher appears in the outer world, generally using the vehicle of a beloved disciple, to start and to bless the new race on its way; this procedure has always taken place in the past, and so will it be in the future; it is a part of our scheme of things, and surely we need at this present juncture some great Being, capable of bringing order out of the present chaotic state of things.

If the older students studied as they should, not merely using their intellect, but also their intuition (Buddhi), there would be no need to argue about these matters; for God has a plan for man, and that plan is evolution, and evolution is a ladder up which we are all climbing. The lowest beings of our humanity are on the bottom rungs of the ladder, the rank and file of our humanity have possibly reached the midmost rungs, whilst others again, our leaders and teachers of the Theosophical Movement, have almost climbed to the top and are closely associated with the Masters of the Wisdom, who have already attained and reached the goal, and who therefore must know all that there is to know about our scheme of things in the world to which we belong.

The Coming of the Christ, then, at the appointed time is an established fact in our scheme of evolution, and He will assuredly appear, not only in the spirit but also in the body; and it depends

entirely upon ourselves as to whether we shall know Him when He appears once again amongst us.

H. ARNOLD

*P. S.*—When a man becomes the pupil of a Master, he is not asked to believe in the things referred to in the above only, but the pupil is trained to cultivate the faculty of the higher clairvoyance, so that he may see the workings of nature (or God's plan) for himself.

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### CONCERNING CRITICISM

AS an accused person I claim the right to file a defence against certain charges made against me in a review of my book, *The Renaissance in India*, in your October number. I am said to write "blind prejudice and sheer nonsense to boot" in stating that the influence which European criticism has sought to exert on the new Indian school of painting is deeper and more dangerous than the influence of Japan. Your reviewer italicises my word *seeking* to emphasise its "nonsense," but surely my use of the word bears the interpretation of a natural tension in a certain direction which is exerted by one's convictions and habits of thought. I gave an example of this in a French critique, and I had also in mind the unqualified condemnation of the Bengal painters uttered in my own hearing by an English artist.

My second piece of "nonsense" is in accusing Ruskin of "murderous criticism" of Indian art. In this I am also charged with unfairness in my chapter on Ruskin. To "prove" this unfairness the reviewer instances a paragraph from Ruskin which I quote up to a certain word. The remainder of the sentence is simply a rhetorical flourish. The reviewer says I degrade fine rhetoric into "murderous criticism". I did not use the phrase with reference to this sentence or paragraph alone, but to the whole charge made by Ruskin against the Indian race and Indian art. According to him, the whole Indian race was guilty of the crimes of the mutineers, and those crimes were the outcome of the nature of Indian art. He said other things which are equally absurd and glaringly untrue of India. Criticism that meant to fulfil the true function of criticism would have made some attempt to deal with the real substance of the chapter, instead of making occasion for finding fault where none exists.

My third piece of "nonsense" is in stating that, as the result of the imposition of European ideals over the globe, we are eating the Dead Sea fruit of intellectual stagnation. The sentence is probably too concentrated, but I submit that broadly it carries the meaning that the European spirit, which is mainly materialistic, has prevented the arts and literature from rising above the purely intellectual. Theosophically the phrase should carry its meaning to anyone who knows where we stand in evolution. There are, of course, exceptions to every general statement, but it is surely not necessary constantly to repeat that axiom.

Your reviewer invokes the shades of Hume and Berkeley, as a reply to a reference of mine to the utilitarianism and materialism of English culture, and an aggressive exclamation mark (which seems typical of the porcupine attitude of almost the whole review) nails my "nonsense" to the counter. I should like to see the look on the faces of the canny *Scotsman* and the genial *Irishman* of *two centuries ago* when they find themselves invoked as a *per contra* to a statement about *English culture to-day*. Much might be said as to their philosophy, which, as an American writer has recently pointed out, was an anticipation of modern materialism; but it is enough to say that my reference was a comment on the unequivocal statement of Sir Frederick Kenyon that the English love of truth is for "a truth that will work, not for speculative or abstract truth". He therefore shares my "nonsense" in declaring the utilitarianism (which is the same thing as materialism in contrast with abstract truth) of English culture. Mr. Benjamin Kidd uses a harsher phrase in one of his sociological works—"glorified savagery".

Your reviewer also charges me with propounding a topsy-turvy view in my statement (which is not mine, but a paraphrase by the reviewer) "that while a materialistic England . . . has been slumbering for nineteen centuries, India has never slept, she has not even stood still". Here is what I actually wrote: "This does not mean that India has stood still *while Europe has gone on*. India *too* has moved, but while Europe has moved away from her history, India has carried her history with her . . ." There are other elements in my topsy-turvydom, but this example will indicate that my view has received an astral inversion on the reviewer's part.

My long sentences weary the reviewer. I range from one hundred to one hundred and forty words. How weary the reviewer must have been on reading an article in the first Supplement to *New India* which ran to over two hundred words, and how weary when reading articles by one who has been regarded as a master of good English, and who seems to be specially happy in sentences of two hundred and fifty words. The first was by Annie Besant, the second is John Ruskin. I do not mention these to justify myself, but only to indicate what book-reviewing may fall to when it substitutes fault-finding for exposition, particularly when the reviewer in the same issue manages to "gall my kibe" in a sentence of ninety-eight words.

JAMES H. COUSINS

[Though it is not usual for journals to publish comments from authors on the reviews of their books, we make an exception in Mr. Cousins' case. We may add that we are always careful to choose reviewers who are in sympathy with the author's point of view.—ED.]

## BOOK-LORE

*On Leave*, Poems and Sonnets, by E. Armine Wodehouse. (Elkin Mathews. London. Price 1s.)

They say we change, we men that come out here!  
But do they know how great that change?  
And do they know how darkly strange  
Are those deep tidal waves that roll  
Within the currents of the soul,  
Down in the very founts of life,  
Out here?

These lines from the first poem in this little book, "Before Ginchy," will appeal to many whose experiences of the war are so deep and terrible that the only way for them to live, when they are away from its immediate influences, is to act as if it did not exist, while betraying over and over again by "some hint of a transformed soul" that

... things there be too stern and dark  
To live in any outward mark;  
The things that they alone can tell,  
Like Dante, who have walk'd in hell.

This poem and the following one, "Next Morning," are full of the horror of war, absolutely unrelieved, for the description of the beauty, when the sun shines, of a place that was so horrible the night before, only emphasises the awfulness of the spot where

A dark and stagnant pool is spread  
So silent and so still!  
I saw it last i'th' pale moonlight;  
And I could think that shapes uncouth  
Crept from that cave at dead of night  
With ghoulish stealth, to feast their fill  
Upon the pale and huddled dead.

But relief comes with the Sonnets, most of which have a note of hope, some hint of a growing revelation which culminates in the third long poem, "There was War in Heaven". Very mystical, very beautiful, but absolutely unquotable are the next two poems, "The Temple of Sorrow" and "The Ancient Path"; and the concluding

poem, "Christmas Eve," is a confident and triumphant message of hope.

Though this book appears as one of many written during the war, we venture to think that Mr. Wodehouse's Muse, which had begun to inspire him before, will continue to do so when the war is over; and that even these poems, topical as they are, contain thoughts expressed in such a way that they will live, even when the events which suggested them have ceased to be uppermost in our minds.

E. M. A

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*The Question: If a Man Die, Shall he Live Again?* A brief History and Examination of Modern Spiritualism, by Edward Clodd. (Grant Richards, Ltd., London. Price 10s. 6d.)

We read in the Preface that this book is to be "an examination of the evidence on which those who call themselves Spiritualists base that belief". To this end a mass of evidence from books and reports on Spiritualism, Clairvoyance, Crystal-Gazing, Telepathy, Mediums, Theosophy and Christian Science is collected and sifted in a way which makes it clear that the chief aim of the author has been to disprove and to discredit it. His remark in Chapter XII: "Vain is the effort to persuade ourselves that no bias or prepossession determines our view of things concerning which two opinions are possible. Impartial attitude is a delusion, especially when we deal with the marvellous," applies to him as well as to the perhaps over-credulous Spiritualist, for his attitude as an unbeliever is only too apparent from the tone of the book and the numerous caustic and flippant remarks, which should have no place in a strictly impartial and scientific examination of one of the most important problems of life.

Practically all the mediums are considered to be deliberate frauds, and scientific investigators, like Sir William Crookes, Sir Oliver Lodge, Dr. Alfred Russel Wallace and others, their unwilling dupes. The testimony of these scientists to the genuineness of certain phenomena, observed by them under test conditions, is discounted because they discovered fraud in some cases, and the evidence of thousands of ordinary witnesses is of course disregarded altogether. This may be necessary from a purely scientific point of view, which must insist on absolute, irrefutable proof, but the case is not thereby dismissed; and beliefs which have come down through the ages will

survive the arguments adduced just because there is truth in them, despite all the frauds perpetrated by mediums when their psychic faculties failed them. One cannot get away from the impression that the book does not go deep enough, that it might have been plausible twenty or thirty years ago, but is out of date at the present time. In parts it is also far from impartial or reliable, as is very evident from the chapter on Theosophy and Madame Blavatsky. To call Theosophy a "farrago evolved from her miscellaneous experiences with Hindû gurus, Egyptian thaumaturgists, Red Indian medicine-men and Voodoo sorcerers," to speak of her "Theosophic tricks," and to base his condemnation of Madame Blavatsky on Dr. Hodgson's report and books like *A Modern Priestess of Isis*, shows a lack of knowledge of the real facts which does not enhance one's faith in the deductions arrived at in other parts of the book.

In our opinion "The Question" is not by any means answered satisfactorily, let alone finally. The attempted answer may satisfy a certain class of sceptics who do not take the trouble to go deeply into the subject, but the reasoning and the arguments are not powerful enough to make a deep impression on the serious student. The book contains a mass of information, is very readable and interesting, but not convincing.

A. S.

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*Sûfism : Omar Khayyam and E. Fitzgerald*, by C. H. A. Bjerregaard. (The Sûfi Publishing Society, Ltd., London. Price 2s. 6d.)

This volume is a recast of an earlier one of a similar title. It has been altogether remodelled and improved; and is partly a criticism of Mr. E. Fitzgerald's interpretation of Omar Khayyam, but mainly an exposition of Sûfism and an explanation of its symbolism. The wide popularity of Mr. Fitzgerald's work is too well known to evoke comment, were it not for the fact that there is a danger hidden there. The danger lies in this, that Mr. Fitzgerald has given quite wrong impressions of Omar's teaching. One of them the author regards as "a grievous sin". It is the idea conveyed in the 81st quatrain, where God is spoken of as taking man's forgiveness.

Mr. Bjerregaard says: "No Sûfi could ever be guilty of such blasphemy. Sûfism is never profane." As a student of this religion

for thirty years and as an authority accredited by the Sūfi Society in London, presumably his opinion is valuable. In his excellently written treatise he gives full and explicit interpretations of the symbols used by the Sūfi poets—the rose, wine, tavern, cup, the Beloved, etc. He also lays bare the heart of Sūfi teaching.

They who regard Omar Khayyam as a great Sūfi Mystic, and those others who love Omar without knowing why, will thoroughly appreciate Mr. Bjerregaard's book. They who prefer to think of him only as a sweet singer, who was also an infidel and a pessimist, were wiser to content themselves with worshipping the veiled Beauty and distorted Truth of Fitzgerald's perfect verse.

A. E. A.

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*Self-Training in Meditation*, by A. H. McNeile. (W. Heffer & Sons, Ltd., Cambridge. Price 1s. 6d.)

The attention of Theosophists has often been called to the fact that for spiritual growth more is needed than the reading of books, however deeply inspired, and a general aspiration after goodness. The necessity of impressing this fact upon the minds of men who wish to live the higher life but are rather vague in their ideas as to how they should set about it, has led to the writing of this little book. The *Christian* life is here the goal, and the whole question is stated and discussed from the point of view of a follower of Christ and a student of the Bible. This fact does not, however, detract from the value of the book from the standpoint of one who does not wish, perhaps, to limit himself to any one Faith or scripture. For one feels all through that the author is describing a method and an attitude which is universally applicable and has nothing to do with creeds and doctrines. There is, of course, no attempt made to explain the effects of meditation upon the bodies—the mechanical side of the subject is not considered at all. But those who think of meditation from the mystical point of view, which regards it as a means of attaining the constant practice of the presence of God, will find this little book helpful.

A. DE L.



*Materials for the Study of the Bābi Religion*, by E. G. Browne.  
(Cambridge University Press. Price 12s. 6d.)

Dr. Edward G. Browne passed thirty years of his life and more in the investigation of Bābism. His articles on Bābiṣm in the *Journal of the Royal Asiatic Society* for 1889 and 1892 and his important publications on the history, literature and doctrines of Bābism established him as an authority on that religion. This his latest book is of great value to anyone who desires to study a movement of profound interest for students of comparative religion and the history of religious evolution. To understand the genesis and growth of a new religion one must go to the East, where religions still grow. This holds good particularly of Persia, where the theological activity of the Persian mind has been ever evolving new creeds and philosophies, from the time of Zoroaster, Manes, and Mazdak to the seventy-two sects of Islām and the nine heresiarchs (leaders of heresy) who claimed to be the Mahdi whose advent is expected in Islām. Mirza Ali Muhammad, the Bāb, was the sixth Mahdi who was declared to be the promised Qaim (He who shall arise).

Those who are interested in the history and doctrines of the Bābis in Persia will find a considerable amount of new and unpublished matter in this book. It contains a short historical and biographical sketch of the Bābi Movement; of the life of Bahā'ullah; of the schism which succeeded his death in 1892; and of the Bahāi Movement in America since 1893. It gives a condensed summary of the principal doctrines of the Bābis and Bahāis, deemed heretical by the Shi'a Muhammadans and regarded with extreme aversion by all Muslims, Sunnis and Shi'as alike. A moving account is given of the horrible cruelties inflicted on the Bābis in the great persecution of 1852 in Tihirān, which was the result of an attempt of three Bābis on the Shah's life, and the persecutions at Isfahan in 1888 and at Yaze in 1891 and 1893. It contains, further, a bibliography of everything written by or about the Bābis and Bahāis in Eastern or Western languages, and a list of the descendants of Bahā'ullah, with many illustrations of the leaders and prominent persons in the Bābi Movement in Persia and the Bahāi Movement in America. It concludes with texts and translations of Bābi poems by Qurratul Ayn and by Nabil of Zarand, and gives facsimiles of different documents in Persian script and English translations.

M. C. V. G.

*Men and Ghosts*, by Allan Monkhouse. (W. Collins Sons & Co., Ltd., London. Price 6s.)

Theosophists will be interested in this book, but not for the reason that the title will probably suggest. Anyone in search of "phenomena" will be disappointed, as the story has nothing to do with ghosts in the ordinary sense. And yet the title is appropriate. For there is a strange, elusive quality in the heroine—a quality which makes one of her lovers cry out in despair that she is of another world and they are ghosts—and it is this which haunts the story and makes it turn aside again and again from the course it might otherwise have followed, the course of true love and simple happiness. After two chapters in which the hero introduces himself, at rather too great length perhaps, the story moves quickly and is full of incident. But the main interest lies in the character of Rose, whose very unusual outlook on life moulds the destinies of the three main actors in the drama.

She is at times delightfully human and winning, at other times she withdraws into the fastnesses of her religion, aloof and remote; normal and quite unremarkable in her attitude towards matters of superficial interest, she becomes quite incalculable when brought face to face with the deeper things of life, setting aside all accepted standards of value and significance and creating thereby in those about her a feeling of bewilderment and a sense of unreality. The three-cornered love story in which she is the chief character is further complicated by the interferences of this other mood of hers in which she feels herself a symbol in a world of symbols—deeply coloured by her Christianity. She is a delightful person and very well drawn; yet the reader cannot but sympathise with the exasperation of her lover—one hardly knows whether to call him successful or unsuccessful—when he declares at the end of the book that he does not really know her and never has known her, and ends his story wondering whether at the end of their experiences together he is not further away from his love than at the beginning. The story leaves us in doubt as to the ultimate fate of the hero and full of speculations as to relative values—speculations inspired by the peculiar behaviour of the heroine.

A. DE L.

## THEOSOPHY IN THE MAGAZINES

## MEMORY IMAGE AND ITS REVIVAL

SIR J. C. BOSE—a name now familiar, at least to Theosophists, as the discoverer of evidences of life in the mineral kingdom—contributes a most remarkable article to the November number of *The Modern Review* (Calcutta), in which he describes some experiments of his which seem to go to the very root of the function of memory, and throw considerable light on the process of evolution itself.

The main fact that Sir Jagadish has established is that when a plant has been excited by the application of a stimulus, it remains more excitable than it was before; in other words the impress of the stimulus is permanent in the form of increased excitability or capacity to respond to stimulus. But no difference can be detected when the stimulus has ceased; the impress is latent; it is only when a fresh stimulus is applied that the increased capacity for response is apparent. Dr. Bose's intuition has immediately seized on the inference that this phenomenon provides the starting-point for the development of memory, in fact that it is an example of memory in its simplest form.

He describes in this article two methods of observing this "memory image". The first is by measuring the movement in sensitive plants which respond to stimuli by a contraction of tissue, as in the *Mimosa pudica* or *Biophytum sensitivum*.

In these there is a cushion-like mass of tissue at the joint, the pulvinus, which serves as the motive organ. The stem in the stalk of the plant contains, as I have shown elsewhere, a strand of tissue which conducts excitation in precisely the same manner as the nerve in the animal. Stimulus thus causes an excitatory impulse in the plant which, reaching the pulvinus, gives rise to an answering contraction, in consequence of which there is a sudden fall of the leaf or leaflets. On the cessation of stimulus there is a slow recovery, the leaf re-erecting itself to its normal outspread position. By means of a delicate apparatus a record may be taken of this response and recovery.

The second method is by the use of an electrical galvanometer. When part of a leaf has been previously excited and a stimulus is afterwards applied equally to the whole leaf, the part which has been previously excited is shown by the galvanometer to be electrically negative to the rest of the leaf, whereas when the galvanometer terminals are both applied to the latter, there is no deflection of the needle. The latent image in the part of the leaf previously excited is thus shown to be revived by the second stimulus. This experiment is very clearly illustrated by a simple diagram.

Theosophical students are already accustomed to the idea that memory is not confined to human beings, but exists throughout nature

as the capacity to receive impressions of events, which can be revived under the influence of conditions similar to those prevailing at the time of the event. This "memory of nature," we are told, is most perfect on the mental plane, where the "ākāshic records" can be read by the trained clairvoyant. The peculiar interest of Sir J. C. Bose's discovery is that the impress of the image is not a mere static change in matter but a dynamic one, for it gives rise to a renewed output of activity; in fact it exactly corresponds to the Theosophical description of the result of evolution in the atom, namely, increased vibratory capacity.

The concluding paragraph will be especially appreciated by Theosophical readers as a brilliant example of the author's scientific intuition :

Before concluding, I may perhaps refer to a widespread belief that in the case of a sudden death-struggle, as, for example, when drowning, the memory of the past comes in a flash. This may not be altogether a superstition. I have been told by an acquaintance of mine, who was revived from drowning, that he had this experience. Assuming the correctness of this, certain experimental results which I have obtained may be pertinent to the subject. The experiment consisted in finding whether the plant, near the point of death, gave any signal of the approaching crisis. I found that at this critical moment a sudden electrical spasm sweeps through every part of the organism. Such a strong and diffused stimulation—now involuntary—may be expected in a human subject to crowd into one brief flash a panoramic succession of all the memory images latent in the organism.

Another point, which will rejoice the heart of the educationist, is that continued stimulation, though at first producing an increased excitatory effect, eventually fatigues the tissue and diminishes the effect. In a plant thus "crammed" the memory image may be reduced "to the dimness of an over-exposed photograph".

W. D. S. B.

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# THE THEOSOPHIST

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## ON THE WATCH-TOWER

WE wish all our readers a very happy New Year—a year of useful activities and noble service to the race. In the coming days when the world will be reconstructed out of the debris of sorrow and suffering, Theosophy will have to contribute its fair share in that building. All over the world, therefore, Theosophists will seek opportunities to render help and offer instruction, so that the New World which is arising may be rid of all avoidable suffering for human kind.

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Our Annual Convention is being held at Delhi and the President is lecturing on “The Problems of Peace”. She writes in her Presidential Address:

With the coming of Peace many problems of Social Reconstruction will arise, and I spoke of some of these in my last year’s address. This year, I am lecturing on them in Convention, so will not deal with them here.

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As her “Watch-Tower” notes have not been received, our readers will be glad to read the main part of that Presidential Address.

Brethren—Twelve times has it become my duty to address from this Chair the Theosophical Society in every part of the world. For the twelfth time is it my privilege to bid you welcome as its representatives, you who, dwelling in this land, the physical descendants of the Guardians of the Ancient Wisdom, have seen established in its ancient home the Central Home of the latest Messenger of those Guardians, the Society which bears as its name the Wisdom of God, the Brahmadevīyā of the Hindū, the Gnosis of the Greek.

We celebrate to-day the Forty-third Anniversary of the Theosophical Society, having completed the first of the seven years of its seventh cycle. Momentous will this cycle be to the world for whose service our Brotherhood is consecrate; the first year has seen the cessation of strife in the World War, which began in 1914; the remaining six will see the turmoil of the years of change which will usher in the New Era, the levelling of the ground on which later shall be laid the Foundation-stone of the great Temple of the New Civilisation, laid by Him who is the Master-Builder, the Wisdom-Truth, the Anointed One, the Buddha-to-be in the unborn ages. First will come the clearing away of the ruins of the old systems, the work of which is done; then the preparing of the ground for the new, and the storing up for use of whatever good material can be carried over for such use in the new building. For all that work must the Society supply many workers, utilising the knowledge gained through the six cycles of study and of preparatory work. It has passed through its cycles of apprenticeship, and must now enter on the work of the craftsman.

Let us then repeat our early prayer: "May Those who are the embodiment of Love continue their gracious protection of the Society established to do Their will on earth; may They ever guard it by Their Power, inspire it by Their Wisdom, and energise it by Their Activity."

### THE WORLD WAR

The shadow of War has lifted, and we stand on the threshold of Peace. Last month saw its approach in the armistice asked for by Germany and granted by the Allies. In the November THEOSOPHIST, in the first year of the War, I wrote that the War was not a War of Nations but of Principles, for in Germany were embodied the forces of the Dark Powers, in the Allies those of the White. No Occultist could doubt the issue, nor stand neutral in the contest. For to us the next stage in the world's evolution depended on the result of the conflict—onwards if the Allies triumphed, reversed if the Central Powers won. From that position we could not move, even in the darkest days. Last year in the Presidential Address I wrote: "The end is sure; for the world has climbed too far on its upward way to be again cast down into barbarism. Victory will crown the arms of those who are fighting for Freedom, and are at death-grips with Autocracy." I then pointed out that "Victory is delayed because Britain is a house divided against itself, battling for freedom in Europe, maintaining

autocracy in India," and noted how the brave Bishop of Calcutta had warned "Britain of the danger of hypocrisy in her prayers". Since then Britain has set her foot, feebly and uncertainly it is true, on the path of freedom for India, though still clinging to her autocratic power; and quickening the triumph of the Right, President Wilson has spoken with no uncertain voice, and has thus made possible the swifter triumph. Despite the plain declarations, repeated year after year, some have accused your President of sympathy with Germany, trying thus to smirch the Theosophical Society with treason to Righteousness. I have therefore thought it necessary to institute a civil suit for libel against *The Madras Mail*, when, after many innuendoes, it at last made the accusation in plain terms.

It is passing strange that the Watch-Tower Notes in THE THEOSOPHIST, rebutting an accusation made in Chicago, U.S.A., in a widely circulated newspaper, that I was in league with Germany, were torn out by the Censor, so that foreign readers who might have seen the accusation had no opportunity of reading the denial and the proofs thereof. In England, Major Graham Pole, acting under a power of attorney which gave him full discretion in the matter, has instituted several suits against papers publishing similar vile libels, and already one, *The Pall Mall Gazette*, has published a complete retraction and full apology. Such unclean weapons have been used by the enemies of Liberty in all ages, and we have no right to complain of sharing the fate of our predecessors; our final triumph is as sure as has all along been the final triumph of the Allies, for we are fighting for the same cause, and, in the end, however sharp the struggle, "Truth alone conquers, not falsehood". Those who use falsehood and injustice, the weapons of the dark forces, must share in their defeat, for "God is a God of Justice, and by Him actions are weighed". With the coming of Peace many problems of Social Reconstruction will arise, and I spoke of some of these in my last year's address. This year, I am lecturing on them in Convention, so will not deal with them here.

#### THE GENERAL WORK OF THE SOCIETY

In every part of the civilised world, save in Central Europe and Russia, the work of the Society since the War has much raised its position. Not only have some of its members highly distinguished themselves on the field of battle, but its members remaining at home have been among the foremost in all good work. In the United States of America a Bureau for Social Reconstruction has been formed and has begun work of the most promising kind. It is impossible to lay too much stress on the necessity for work of this nature in the coming years, for the Divine Wisdom must find an agent in the Theosophical Society for the creation of the materials for the New Civilisation to be initiated by the World Teacher. The sixth sub-race is being born into the world, and will be the determining force in the new direction. Its type has already appeared in the United States, and children

belonging to it are being born in different countries. These will be ready to be the followers of the World Teacher and to carry out his directions. Meanwhile it is for us to do the rough pioneer work of preparation, and the time is but too brief for all that has to be done.

#### REVIEW OF THEOSOPHICAL ACTIVITIES

The War has again made the Reports very imperfect, and we have even fewer than last year.

America again heads the list of the number of new members, though enrolling less than last year.

India comes next, having enrolled a larger number than during last year, and she maintains her place as the most numerous National Society.

The Report from England and Wales has not arrived, though Scotland is with us.

Finland, Russia and Belgium are naturally among the absentees; all have suffered bitterly, but Belgium is again free, and will soon resume activities. France has excuse for her absence, but Burma has none. Denmark and Iceland are just formed, so can have but little to report.

In India 17 new Lodges were formed and 15 dormant ones became active—a good record; 95 new Centres, Lodges in embryo, were opened. Propaganda work has been better on the whole than last year; Gujerat, Kathiawar, Bengal and Bihar showing improvement, South India not quite as good, and the remaining Provinces much as usual. The energetic General Secretary has visited 85 places and travelled 15,000 miles—a very creditable record of outer work, while his devotion and his learning inspire the spiritual and intellectual life of those with whom he comes into contact. Specially noteworthy is the work done in gaols, many Indian States welcoming the effort to reclaim their criminals. In Akola, Salem and a few other places work is also being done, but the British officers do not as readily open the way to the men under their care, being suspicious of all but the regular ways of reaching them, which, being official, do not have the touch of brotherly kindness so necessary for all reformatory efforts. Only the hand of the brother who is on his feet can raise the brother who has fallen, and it must be outstretched without any authority, save the authority of love and wisdom. These alone are mighty to save. Much work is being done among the submerged classes, and a vigorous campaign is being carried on against the theory that birth in a particular class makes a person untouchable. I am particularly glad to notice the movement among women towards the Theosophical Society, and the fact that much of the awakening of women to the claims upon them of their country, as well as of their homes, is due to this broadening of their religious life and their larger



grasp of religious truth. Where true knowledge is added to inborn devotion, the Indian woman is incomparable.

Australia sends an interesting record of work, the outstanding fact in which is the expenditure of £8,000 sterling (Rs. 1,20,000) on the first school under the Australian Theosophical Educational Trust. We send our Australian brethren appreciative congratulation, and a wistful wish that we could afford similar expenditure on each of our schools and colleges. Our good Brother C. W. Leadbeater remains in Australia, surrounded by the love and respect which are his due. Australia has profited by India's loss, and deserves what she has gained, as England profited when India lost H. P. Blavatsky. The General Secretary notes the mangling of *THE THEOSOPHIST* by the Censor, especially of my own Notes; well, it is useful that the Dominions should see how India is governed under a system which is only able to rule through the "machinery of autocracy". They may feel the disgrace to the Empire, of which they are a part: it confesses by its action that, in by far its largest portion, it can only maintain itself, and hide its proceedings from the world, by the adoption of Russian methods. *Lucifer* was thus treated in Russia under the Tsars.

The report from Italy begins with a loving and due expression of gratitude to the late General Secretary, "our dear and good Professor O. Penzig," who was obliged to retire in consequence of his Teutonic origin, though a naturalised Italian. "Nothing," writes the new Secretary, "can diminish nor alter the profound ties of brotherliness and friendliness we had the privilege to form or renew with him in this life." The other difficulties imposed by the War have rendered work almost impossible, but there is a very small increase in membership, from 311 to 354—26 new members having joined during the ten months covered by the Report. The very high price of paper necessitated the changing of the National *Bollettino* from a monthly into a quarterly publication, but it is hoped to resume the monthly issue in the coming year.

The work in Cuba has gone on quietly, but steadily, despite the manifold difficulties surrounding it there.

In South Africa some progress has been made, increased interest being shown by larger audiences at Theosophical lectures and by good sales of books in stationers' shops. Curiously enough much interest is being shown in Rhodesia, which the General Secretary visited in her extended tours. Even away from the towns, she found a "group of eager enquirers, living on farms in the heart of Rhodesia"; the members of this rather peculiar "group" live miles away from each other, but they have formed a study class, and meet once a month. All honour to them; they are certainly seeking the Light with an earnestness that deserves success. A Lodge was on the point of being formed, when the Report was despatched, in the capital of the Orange Free State, the last State in the Union to form a Lodge. Owing to the huge distances much of the propaganda has to be carried on by books and correspondence, a sound though slow

method. So the Society advertises in as many papers as possible, people write enquiries, and a correspondent is assigned to each enquirer. Now that there is a Lodge, or more than one, in every State and in Rhodesia, there is at least a centre whence the Light may spread. Letters have come even from the Belgian Congo and British East Africa, in which, and in what was German West Africa, there are members of the South African Society. *Theosophy in S. Africa*, the Sectional organ, is edited by Dr. Humphrey, and is set up by a young Zulu, a pupil of Dr. Humphrey, who is helping him in educational work among the Zulus; this young man gives up his weekly holiday to setting up the paper in type, and it is struck off by the press of *Indian Opinion*—an interesting combination of efforts, very characteristic of the T. S.

Scotland goes on in its own quiet, steady way. It has formed two new Lodges during the year, while the Glasgow Lodge has evolved itself into a senior and a junior Branch, and has opened five Centres. At a Conference in Glasgow, the relation of Theosophy to "Child Welfare, Housing and Wages" was discussed, and it appears that the Society has aroused Scotland to new interest in the first-named subject by its Edinburgh venture. It is very cheering to us in India, hampered on all sides by our officials, to see how, in free countries, Theosophy is carrying out unimpeded the mandate of the Great Ones, that "Theosophy must be made practical".

Switzerland has great difficulties to encounter in maintaining her Nationality against the propaganda of Pan-Germanism, of which Dr. Steiner—as we learnt by his efforts in our Society—is so ardent and so dangerous an exponent: our Swiss brethren have the misfortune of his having settled among them. As a measure of self-protection against this insidious propaganda, inimical to National liberty and aided by the lower forms of magic, natural to a movement under the protection and guidance of the Brothers of the Shadow, they did wisely to take steps against it. The measure has been attacked as "unbrotherly" by some well-meaning persons of clouded vision, but the Theosophical Society has no fellowship with works of darkness, nor with those who perform them. The Society in Switzerland is active, and has planned out various lines of work, educational, social and economic.

In the Dutch East Indies work goes on well. Seven new Lodges have been formed, and the Society has 1,184 members. The General Secretary—who, it may be remembered, was one of the deputation to the Queen of Holland to ask for greater freedom—has been elected to the newly-formed Volksraad, with three Javanese and Malay friends who also formed part of it. A Nationalist movement is developing on Aryan lines, and prominent T. S. Javanese members are active in it.

Our Norwegian General Secretary reports that at Kristiania the Norwegian, and at Goteborg the Swedish, National Theosophical

Societies decided to form a Northern Theosophical Federation including themselves, Denmark, Iceland, and they hope in the future, Finland. They propose to have a Northern Theosophical Magazine, to "apply the international ideal to all political and social questions," and to gather together under Theosophical guidance and interpretation as many of the religious reforming movements as possible. With this idea they have established a Scandinavian private joint stock company.

The Charter for the National Society in Egypt was signed by me in December 16th, 1917, on the application of seven Lodges, as the Rules demand. It was formally opened, and the Charter presented on February 20th, 1918; at its First Convention, the Port Said Lodge, which had been incorporated by permission with the National Society in France, joined the Egyptian, forming the eighth Lodge. The Report mentions with special gratitude and affection the work done by Lieutenant G. H. Whyte, well known to all readers of Theosophical literature, and also records the useful lectures delivered by Dr. Haden Guest, Captain, in Alexandria and Cairo, and the help rendered by advice and teaching. . . .

#### THE HEADQUARTERS

The War has interfered a good deal with our English men-workers, Mr. Wood especially having been much hampered by military demands. The T.P.H., under Mr. Wadia's fostering care, is slowly recovering, but has not yet by any means recovered, from the effects of his internment. The high price of paper, the sinking of mailships, the extraordinary proceedings of irresponsible censors with their arbitrary, partial and inconsistent proceedings, have all contributed their share of difficulties; especially have we suffered from interference with letters, telegrams and cables, causing delay, inconvenience and loss, to say nothing of annoyance. We are watched by the police, as though we were criminals, and as they are always searching for non-existent plots, their failure to find the non-existent makes them hunt the more persistently. Lately, two harmless Theosophical visitors were turned back at Singapore, but so inefficient are the C. I. D., that they continued to watch for their arrival at Madras and to worry us as to their non-appearance, their own Singapore agents having sent them back to Java.

Our visitors have been few owing to War restrictions. Two, however, the Misses Elder, Scotswomen who had been staying in India with an I. C. S., relative, remained for some little time at Adyar, and introduced the residents to some very exquisite athletic exercises and dancing, based on Greek models. Some visitors to Headquarters had so much admired these that an entertainment was given in Madras, to introduce the system to a wider public, and was enthusiastically applauded.

On November 7th, Founders' Day, the T. S. held a festival meeting in Gokhale Hall, at which speeches on the objects and work

of the Society were interspersed with some excellent music and a little drama played by some children from the Olcott Pañchama Free Schools. The meeting was a very successful one, and the Day was celebrated by a very large number of Lodges in India.

Brethren—Over all the world, save in India, men and women are rejoicing that Peace is coming, and that the hopeful work of reorganising the shattered civilisation is to begin. Here also we rejoice that Peace is coming, but our hearts are sad for this beloved country of India, for our prospects are gloomy, and the shadow of new oppression is cast over our land. We have shared in the burdens and sacrifices of the War, but are not to share in the Liberation it has brought to other unfree Nations. We are threatened with fresh restrictions on our already narrow freedom, and more than ever are we to hold it at the mercy of officials instead of by the justice of the Law. None the less are we sure of the end, and are therefore fearless as the growling thunder of new coercion rolls round the horizon. Not for ever shall the birthplace of the two mightiest religions known on earth sit mourning as a widow, bereft of God's divinest gift, the gift of Liberty. For her too, and that ere long, shall the voices of her Rṣhis and her Devas ring out the trumpet-call: "Arise! Shine! Thy Light has come! For the Glory of the Lord has risen upon thee."

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## AUSTRALIA'S NATIONAL IDEALS

By T. H. MARTYN

**T**HE National Ideals of Australia are partly manifest and partly hidden. To name and to explain the former is easy, but to definitely voice the latter is difficult, because they belong to an undercurrent of life that may not be too lightly generalised. So far as the writer is able to summarise them these National Ideals fall under the following headings :

1. The Material Well-being of All (not of a class but of ALL).
  - (a) Self-Government by Democratic Methods.
  - (b) The strict maintenance of a White Australia.
  - (c) Universal, Free, and Secular Education.
2. Utmost Personal Freedom in Spiritual Matters.

Australia during the last quarter of a century has evolved these ideals definitely. It is not satisfied that a few shall be able to make a good and pleasant environment for themselves, while the many are caged up in overcrowded tenements,

that a few by means of accumulated wealth shall enjoy, while many suffer from anxiety, want, ill-health, and ignorance. What has been hitherto the privilege of a favoured few, it demands as a right for ALL, and it proceeds to secure this right by definite methods, which in turn are often regarded as Ideals in themselves, though actually they grow out of the Ideal which underlies them.

The first of these, Self-Government by Democratic Methods, was adopted as a means to an end. Australia has pursued the ideal of Self-Government by the direct voice of the people to an extreme not approached elsewhere. It is true that the attempt to decide big issues by means of the Referendum has so far proved somewhat of a failure. It is true also that the current method of taking votes, and of finding out what really are the wishes of the majority, is not giving satisfaction; but it is unlikely that this ideal of democracy will be abandoned, though drastic changes must sooner or later be adopted if the popular will is really to be arrived at. Many regard the existing method of government, and of deciding important issues by a bald majority of votes, as inherently unfair and unwise, and some means by which minorities as well as majorities can have a voice in all representative institutions is being looked for. Meanwhile the ideal of making Demos heard stands.

The principle of making every adult in the Commonwealth a voter having been set in operation, and the foundation laid as it was thought for real Self-Government, the people proclaimed their will in favour of a White Australia. I have read the article "Lux ex Oriente" by Mr. C. Spurgeon Medhurst in the March THEOSOPHIST with considerable interest, and can appreciate and cordially sympathise with the spirit that prompts him to look deep beneath the surface for the soul of the Chinese Nation and to find a voice for that. Australia just now is more concerned about its body than its

soul. I do not mean that it ignores the soul, rather that it is not satisfied merely to talk about spiritual things and neglect material duties, which it believes Europe generally and its own British parent in particular has rather callously done in the past. The facts about China are regarded by the Australian from a different angle, and he draws his own conclusions from what he sees. He goes to China and sees millions of people literally herded together in what appear to him to be unhealthy and insanitary surroundings. He is taken to certain parts of some great centre, like Shanghai, for instance, and meets with lepers running loose amongst a crowd of emaciated and starved-looking creatures. He contacts customs peculiar to the East which as a Western he dislikes, and is continually troubled in his olfactory nerve centres by what to him are evil smells. On his return to Australia he is prepared to express admiration for much that he has seen in the Orient, but he is pronounced in the view that East is East and West is West, and that the working out of his own particular scheme of things is likely to be seriously hindered or absolutely prevented if any attempt is made to blend the two opposites of Orient and Occident.

The Australian's experience of China does not end here. He once opened his doors to all comers, and many Chinese came. They spread over the country districts or settled in the towns, but everywhere and always they remained a people apart. Their industry none could help admiring, but their habits were strange and at times deplorable. As instance, the abuse of opium by the Chinese in Australia has been far more general than the corresponding vice of alcohol with the Australian. But after all these things weighed as trifles beside a complex and exceedingly difficult economic position that gradually asserted itself. It is easy to indicate what this position was, and still is, as it affects the admission of Chinese to Australia. When a practicable means can be formulated

which will overcome the economic difficulty, the ideal of a White Australia may cease to be as it is to-day, the approved policy of all classes of Australians, including every newspaper of any consequence published in the Commonwealth.

The trouble is this. In Australia the Chinese were still Chinese, never Australians. They formed their own communities and traded between themselves. These Chinese communities ever constituted the lowest districts in the town or city. Evil-looking and evil-smelling slums represented "Chinese Quarters". All the same such quarters were veritable hives of industry. Here would be shops and sheds or, as often happened, the domestic quarters of terraced houses, where Chinese carpenters, joiners, or other tradesmen—quite good tradesmen are the Chinese, by the way—turned out tables, chairs, cupboards, or any other article of furniture, ironware, or other domestic requirement. Everything was marketed at a price which left the Australian competitor comfortably behind. Australian tradesmen in increasing numbers walked the streets in enforced idleness. Unemployment was becoming chronic. Then it was discovered that the competition was unequal. First the Chinese were satisfied to live very cheaply; most of them were prepared to sacrifice the present for the future—in the loved native-land; but apart from that their food was cheap, their clothing was cheap, they herded together and thus their rent charges were cheap. Sanitation they ignored, in so far as it was not imposed upon them; likewise ventilation, and personal cleanliness only too often; and they spent nothing at all on making their surroundings either healthy or beautiful. Incidentally it may be mentioned that it cost the Australian a good deal to look after them, as criminals had a way of hiding in their cleverly concealed opium dens, and not infrequently white girls were missed from their homes and found to be victims of, and residents in, the opium dens.



Meanwhile, in seeking to raise the status of the lower stratum of Australians and to counteract the evils of sweating, the authorities had established a minimum wage, and also legislated to restrict the hours of labour of employees to eight *per diem*. This minimum wage was fixed on the basis of Western requirements and conditions. It included some allowance for a decent home, for recreation, for reasonable clothing, and for the upbringing of children. The plan at first failed because of the competition of the Chinese at home and of Asiatic labour abroad. The oversea difficulty was met by tariffs, but no scheme so far devised could counteract the trouble at home, more especially as the Eastern proved clever at evasions. The way out of the dilemma that seemed the most practicable was to restrict Asiatic immigration, and a poll tax of £100 was placed on all who came in, while subsequently further and still more restrictive legislation has been enacted. The results from the Australian point of view have been satisfactory. The working classes in the Commonwealth have been comparatively immune from unemployment, and wages have been maintained at a distinctly higher standard. Let it be clearly understood that this method of dealing with the difficulty seemed to its authors the least evil in a choice of evils. It was never heralded as an act of statesmanship. Its motive was entirely economic, and not the outcome of racial dislike or prejudice. To-day the Australian has his White Australia and certain disabilities with it; labour of the most humble descriptions is scarce, sometimes almost unobtainable, but there can be no doubt that the general material status has been vastly improved, and there is little or no real poverty.

As to the ethics of the question, there are different opinions, but the right and wrong of the Australian position cannot be easily decided when all the facts are considered. The Chinese contributed little to the national revenue. Their aim was to live in Australia and to die in China, or failing that

to be buried there. They stored up their earnings in gold coin, and sent it away or took it with them in their declining days. They brought nothing and they left nothing. There were exceptions to this general rule, but it was a general rule. I am not defending the White Australia Ideal and not decrying it; I am merely endeavouring to state the case for it from the Australian view-point.

We now come to the third of the ideals, or sub-ideals, which have developed from the main one, which, as explained, aims at the material well-being of all, *i.e.*, Universal, Free, and Secular Education. Incidentally the obtrusion of Eastern people interferes with the smooth running of this too, but that by the way. The continent is a wide one, distances are great, and in many places the population is scattered; but in spite of all difficulties, practically every child in Australia has the opportunity of being educated, which opportunity is brought to his youthful doors and literally thrust upon him. The adoption of National Education met with much opposition from the various religious organisations because it meant the loss to them of the subsidy hitherto paid to all denominational schools. So bitter was the wrangling, too, of the different sects about the nature of religious instruction to be imparted, that the vast majority of voters heartily supported the authorities when they decided that the State should concern itself solely with the secular education of the child, and leave the parent and the priest to look after its spiritual well-being. That is where Australia stands to-day, except that it is always aiming at more efficient and higher standards of free education.

From the Theosophical point of view religious instruction should be part of the daily curriculum; possibly some means will be found to incorporate it presently, avoiding sectarian susceptibilities. Theosophy may have a mission there; the laity would, I think, not oppose it, but past experience would expect to find bitter opposition from a professional priesthood

and clergy. Whether as a result of secular education or not is hard to say, but there is no doubt that the old influence of the Churches has greatly weakened in late years. The great majority of Australians to-day are very lightly, when at all, linked with the Churches. Sunday outings and open air recreation are so common that they cease to invite more than occasional protest from old-time sabbatarians. The most powerful influence which the Church wields to-day may be political rather than spiritual.

There remains to add that this ideal of material well-being for all has led to the institution of old age pensions to the poor; to the payment of maternity expenses to all mothers who like to claim them; to the enforcement of hygienic conditions in all factories and workshops; to strict regulations relating to new buildings; and to the development of a sense of responsibility on the part of Australian Governments to find employment for all who need it. Little more need be said, I think, to show that this National Ideal is demonstrated not merely by the pretty rhetoric of platform speakers, but by the laws on the Statute Book. The policies may or may not be sound, but they are prompted by humanitarianism, which proves the existence of the great ideal. In leaving this part of the subject it might be mentioned incidentally that our President, Mrs. Besant, though no doubt unconsciously to herself at the time, was largely instrumental in giving birth to this Australian Ideal; I believe it came into being as a definite and organised impulse, as a result of the exposures made at the time of the match-girls' strike in London, and the world-wide publicity given to the callous way in which Christian England treated its great working population. The voice that made these conditions known all over the civilised world was that of our present President, and it did not strike on deaf ears in the oversea continent when the Commonwealth was in the making.

So much for the more material aspect of Australian Idealism. Some may and probably do think that there is

much of the body and little of the soul in the national spirit. Such a conclusion would not be justified, for Australia, more fully perhaps than any other country in the world, stands for the ideal of perfect freedom in spiritual matters. Again we may look to facts rather than to aspirations to support this statement. Usually one would look to the classes rather than the masses for the evidence of spiritual ideals, and to some extent, though not so marked as in older countries, there is a lower and a higher stratum in Australia. In the lower there is a remarkable ideal of loyalty. This shows itself in a more or less blind support of Union rule. The leading may be good or it may be bad ; in either case loyalty to a " cause " specialises the conduct of the masses. Then too there is a sense of mutual interdependence with the masses, which in its comparative completeness is after all but an expression of brotherhood, and it appeals to the " working man " as a virtue, though to some who would exploit him as a vice. " Slowing down " is a recognised factor amongst a proportion of the workmen ; notices of this sort can at times be read in public places by anyone : " Why should *you* be the boss's man ? Somebody must be the *slowest*, why not you ? " To leave some work unfinished so that there shall be employment for somebody else, is the form that this minor virtue takes with the more ignorant. This spirit has an intensely selfish side, and its general practice must lead to disastrous results if persisted in, but from one point of view it implies thought for and consideration for the interests of others. To some who practise it, it may well be exaggerated into a philanthropic action.

The most common as well as the strongest expression of the Spiritual Ideal is, I think, to be found in the Australian's tolerant attitude towards all religious views. The average Australian of to-day, probably largely as the result of his non-sectarian (or secular) education, is no longer the product of a particular Church ; very frequently he is no longer an adherent of any Church. He is not a materialist, however, nor prone to deny the things of the Spirit, and cannot be

described as irreligious. The bickerings of the priests and clergy he smiles at, and shrugs his shoulders in response to anathemas. He is quite content to drop the Church if the Church will drop him; for that matter, as already stated, he has already dropped it pretty largely, but he does not deny the Spirit, and among all classes may be discovered a broad-minded search for Truth, for the real source of spiritual enlightenment whatever that may be. There is something approaching real freedom in spiritual matters in Australia, especially in the big cities. Theosophy, Spiritualism, New Thought, all have many followers. The New Zealand Section of the Theosophical Society has the largest roll in proportion to population in the world. Australia comes next, and the Lodge in Sydney is one of the largest and most active amongst English-speaking peoples. At all times almost, one or other of the Australian cities is being exploited by some mendacious prophet who preys upon this popular search for the highest, and offers to dispose of some fragment of the occult for a consideration. Everywhere indeed the secrets of the soul are in demand. Quite possibly the Ideal of Freedom in Spiritual Matters leads, as with the Athenians, to a rather too ready acceptance of the new.

In conclusion, it would be a mistake to assume that Australia is the playground of blind experiment or of crude selfishness. Its policy, startling in some respects and unconventional, is prompted by these two great ideals which lie at the root of all efforts to secure a wholesome physical and wholesome spiritual environment for *everybody*. The particular methods adopted to obtain these privileges for its people may be wise or unwise—time will show which; the writer's aim is neither to accuse nor to excuse—merely to express the fact that definite, if hitherto unnamed, ideals provide the motive, and to indicate them. They should be strikingly adapted to the needs of a Sixth Sub-race.

T. H. Martyn

## PROBLEMS OF SOCIAL REFORM <sup>1</sup>

By THE HON. DEWAN BAHADUR JUSTICE T. SADASIVIER

THE subject of my address is "Problems of Social Reform"—I would rather say "Social Reform and Reconstruction". The world is moving in months during each day of the Great War. Reform and Repair have become insufficient, and much reconstruction on the Eternal Foundations has become necessary. These are times when "evolution is spelt with an initial R". I need not say that the problems in question are large in number and complex and intricate in their nature. They vary from Yuga to Yuga and even from generation to generation, as the dances of our mother Māyā, or Aparāprakṛti before Her and our Īshwara, vary from age to age. We are living in very critical times. Many of us expect the arrival of a new Veda-vyāsa in a few years to teach to angels and men the eternal religious truths now largely forgotten or held in perverted forms. The coming Lord would, no doubt, give those truths in the forms appropriate to the coming Age. As a preparation for His coming, social reforms, like reforms in all other spheres of human activity, have to be pushed on very rapidly now.

In the beginning, and according to the hoary Hindū Dharma, I shall invoke on the cause the blessings of Īshwara, of His Ministers (the great Hierarchies of Ṛṣhis and Devas), and of the spirits of those so-called dead who have worked in modern times for social reform in India, beginning with

<sup>1</sup> The fourth of the Convention Lectures delivered at the Forty-Second Annual Convention of the T. S. held at Calcutta in December, 1917.

Rajah Ram Mohan Roy and including Raghunatha Rao of Madras. Ram Mohan, the great son of holy Bengal, has been described as

that extraordinary spirit of fire and steel, whose heroic courage faced alone the dread and then unbroken force of Hindū orthodoxy and planted the seed of freedom, the seed destined to grow into a spreading tree, the leaves of which are for the healing of the nation. He strove to bring his countrymen back to the purity of ancient Hindūism, and to this end he directed all his strength. He was the first Indian to grasp the interdependence between the four lines of Indian progress—religious, educational, social and political. He is the father of Modern India.—ANNIE BESANT.

It is now almost universally acknowledged that social reform ought to be based on the reform of the religious spirit and that every activity ought to be the handmaid of Religion.

Religion is the only thing that sweetens life and produces true culture. But religion does not mean dogmatism. It means the realisation in terms of modern thought and experience of the fundamental facts of God's immanence and God's transcendence.—C. JINA-RĀJADĀSA.

Social reform is not intended to increase the lust for the fleshpots of Egypt, the lust for spirituous drinks, or the lust for the gratification of sexual passions, but to remove existing obstacles in the way of the spiritual evolution of mankind. In the mediæval ages, the Hindū religion, as ordinarily practised, had become corrupt, materialistic and unspiritual, and hence it corrupted social laws and usages. Religion ought to be synonymous with spiritual action, spiritual feeling and spiritual thought; but it sometimes became the handmaid of materialism through the craft of selfish, intellectual men or of ignorant, lazy men, whether paṇḍiṭs or priests or laymen. When the letter of the Shāstras is preferred to their spirit, when non-essentials are preferred to essentials, when dead forms are preferred to the living spiritual waters which have left the dead forms, when a due sense of proportion is lost, when first things are put last and last first, and when material wealth and the s̥thūla sharīra are given greater importance than mental, moral and spiritual wealth and the subtler sharīras,

when the texts of the Shāstras are falsified by false and forced interpretations of commentators and through forgeries both of commission and omission, when practice is divorced from belief, and when custom and convention are preferred to Dharma and mischievous custom itself is called highest Dharma, when rights and privileges are fought for instead of duties and sacrifices being scrupulously performed—then religion becomes degraded and promotes materialism instead of spirituality, the corruption of the highest leading to much greater evils than the corruption of lower things. Social problems arise when people lose in time the spiritual meanings and purposes of the social usages prescribed by the Ancient Seers of religious truths. Such loss occurs through the intellects and the hearts of the people being clouded by the arch-enemy *Kāma* (selfish desire due to the promptings of the lower animal nature) mentioned at the end of the third chapter of the *Gītā*. Further, “ custom blunts and habit gradually wears away the sharp edges of ” the statements in Revealed Books, such statements being repeated in a parrot-like manner. A translation of the statements in another language is, in such cases, more effective than the original.

In the last quarter of the last century, Theosophy came to the rescue of mankind in the department of social reform also, as in all other departments. It helps mankind to arrive at right solutions of the problems of social reform by bringing back spirituality into all religions and by spiritual interpretations of the statements in religious revelations. It places the Parāprakṛti above the Aparāprakṛti, the spirit above matter, the spirit in revealed and other religious literature above the letter thereof, love above hate, co-operation above competition, lokasaṅgraham above Kālī, the wealth of wisdom and virtue above the wealth of material possessions, the Ānanda of impartial, universal love over the joys of sensual pleasures and even of the higher joys arising out of the



devotion to abstract science, philosophy, etc., not to say of the partial attachments to wife, children, race, caste, sect, nation, humanity, etc. Unless this supreme ideal of Theosophy is kept in view, you cannot move safely on the path of any reform, religious, political, educational, artistic, industrial or social. If, however, we have this ideal as our supreme goal, though we might go wrong in details from time to time owing to our ignorance of some of the numerous factors of a problem, though we might stumble occasionally and might have to learn by experience of pain, we are sure to pick ourselves up after each stumble and proceed again on the proper path to the appointed goal.

I am not going to dogmatise that Theosophy is my "doxy" and nothing else, or that what I say exactly defines Theosophy, or is anything more than one aspect of Theosophy seen from my own angle of vision. Such dogmatism is against one of the fundamental principles of Theosophy, namely, Tolerance in its highest sense, not the ordinary tolerance of contemptuous indifference. I have, however, to formulate some truths which I hold, according to my present lights (for I must keep my mind always fluid to new truths), to be Theosophical truths: (1) Universal Brotherhood, which is the first and only obligatory postulate of Theosophy, implies differences of development in living Beings, beginning with the lowest mineral lives and ending with the Supreme Parent, Īshwara. Every human being therefore has got above himself a Hierarchy of Elder Brothers reaching up to God on the higher rungs of the ladder of evolution. As beings exist in this hierarchical scale, corresponding worlds and organisms also exist in superior and inferior scales. There is a heresy of unity and equality as there is a heresy of separateness, and we should avoid both. (2) Īshwara is self-conscious and yet self-less universal impartial love, doing continual helpful work for elevating His children in wisdom and unselfish work, in order that every one may

reach the state or bhāvam of Himself, the Universal Friend. (3) So far as mankind are concerned, He has further helped them from time to time by teachings given in different language-sounds. These are called Revelations.

They are given out either by His Own Avatāras or by White Lodge R̥shis (Seers who use the Buddhic vision) in the particular languages used by contemporary human beings. The Avatāras and R̥shis naturally employ in Their Teachings the illustrations which would be best understood by the particular races of mankind among or for whom They appear. The Avatāras and R̥shis emphasise in Their Teachings those particular aspects of truth, emphasis on which is required at the time to help ordinary mankind in that particular stage to ascend to the next rung of the ladder of evolution, reserving always the imparting of higher esoteric and occult knowledge to Their selected, qualified disciples, qualified by intelligence and—still more essential—character.

But the Revelation-helps given by God in His mercy are turned after some time into hindrances through the perversity of the rājasic and tāmasic ingredients in human nature. Mankind seems to be perversely fond of forging fetters for itself out of even helps and supports. Every language, even the Vedic Samskr̥ta (well constructed language) becomes antiquated, the meanings of words change, forgeries are introduced, perverse human ingenuity is employed by priests and commentators to twist the meaning of words for self-aggrandisement and to obtain undue influence over their fellow creatures, and even before the Lord Buddha's physical body loses its warmth, His pupils quarrel over the meaning and purport of His teachings. Hence Shrī Kṛṣṇa's deprecating reference to the Vedas, and the Buddha's warning against the blind following of scriptures, which warning was repeated by Swāmi Vivekananda. Even God's plain Revelations in His laws of nature are now disregarded in favour of

perverted interpretations of language-revelations, and physiological facts are said to be falsified by forged "texts". Thus, though "a fact cannot be altered by a hundred texts," one dishonest commentator or forged text is able to kill physiological truths and degrade the nation.

All revelations in human sounds belong to the plane of Vaikharī Vāk. Vaikharī Vāk is clearly perishable, being the manifestation in physical matter of the sounds of the higher planes, such sounds being in ascending order, called Maḍhyamā, Pashyaṅti and Parā. The Parā sounds are of course eternal, but not the Vaikharī sounds. Theosophy teaches us to avoid both the soul-killing knife of atheism and scepticism and the soul-rotting, poisonous fumes of superstition and blind custom. Literal inspiration, either of the Bible or the Vedas, and the dogma of their eternal past existence as Vaikharī sounds, must be rejected, though of course arrangements of even physical sounds by great seers, when properly intoned, have their own potent effects on unseen planes. Mere physical sound revelations therefore become after a time insufficient as a clear guide to dharma, especially when changes have taken place in the environments and in the relative strength and purity of the three parts of the human organism—physical, emotional and mental. The social dharmas fitted for the Fourth Root Race humanity, or for a humanity living under Arctic conditions of climate, or for a civilised humanity surrounded by wholly uncivilised tribes, cannot be applied to a humanity of finer nerve structure than the ordinary Fourth Root Race humanity or one living in a temperate or semi-tropical climate or in different environments. Hence it is that the detailed laws of the Smṛtis have changed from time to time. *The Taittirīya Upaniṣat* says that, where doubts about dharma arise, an assembly of knowers of Brahman should be held, the members of the assembly being "Summarsis" (profound thinkers), who should also be

impartial, lovers of moderation and the middle path, altruistic, desirous only of finding out what is the best dharma for mankind to follow. Whatever such an assembly resolves upon is the dharma to be followed by all ordinary men till the environments change materially. Such an assembly is one of true Brāhmaṇas; "Brāhmaṇa," according to both Manu and the sacred Tamil work *Kural*, meaning a man who is the friend of all creatures. Such a real Brāhmaṇa is the Bhūdeva, or a God walking on earth.

As the older Vedas get antiquated and meaningless through time, newer revelations, which of course cannot be inconsistent with the older, but which are more helpful to mankind, as they re-state spiritual laws and truths in more understandable language and with allegories and illustrations suited to the men of that age, either take the place of the old or reinterpret the old in their true spirit. Of the Samskr̥ta Vedas, only a few Shākhās now remain, most having been lost. As my brother Mr. Justice Paramasivier of the Chief Court, Mysore, has proved, many *Rig-Veda* Mantras indicate that they were given out by seers for the guidance of men who lived surrounded by glaciers under what may be called Arctic conditions in Himālayan valleys during the last Glacial Period. The melting glacier, the exploding and electrical forces of the lava-fires flowing out of volcanoes on the highest Himālayan plateaux (Dīvam) and of the sun at midday and of the Soma which strengthened the forces when it was poured into the fires, were the aspects of the Lord which best evoked the feelings of reverence and gratitude to the Lord in the early Āryan mankind and helped them in their path of evolution at that particular stage; and hence Indra and Agni and Pooshan and Soma were mostly invoked. To Hindūs in this Kaliyuga, the latest and clearest revelation is of course contained in the words of the Shri Kṛṣṇa Avatāra in the *Bhagavad-Gītā*. Shri Kṛṣṇa alone knows the true meaning of the older Vedas and He is Himself

the author of the Vedānta (*Vedāntakṛt Vedaviḍevachāham*—15th chapter of the *Gītā*). We should, therefore, in cases of doubt, interpret the Vedas and the lesser Shāstras in the light of the *Gītā*; the older or obscurer or less authoritative revelations by the newer and clearer and more authoritative. We should not twist the plain language of the *Gītā* by appealing to the obscure language of the older, or to passages in apocryphal writings.

I have realised now (owing to the blessed light of Theosophy) that R̥shis (direct seers of the Realities above the physical māyā) still live on earth and that such altruistic persons allow visits of Their Siṣhyas to Their Āshramas in the Himālayas and occasionally even graciously visit the latter. The interpretation of the rules laid down in a textbook of chemistry in obscure technical language can be correctly made only by a practical chemist who has conducted the experiments and obtained the results mentioned in the textbook. A purely literary man, who is unable to perform any of the chemical experiments mentioned in that textbook, is bound to misinterpret the meaning of what look like ordinary words in the book but which have been used in a technical sense. So the interpretations of the mantras of the Vedas made by paṇḍits and priests who are themselves unable to practise the higher scientific experiments taught in the Vedas, so as to produce the fruits mentioned in the Mantras as the result, are much less valuable than the interpretations of Theosophical disciples whose higher vision has been opened by experiments conducted under the instructions and the guidance of living R̥shi-Gurus. It is to the glory of Theosophy that some of the R̥shis' altruistic pupils have been given powers of higher vision through proper Dīkṣhās. For through their words and hints several Hinḍūs have been able to grasp, in some instances, more clearly the real spirit of the shāstras and are able to correct crude, literal interpretations in the light of

such teachings. Many apparent inconsistencies and contradictions in the shāstras are solved in this light, the essential is clearly separated from the non-essential, and patent forgeries in the shāstras are brought to light.

While ordinary orthodoxy is always nervously apprehensive of an adverse verdict if the shāstras are subjected to the higher criticism, Theosophy has no such fear, as such criticism can only separate rotting and adventitious crusts from the kernel, can only separate the chaff from the grain. I use the expression "ordinary" orthodoxy, because in all humility I consider myself to be an orthodox Hindū, Theosophy being only enlightened orthodoxy. It is again a crown of glory to Theosophy that it has placed the heart above the head, as it postulates the supremacy of the doctrine of Universal Brotherhood. Unselfish love clears the intellect and leads to co-operation and to practically unanimous conclusions among public-spirited men.

The above preliminary remarks were considered necessary so that I might not be misunderstood in respect of the strong language which I have felt it my duty to use here and there against the present state of things in the remaining portion of this address. Strong language is no doubt bad, but, as Armstrong said in his essay on Charles Bradlaugh, "the mellifluous flow of gentle speech will not always arouse the sleepers or prick the sluggard to activity". I shall deal briefly with the following problems in the light of Theosophy: (1) The problem of race; (2) the problem of caste; (3) the problem of sex; (4) the problem of marriage; (5) the problem of purity in food, drink and sex relations; (6) the problem of foreign travel; and (7) the problem of the depressed classes. The existence of any problem requiring to be solved is due to the qualities of rajas and t̄amas having risen above the quality of saṭṭva, due to the Asuras and Rākshasas having overpowered the Ḍevas, due to the obscuration by time of the

light of Theosophy, which is the art and science of universal, impartial love.

Now as to race. The colour of the skin, the contour of the features, the height of the body and the fineness or the coarseness of the cerebro-spinal and sympathetic nervous systems are all factors to be considered in the differentiations of human races. But all men of all races are manifestly the descendants of the original Swayambhu Arḍhanārī Manu (half-man, half-woman), and the men and women of each subsequent Root Race are the physical descendants of the First Root Race Manu. In the beginning of each subsequent Root Race, the Manu thereof selects promising and appropriate individuals from the preceding Root Race, isolates them as a chosen people for His Root Race, takes birth in the Race again and again, prevents their mixture in food and sex-relationship with the members of the previous Root Races, in order that his work of fixing for a long time during the future the colour, the features, the height of the body, and the nature of the nervous organism of his own Root Race may not be spoiled. He so takes birth in His chosen people from time to time in order to improve and strengthen the peculiar characteristics He has in mind, himself becoming the actual physical parent of men and women belonging to several generations of the Root Race. He even destroys hosts of unfit members by leading them as divine king or general against the surrounding enemy tribes. He sends them out in sub-races from the original home, each sub-race to occupy its promised land. I have no time to enlarge upon the details of this wonderful work of the Manu, and I would refer you to the pages of that valuable book *Man: Whence, How and Whither*, a book inspired by Rṣhis.

In the light of these Theosophical truths, is it not ridiculous that sub-races now having white colour in their physical skins, should consider themselves as if they belonged

to an unapproachably higher level of humanity than men belonging even to other sub-races of the same Root Race, because most of these latter (but not all) have lost such white skins through climatic and other causes? So far as the colour of the skin is concerned, though the chosen people are able to preserve it so long as they remain isolated, they are bound to lose it in greater or less degree after they disperse to settle in different climates. Further, even during the period of isolation, the Manu occasionally brings in strong, fresh blood from the older Root Race in pursuance of His plan. To those who read between the lines of the Purāṇas in the light of Theosophy, this work of the Manu is found described there. After the dispersion, the Manu knew that the race-characteristics cannot be preserved in their entirety. While two of the sub-races (Fourth and Fifth) of the Āryan Fifth Root Race have more or less preserved the white colour of their skins through migrations to temperate and cold climates, the first Āryan Hindū sub-race, except in Kashmir, has not generally preserved the colourlessness of the skin.

Further, the emigration of the original first sub-race stock into India was the latest of the five emigrations, and it found warrior Toltecs (red-skinned), commercial Mongols (yellow-skinned), and a still older race (dark-skinned) of agriculturists and manual labourers already on the land; and mixture of blood at once took place. The Varṇas by colour of skin were then established, the white-skinned Brāhmaṇas, the Kṣhāṭṭriyas with red-skinned Toltec race-mixture, the Vaishyas with Mongol blood mixture, and the Shūdras with the earliest race blood mixture. The subsequent historical evolution of caste is a complex and fascinating study. Intermarriage was then prohibited by the sub-race Manu to prevent rapid deterioration of the Āryan type. I was told by a Kashmir friend of mine that almost every Kashmir Hindū calls himself a Brāhmaṇa and that there are practically no other castes there:



and, so far as colour of skin is concerned, I know several Kashmir Brāhmaṇas who beat most Spaniards and Italians as regards whiteness of skin. The Manu deprecated mixed marriages, but he did not declare them illegal or their offspring as illegitimate bastards. The features of many southern Brāhmaṇas conclusively establish that they are not of the pure Aryan race. All the Purāṇas are full of stories of how ladies of other races were taken as wives by the Āryan settlers and how their progeny became classed among the Āryans. Āryan women for marriage became naturally scarcer as the migration progressed southward. Changes of Varṇas by character and profession are also noted in the shāstras in numerous cases. The Lord can raise God's Englishmen from out of other races; He could raise sons of Abraham and Isaac from non-Jews, and He could raise real Brāhmaṇas out of non-Brāhmaṇas. Let not controlled forms believe themselves to be the controlling life. Let not mere instruments overrate themselves.

The pride of race and colour is wholly against the teachings of Theosophy. While we should be as a rule even now against mixed marriages, we should admit that allowable exceptions have occurred frequently in the past and must occur more and more as advanced souls are born in all sub-races of the Fifth Root Race, and even in other Root Races, at these critical times in the world's history; and many such marriages have perceptibly promoted the work of the Lord. In my younger days, I had the usual dislike of the foreigner which expresses itself in the exclamation of one rustic to another: "I say, here is a foreigner. Heave half a brick at him." But Theosophy has taught me to love and reverence Mrs. Besant (a foreigner) more than my own mother, and has given me brothers among European Theosophists with whom I move without any air of condescension on their part on the ground of my skin being coloured, or of contempt on my part for their being casteless foreigners.

Nay, I am unable to refrain from loving even European or Colonial colourless jingoes and junkers, who look down with contempt upon me and my brother Indians. The reason is that they belong to the countries and sub-races which have produced Mrs. Besant, and my colourless Theosophical brothers.

I am therefore quite convinced that the best means of solving the race question, and of making the East and West meet on equal terms (they will meet, notwithstanding the well known jingling couplet), is the spread of the blessed Theosophical truths in every country. It is in Theosophical circles in India that the "spirit of perfect equality between Indians and Europeans prevails to the greatest extent without superior airs on either side". In the other blessed Movement of Masonry also (though, except in the Co-Masonry section, the bar of sex still prevails), which Movement again was established by a R̥shi of the White Lodge, the race and colour problem is largely non-existent. According to my brother Kesava Pillai, "caste in its worst phase has never been so cruel and heartless as the pride of colour". May these two Movements of Theosophy and Masonry spread throughout the world, so that pride of caste and race may be killed finally.

Till it is so killed, many white-skinned so-called Christians in the Colonies, the nominal followers of the brown-skinned Asiatic Lord Jesus, would be prepared to prevent the landing in their countries of the Lord Jesus if He came down again in a brown skin, and to drive Him out if He did succeed in landing. Is it not a tragic blasphemy that the very name "Jew" (to which community the blessed Lord Jesus belonged) is used as a word of contempt, whether with or without the preceding word "wandering," by many Christians? How could a European Theosophist retain the baser kind of race-pride when the two real inner Founders of our Society are Hīndū R̥shis, and how

could an Indian Theosophist retain a similar pride of caste or country when he knows that there are R̥shis of European races, brothers of our own Holy R̥shis and supporting our blessed Movement? How could a Theosophist who believes in reincarnation, believes that Mrs. Besant was a Hindū in her past birth, and suspects that an extreme Varṇāshrama Dharmist or orthodox bigoted Christian who bitterly hates Theosophy and Theosophists was probably a priest of the holy Spanish Inquisition in his previous birth or one who tore Hypatia to pieces, believe in the eternal, innate racial superiority of the Hindū over the European, or vice versa?

Pride of race, caste, birth, sex (male or female), nationality, country, scale in creation as humanity, yea, of religion or spiritual advancement, are all noble and good up to a certain point; that is, so long as the pride holds one up when one is tempted to stumble into ignoble actions, thoughts and desires, or to become listless or neglectful in performance of duties, querulous, complaining and lacking in fortitude, neglectful in preservation of purity and chastity, likely to prefer pleasure, wealth or even life to the preservation of honour. But every one of these several kinds of pride (especially the last, spiritual pride) becomes dangerous to society, and is ruthlessly put down and destroyed by the Lord from time to time when it degenerates into stiff-necked refusal to obey the behests of the Lord to adapt oneself to His scheme of evolution, when the purity in which pride is taken is not real and inner purity but the ghastly purity of the whited sepulchre, and when tyranny and contempt towards less advanced fellow-beings (the tyranny and contempt which culminate in vivisection, which denies that we owe any duty to animals, who are our younger brothers, as St. Francis of Assisi delighted to call them) are the chief results of this pride. In India, we have got the funniest pride of all, the pride of the Āshrama Sannyāsin, that is, the man who is supposed to have conquered

pride altogether before he took up his Āshrama. I have seen angry Matāḍhipaṭi Āshrama Sannyāsins, strutting in brocade cloth with crowns on their heads, ordering people about, surrounded by horses and elephants, riding in palanquins, demanding money on threats of excommunication, and making presents of money to householders in a lordly fashion.

I now come to the problem of caste. That the allegory of the Puruṣhasūkṭa should be taken literally, shows how religion has become materialised, and how, instead of spiritualising matter and form, religion has been degraded into materialism. Learning, patience, voluntary poverty secured by not retaining at any time more than what is necessary for the maintenance of oneself and family for three years and by spending away the rest in Dāna to lower Beings and Yajña to Devas, self-control or Ṭapas, altruism, readiness to teach and learn—these are the characteristics of a true Brāhmaṇa. “A Brāhmaṇa should constantly shun honour as he would shun poison, and rather constantly seek disrespect as he would seek nectar” (Manu). The caste system as it exists is rigid, lacking in flexibility, wooden, mechanical, antidiluvian, and unadapted to the present conditions of the day. “The caste system as it exists to-day has to pass away.” “Caste which was once natural has now become artificial, and that which was a defence to Hindūism has now become a danger and a menace to progress” (ANNIE BESANT).

An orthodox Matāḍhipaṭi said a few years ago that Kṣhatṭriyas and Vaishyas do not and cannot exist in this Kaliyuga at all among Hindūs. The name of Brāhmaṇa or Shūdra has very largely ceased to denote the Brāhmaṇa or the Shūdra qualities or occupations or character, or even, in many cases, the pure Āryan race by blood, colour or features. To use the name Brāhmaṇa or Shūdra has become absurd now, when we have Brāhmaṇa Abkari contractors, Brāhmaṇa perjurers, Brāhmaṇa landholders, Brāhmaṇa

merchants, Shūdra executive councillors, Shūdra respected principals of Colleges (like Professor Venkataratnam), and so on. Some poor Brāhmaṇas who come to me call me "Brāhmaṇa Prabhu," thinking to please me by flattery. The combination "Brāhmaṇa Prabhu" is as incongruous and insulting as a Brāhmaṇa millionaire or a Brāhmaṇa Mahārājah. There are Brāhmaṇa usurers who grind the faces of the poor, vampires who kill and starve families by their exactions, but who talk of Ahimsā and Adwaitism. This real Varṇa Saṅkara (much worse than the mere blood-saṅkara, which Arjuna foolishly thought was so very bad that he was prepared to abandon his Kṣahṭṭriya duty, himself thus creating the much worse saṅkara of possession of one kind of character and performing a wholly different kind of duty) is not at all exceptional in these days, as pretended by some Varṇāshramaḍharmites. In fact the exceptions have largely eaten up the rule. The pretence of some English-educated reactionaries that the modern Brāhmaṇas are only following non-Brāhmaṇa professions to avert imminent starvation by death as āpaṭ-ḍharma, and are always anxious to perform the teaching and priestly duties and to be voluntarily poor like Mahātmā Gandhi, is too absurd and ridiculous to merit serious notice. Mahātmā Gandhi is undoubtedly a Brāhmaṇa. And yet he is called a Shūdra. Myself and others are of mixed caste by occupation and character, and only Brāhmaṇa-bandhus.

When the Brāhmaṇa was learned, when he was the teacher of the people and when he was verily the mouth of God for those amongst whom he lived, there was no complaint *as to the honour paid* to the Brāhmaṇa caste. It came out of a grateful heart and grew out of a real reverence for spiritual superiority, but when a man goes into a law court and finds Brāhmaṇas contending with one another on two sides of a legal question, you can hardly wonder if he turns round and says: "My Brāhmaṇa friend, you used to teach me for nothing, you used to educate my children, now you ask me to pay fees to you as a Vakil. You must not expect the honour due to a Brāhmaṇa at the same time that you take fees for the fighting of my case."—ANNIE BESANT.

The spirit of the times demands that a man's qualities should have free play in society and that he may do whatever his inborn faculties enable him to do. The *Mahābhārata* says : " Not birth, not Samskāras, not even study of the Vedas, not ancestry, are causes of Brāhmaṇahood. Conduct alone is verily the cause thereof ". Manu says : " As a wooden elephant, as a leathern deer, such is the unlearned Brāhmaṇa. The three are only names. The Brāhmaṇa who, not having studied the Vedas, labours elsewhere, *becomes a Shūdra in that very life, together with his descendants* ". Now an ordinary Brāhmaṇa does not even know the meaning of the Gāyatrī and does not practise it regularly, and yet calls himself a Brāhmaṇa, whereas he has become a Shūdra long ago. Then it is said that " a Shūdra becomes a Brāhmaṇa and the Brāhmaṇa a Shūdra by their conduct. Know this same rule to apply to him who is born of a Kṣhatriya or of a Vaishya. It is conduct that makes them, not birth ". A Brāhmaṇa should be constitutionally incapable of telling a lie, and through such incapability, whatever he says, whether called a blessing or a curse (even a curse could only be spoken by him through love, though in apparent anger), the Devas are bound to see that what he pronounces becomes a fact. " Sometimes what ought to be the child-soul of a Shūdra is found in the body of a Brāhmaṇa or the bargaining soul, as it ought to be of a Vaishya, in the body of a Kṣhatriya. Can you pretend that these are the castes spoken of by Shrī Kṛṣṇa as emanating out of Him by qualities and character ? " (ANNIE BESANT)

Is it possible, however, to change the modern caste back to the old flexible form? Divine Kings, like Rāmachandra and Pṛṥhu and Bharata, are said, in the Purāṇas, to have each *re-established* the four castes when Varṇa Samskāra prevailed in the beginnings of their respective reigns. The spirit of the modern age, however, is against the prevalence of such great disparity of knowledge and power

among mankind as formerly prevailed between the Divine Kings and Their subjects. People would not now obey kings as of old, and if a king now were to ask a nominal Brāhmaṇa to go back to the Vaishya caste, as divine kings formerly did, there would be a rebellion. I do not think that even ten per cent of the nominal Brāhmaṇas are now real Brāhmaṇas, nor are their descendants likely to become real Brāhmaṇas. Are the other ninety per cent prepared to call themselves Kṣhaṭṭriyas or Vaishyas or (if they are cooks for pay, as many of them are) saṭ-Sūdras? In fact, the majority of all castes are now really Vaishyas, a large percentage of the nominal Shūdras being really Vaishyas. Most of the caste-less Hindūs, who belong to the depressed classes living by manual labour, are really saṭ-Shūdras. Caste as it existed formerly can be revived only by the voluntary abdication by the higher castes of their caste-privileges and of their caste-names and status, and by their voluntarily raising the depressed classes to the level of Shūdras and of many Shūdras to the level of Vaishyas and Kṣhaṭṭriyas and Brāhmaṇas. We know what took place in Calicut recently as regards the Talli public road. For one Manjeri Ramaiyer, there are at least twenty nominal Brāhmaṇas and a hundred nominal Shūdras opposed to the elevation of the depressed classes. The only course left is to follow the advice of Yuḍhiṣṭhira, approved of by Yakṣha, Dharmarāja Nāgendra, Nahusha and Shrī Kṛṣṇa—to ignore birth largely and to treat a man as belonging to the caste which shows itself unmistakably in his character and conduct. The innumerable sub-castes must be wholly ignored.

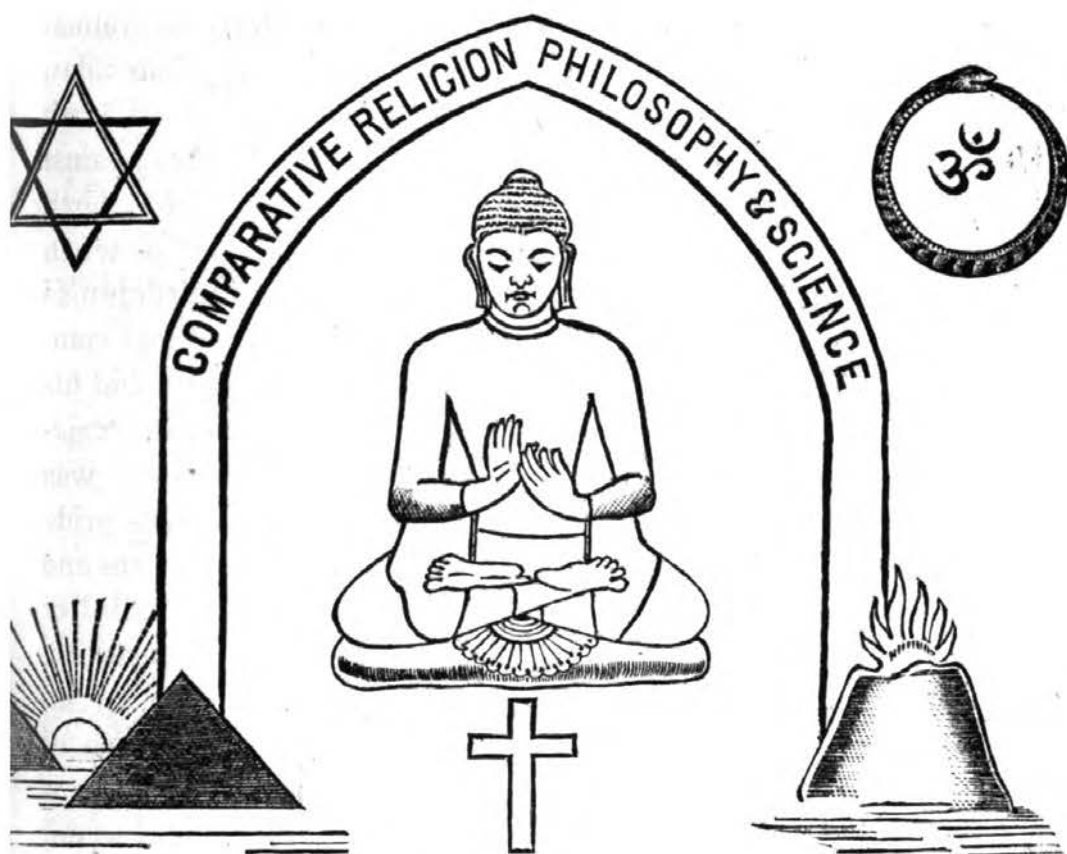
As regards the pride of birth-caste, a man who treats others contemptuously through pride of birth-caste (instead of following the rule of *noblesse oblige*) becomes a Chaṇḍāla according to the Shāstras. When the Bhārgava Brāhmaṇas were proud of their birth-caste and learning, they were ruthlessly killed by Avaṭārs and divine kings. When the sons of Vasiṣṭha

showed their pride of birth-caste offensively, Viswāmiṭra cursed them all to become Chaṇḍālas and Shvapachas, and they did become so. Several of them were killed by King Kalmā-ṣhapāḍa. So fifty of Viswāmiṭra's own sons became Chaṇḍālas, as they prided themselves on their superiority of birth over their cousin Sunassepha and set up birthrights against him. A Brahmabandhu who prides himself on his birth and learning becomes a Brahmarākṣhasa, especially when he uses his superiority of birth-caste and learning to tyrannise over others by black magic, and he is then killed without compunction, as Shrī Rāma killed the Brāhmaṇa Rāvaṇa and his fellow Brāhmaṇas, in whose houses, according to the *Rāmāyana*, Vedas were being chanted and Agnihoṭram was performed. So even Lord Parashurāma had his caste-pride pulled down by Shrī Rāma, and Shrī Kṛṣṇa killed Asuras and Rākṣhasas calling themselves Kṣhaṭṭriyas and Brāhmaṇas, full of pride of race, of traditional orthodoxy and of caste-superiority. So the military caste in Germany and the jingoes in all countries have to be destroyed. There is also the pride of wealth to tempt the Vaishyas. Especially in America there are railway kings, pork kings, stock-exchange kings, and so on, whose unworthy, purse-proud progeny might become dangers to society. The Vaishya seems to be now the real king over even rulers of States, as the latter require the help of the Vaishyas for carrying on even the government of their States and the production of munitions for war. I hope that by the grace of God we shall not have in this country also, as in other countries, the tyranny of Mammon, as we have had Brāhmaṇa and Kṣhaṭṭriya tyrannies in the past, and that Vaishyas will conduct themselves like the Tatas of Bombay and the Chetty brothers (Kannan and Ramanujam) of Madras, holding their wealth mainly in trust for the benefit of mankind.

T. Sadasivier

(*To be concluded*)





ODE TO TRUTH<sup>1</sup>

By JAMES H. COUSINS

DEDICATED TO ANNIE BESANT

*There is no Religion higher than Truth*

I

SING now Truth !  
Lift up the heart's exalted melody  
To that o'ershadowing Power  
Which on the foam'ed marge of youth  
And age's quiet sea

<sup>1</sup> Composed for Foundation Day of the Theosophical Society, 1875—1918.

Setteth from hour to hour  
 The silver chain of an invisible moon  
 Veiled from rude gaze as oriental brides;  
 And marcheth captive our loud-clashing tides,  
 With all their dissonant tune,  
 Beyond the troubled waters of heart and brain,  
 To where doth reign  
 Behind all wavering thought and fluctuant mood,  
 Past mortal change and stain,  
 Immortal certitude.

. . . Thou art the sea, O Truth! whereto all rivers flow;  
 Yet not from these is thy full being drawn.  
 Nay, thou art that ancestral Deep, whereon  
 Broods yet the Spirit, while young giant Day  
 (Type of the striving Soul) in the old fabled way  
 Drops from his naked shoulder Night's dark shroud,  
 And sets his thirsty lips to wave and spray,  
 Till, in vast power from thy refreshment won,  
 He turns the mighty well-wheel of the sun,  
 And from the pitchers of the breaking cloud  
 Pours sweet libation on the hills  
 (Earth-symbols of Man's heavenward hope),  
 So that their rills  
 Down crag and greening slope  
 From thee to thee go singing on their way.

. . . Greatly thine accents down the ages roll  
 In hoary Faiths. Yet, though the labouring Soul  
 In these find food  
 To stanch the hunger of the passing day,  
 Still, Truth! thine utmost plenitude  
 Calls past these Taverns on the Pilgrim's Way.  
 Not all of thee thy richest bearer hath;  
 Not he whose feet trod out the Eightfold Path;  
 Nor he who thunders wrath,  
 God Shiva, when earth's evil hath sufficed  
 To earn his shaking for the Nations' good;  
 Nor the thrice-gentle Christ  
 On his uplifted Rood.

. . . Nay, not in these, or others great as these,  
 Though earth's long myriads bend adoring knees,  
 Art thou all emptied, thou of gods the God,  
 The crown, the rod.  
 Yea, and of all men's thought  
 On anvils of desire obscurely wrought  
 To tortured shapings of the twilight brain,  
 This is the only heresy,  
 This of our knees the one idolatry—

To hush thy music to a single strain,  
 And sharpen thy mild suasion to a goad ;  
 To turn thy heavenly wealth to earthly gain,  
 Thy cosmic traffic to a fenc'ed road ;  
 Thou to whose comrade step the Nations move,  
 Whose name is one with Beauty, Freedom, Love.  
 . . . Sweet is thy hand upon our human strings,  
 O Truth, of our stretched flesh the shaping bone.  
 In speech the haunting unguessed whisperings,  
 And of our songs the still unuttered tone.  
 And sweet thy various voice, whose stream has purled  
 Along the broadening river of the world,  
 Though mixed with tragic moan  
 When Hate's disastrous bugles have been blown  
 By lips that, in life's bitter irony,  
 Boasted high love for thee,  
 And under banners to red winds unfurled  
 Cried : " Lo ! all truth is mine, is mine alone :  
 Who bendeth not the knee  
 Unto one Faith, one Lord,  
 Shall taste the flame, the rack, the sword ! "

. . . Wiselier the Keltic seer in vision saw  
 Thy snow-white birds that left thy snow-white brow,  
 And through the prismatic earth found each a cage  
 In varying colour of a race and age,  
 Yet sang one mystic song : for thou,  
 Of earth and heaven art the one life and law,  
 The truthful poise of bird and insect wings,  
 The speechless loyalty of stone to stone,  
 The essence of all seen and unseen things,  
 The single ending of our scattered sight,  
 Behind our tinted bow the stainless white ;  
 Of code and creed the hidden beckoning star,  
 Howe'er our darkness mar.

## II

Glory to thee, Great Radiance, dimly felt ;  
 (And to the Dark be glory in her degree  
 Against whose curtain we have glimpse of thee  
 Narrowed to stars to light their age's shame ;)  
 And honour to those on earth who never knelt  
 Save to thy holy name,  
 Strong souls that dared inquisitorial doom  
 In Truth's inexorable necessity.  
 Oh ! vain for them the cowed and flickering gloom,  
 Vainly the faggots flared, the smoke upcurled :  
 Fire unto fire they calmly went ;  
 And when from bodily chain the soul was rent,

Fire from the fire immortally they came,  
 Unbodied Powers kindling a subtler flame  
 To burn the wood, hay, stubble from the world.  
 How should they perish, they imperishable  
 With thee for comrade in their hell?  
 How pass to death who knew the lifeward way  
 Out of the grave of lust and self that slay?  
 Where was thy victory, Grave! when Bruno's cry  
 Shook his accusers' guilty knees:  
 "Who in his age knows how to die,  
 Lives through the centuries."

. . . Yea, Bruno lives: and though the bale-fires toss  
 No more their plumes through history's shuddering morns,  
 Still for thy witness, Truth! is reared the Cross,  
 Still woven the crown of thorns;  
 Still to the side the spear of sundering goes,  
 And to the lips the draught of scorn and lies,  
 And to the heart (Ah! woefulest of woes)  
 Friendship's averted eyes.

Yet out of these thou bringest the Spirit's gain.  
 For thee, O Truth! they find the bitter sweet,  
 The joy of sorrow, ecstasy of pain,  
 And triumph of defeat.  
 For them the resurrection dawn must break,  
 Thine angel roll away oblivion's stone.  
 Who to the depths descends for Truth's own sake  
 Shall find ascension and a shakeless throne.

. . . And such was one who for earth's quickening came,  
 Though earth for her speak still a scornful name;  
 One whose deep eyes had vision of the scroll  
 Of Man's high source and goal;  
 Great Russia's greater daughter—Greater? yea,  
 Though her full greatness glimmer past our day,  
 When in thy light, O Truth! by her increased,  
 No more shalt thou be marred by book or priest,  
 But find full course, deep, wide and free,  
 Through thy true realm, perfect Humanity.

. . . Yea, and with her, thy prophetess and seer,  
 Shall stand as peer  
 He of the building brain, the healing hand,  
 The unwearied zest,  
 Son of the Pilgrim's Promised Land,  
 Columbia's great Republic of the West.  
 Unto thy hills he raised expectant eyes,  
 O Truth! and bade arise  
 Once more thy hand-broad signal in the arid skies;  
 To cleans'd lips thy trumpet raised,

And unto ears by warring voices dazed  
 Uttered thy new evangel—truth made good  
 At life's assize; no word pontifical  
 Mumbled by phantoms of a buried past,  
 But instant unto each, ensouled in all,  
 And bodied in the vast  
 Human, Divine, unbroken Brotherhood.

. . . Oh! beautiful the herald feet  
 Upon the hills,  
 Of those who bring good tidings, meet  
 To heal our mortal ills.  
 Honour is theirs, thy cyclic messengers;  
 And honour too is hers  
 Whose voice has sounded as a silver chime  
 Across the tempests of our time,  
 Calling the way to where all storm shall cease,  
 The ancient, selfless way to joy and peace.  
 Honour is hers beyond a mortal crown  
 Who, for the vision of the Right,  
 Laid love and faith and freedom down  
 To ease her shoulder in the life-long fight  
 Through clouds and darkness into Truth's clear light;  
 Who in life's winter keeps the heart of spring  
 And youth's adventurous wing;  
 Whom toiling millions hail with lifted staff,  
 Remembering  
 Her hands for them filled full of strength and ruth;  
 Who, while her name is named with love  
 Where earth's best spirits move,  
 Yet seeks than this no statelier epitaph:  
 "She tried to follow Truth."

### III

And we, as they,  
 In this our great incalculable day,  
 To thee, O Truth! for succour turn,  
 Parent of all for which our spirits yearn,  
 Peace, freedom, beauty, love.  
 Oh! speed the wing of the branch-bearing dove  
 Across the ruddied waters of our strife,  
 Where stricken but unconquerable Life  
 Lifts to each whispering hour a straining ear  
 And fevered hands that vaguely grope  
 Past doubt and fear  
 Toward some new gracious hope.  
 Thou hast alone the secret, thou the power,  
 Omnipotent, omniscient Truth!  
 In some heart-easing hour

Out of our flesh to draw the ravening tooth  
 Of war, of tyranny, of hate,  
 And from our demon-haunted state  
 To lift us angel-high.  
 Thou art the alchemist, whose art  
 From heavy forgings of the flaming heart  
 Canst mint new coinage for a realm divine ;  
 Wizard who hast the authentic gesturings  
 To turn earth's water into heavenly wine,  
 Tasting at once of our deep human springs  
 And the celestial vintage of the sky.

. . . Already thy fresh voice of heartening saith :  
 " O ye who stretched the spider-mesh of death,  
 Darkening with blood the windows of the day !  
 Behold, your monstrous web  
 At your night's nearing ebb  
 Holds for your gathering unreckoned prey ;  
 Not hoarded fruit alone  
 From war's harsh tillage grown,  
 Nor baleful gems from self's dark sorceries,  
 But, mixed with these,  
 Dew-diamonds of new prophetic morn,  
 Out of night-agonies austerely born.  
 For now, at last, at last, your wakening eyes  
 Grow deep with swift surmise  
 That not till Truth have sway in State and mart  
 Shall Peace possess her home, the selfless heart ;  
 Nor yet shall Freedom grant her fullest boon  
 To hands that forge another's chain,  
 However the tongue with Freedom's name be loud ;  
 Nor Beauty show her utmost glory soon  
 While marred with sensual stain  
 Or wealth grown vainly proud ;  
 Nor love, that holds from Hate  
 Love all-compassionate,  
 Have Love's consoling power  
 In her own hungry hour ;  
 Nor aught desired from depth or height,  
 Howe'er the Soul through blood and tears have striven,  
 Come to the suppliant hand by day or night  
 Till all desired have first to all been given."

. . . Lo, now our eyes speak prayer that strength be ours  
 In this our urgent need  
 To mount, O lofty Truth ! thy towers,  
 And on the scroll of earth and heaven to read  
 The hieroglyph of thy transfiguring word,  
 And on life's board  
 Spell out its meaning into human speech,

Though its full music sound beyond our reach.  
 Therefore a moment lift thy veil,  
 A moment flash across our view  
 The new great Age that thou dost lead us to,  
 No idle moment's tale,  
 But founded, past our flux that chafes and mars,  
 Sure as the dawnward courses of the stars.

. . . Oh! then to thy great plan  
 Shall rise the perfect Man,  
 Lord of himself, and lord of nature's might ;  
 And woman, strong and sage,  
 No clinging appanage,  
 But free of life's whole realm in her own spirit's right :  
 God-statured both, and angel-graced ;  
 New earth's new Janus, not man double-faced,  
 But man and woman, free and whole,  
 To search clear-eyed the widening circle of the Soul,  
 . . . Then shall great Labour's hand,  
 From hireling service freed,  
 Wave a magician's wand,  
 Building a fairer home for human need ;  
 And Wealth, co-ordinate  
 With Labour's royal state,  
 No thing of grudging bond and counted pence,  
 Move through the circle of beneficence  
 As seed to fruit, and fruit again to seed.

. . . In air, on land and sea  
 Shall move great sympathy  
 Large as man's need, with room for beast and bird,  
 Counting them travellers  
 On the same skyward stairs,  
 Partners in life by one God-impulse stirred.

. . . Religion, Science, Art  
 Shall bear their mutual part,  
 True to all Truth, unbound by creed or race ;  
 Gathering from every field  
 Whate'er wide nature yield,  
 And scattering fair and far their varied grace.

. . . Knowledge and wisdom, clear  
 Of eye, and swift of ear,  
 Shall search the Soul's dim coast of dream and trance,  
 Till thins the mortal screen  
 That hides the worlds unseen,  
 And through the shattered clouds of ignorance  
 Comes forth, with comrade hand and lifted head,  
 The free glad commerce of the quick and dead.

## IV

Oh! ere the vision pass  
 From thy revealing glass,  
 And life's illusion cheat again the narrowed eye,  
 To thee, O truth unsung by mortal breath  
 (Yet of our life the life, of death the death),  
 From our scarred coast we cry:  
 "Now, now call out our souls as hope-winged ships  
 Bearing abroad thy new apocalypse!"  
 Thou of thy planets art the parent sun,  
 And all creation's feet in cadence run  
 To thy compelling flute,  
 O hidden Lover! whose most urgent suit  
 Halts not on misty frontiers of thy realm,  
 But in vast importunity of love  
 Doffs robe and helm,  
 And (as doth move  
 One life to countless blooms from one deep root)  
 Feelest toward us from the invisible lands  
 With mild compassionate hands.  
 Yea, like Lord Kṛṣṇa with the dancing maids  
 In Mathura's holy shades,  
 Thou laughest singly by the side of each,  
 Takest on thee the stammer of our speech,  
 And wearest the rude guise  
 Borrowed from fancies of our dream-dark eyes.  
 Thy touch gives verity to joy; our grief  
 Of thy great yearning is a beckoning wraith;  
 Thy mute disclosure shineth in the leaf  
 That with its season keepeth punctual faith.  
 Thou art the rumour through the gossip day,  
 And all our nights are streaked with flaming brands  
 Seeking the near communicable way  
 Our darkness understands,  
 To call us from the clay.  
 What if the splendours of accomplished noon  
 Not yet shall blind our dawning's cadent moon,  
 Though for the House of Life that shall endure,  
 Slow, slow and sure  
 Thou labourest patiently in earth's crude stuff,  
 Enough, O conquering Truth! enough  
 That for the speeding of the start  
 Thou grantest us our glimpse of goal,  
 For they who catch the vision of the whole  
 May greatly dare the part,  
 Hastening thy day when error shall be done,  
 And Truth and Life, and Earth and Heaven be one.

James H. Cousins



## HINḌŪ PRINCIPLES OF SELF-CULTURE

By DR. RADHAKUMUD MOOKERJI, M.A., PH.D., P.R.S.,  
VIDYĀVAIBHAVA

*(Concluded from p. 255)*

IT should not, however, be assumed that because the Hindū is more taken up with the natural bent of his genius, with the problems of death and the other world, he loses all interest in life and this world. The popular view that he is necessarily anti-social is really based on a misunderstanding. For his realisation of the highest truth and end, as explained above, means expansion and development of his finite self, whereby he can naturally identify himself with every manifestation of life. His, therefore, cannot be a mere selfish enjoyment of supreme bliss in complete isolation from the rest of mankind merged in hopeless suffering. On the contrary, by the very law of his being, the very principle of all spiritual development, he cannot partake of that bliss except in participation with others whom he must bring up to his level. He must come down from the heaven he has attained to the earth of his fellow human beings. He has to be true to the kindred points of Heaven and Home, because his Home is in every human heart. The greater the height of development he attains, the greater is the tendency in him to realise it in width. The deeper the merging of the Finite in the Infinite, the greater is the fellow-feeling and sympathy for suffering. Infinite self-expansion means infinite tenderness and toleration for foibles and failings.

Sometimes a saint's realisation of universal life leads him to realise and respect the sanctity even of insentient life and consequently to live on mere fruits that drop from trees of themselves without being plucked. I have known of a saint who could not bring himself to lay violent hands upon plants and trees, for he felt that "there is a spirit in the woods". He was seen to weep on a tree being felled down before him. The truth, therefore, is that the true Hindū is the most social. Spiritual development cannot result in aloofness and apathy. Our own Shāstras bring to light many examples of the self-giving of the Perfect to fulfil the imperfect, the tenderness of the Infinitely Great, stooping to be Infinitely Little, the wooing of the Finite by the Infinite. According to the Vaishṇava standpoint, the individual turns away from the love of the Perfect, seeking to merge Soul in Sense, Spirit in Matter. But the divine lover woos the erring Individual back to Himself.

Thus the fact is that our greatest men are the most social of men and are most anxious to live among men for their own good. All our great religious leaders have been the most successful teachers and preachers, and are founders of schools of disciples who hand down the religion of their masters from generation to generation. To take but one example among the numerous examples in the history of our own country, we may instance the case of Gauṭama Buḍḍha. You know how Gauṭama Buḍḍha, like Jesus, was tempted by the devil, who tried to turn him away from the quest of truth. He triumphed over all the temptations and trials that Māyā placed before him and attained supreme enlightenment or Nirvāṇa. And yet Māra, the tempter, did not acknowledge defeat, but determined to try his spiritual strength by what he regarded as the most efficacious of all temptations and the hardest of all tests. What was the nature of this *last* of Māra's temptations, though not in any way the *least* of them? It was to

tempt Gauṭama Buddha into a passive attitude of selfish self-enjoyment of his newly attained supreme bliss and wisdom in lofty isolation from mankind. The story of the temptation is so interesting in itself, so very pertinent to my argument, that I must give it in the words of the Buddhist sacred books themselves. The Buddha is himself made in them to speak as follows :

Then came Māra, the wicked one, unto me. Coming up to me, he placed himself at my side. Standing at my side, Ānaṇḍa, Māra, the wicked one, spake unto me, saying: "Enter now into Nirvāṇa, Exalted One, enter Nirvāṇa, Perfect One; now is the time of Nirvāṇa arrived for the Exalted One." As he thus spake, I replied, Ananda, to Māra, the wicked one, saying: "I shall not enter Nirvāṇa, thou wicked one, until I shall have gained monks as my disciples, who are wise and instructed, intelligent hearers of the word, acquainted with the doctrine, experts in the doctrine and the second doctrine, versed in ordinances, walking in the Law, to propagate, teach, promulgate, explain, formulate, analyse, what they have heard from their master, to annihilate and exterminate by their knowledge any heresy which arises, and preach the doctrine with wonder-working. I shall not enter Nirvāṇa, thou wicked one, until the life of holiness which I point out has been successful, grown in power and extended among all mankind and is in vogue and thoroughly made known to all men.

It may be noted in this connection that Mahāyānist Buddhism has for one of its essential doctrines the ideal of the Bodhisattva, who with specific determination dedicates himself to the salvation of humanity and is accordingly conceived to be firmly refusing to accept the final release or Nirvāṇa. His ideal is thus stated :

Forasmuch as there is the will that all sentient beings should be altogether made free, I will not forsake my fellow creatures (*Avatamsaka Sūtra*).

Thus according to the Mahāyāna the attainment of Buddhahood does not involve indifference to the sorrow of the world, for the work of salvation is perpetually carried on by the *Bodhisattva emanations* of the supreme Buddha, who have become followers of the Buddha *not* for the sake of their own complete Nirvāṇa but "out of compassion for the world, for the benefit, weal and happiness of the world at large, both gods and men, for the sake of complete Nirvāṇa of all beings "

{*Saḍḍharma-Puṇḍarīka Sūtra*). There is a vow ascribed to Avalokiteśvara that He would not accept salvation until the least particle of dust should have attained to Buddhahood before him.

Thus we must not run away with the mistaken idea that Hindūism, by laying too much emphasis on the life spiritual, takes no thought of earthly life, which is left to shift for itself, and that consequently it promotes anti-social tendencies which augur ill for mankind. We have, however, found on the contrary that Hindūism seeks to provide the only sure foundation, the only rational, stable and therefore permanent basis on which genuine social service can rest, by insisting on the individual's realisation of the unity of all life, the interdependence and even the identity of all life.

But to return to the main point of my argument, I have been attempting to indicate to you some of the essential and fundamental features and principles of Hindūism which distinguish it from all other systems of thought and belief in the world. I have tried to explain to you how among us mortals there appear from time to time some who become immortal by dedicating themselves to the development of the God-in-man, of the immortal and eternal element in human life. We have also seen how Hindū thought promotes this self-realisation by seizing on the fact of Death as the central point of interest in life, and by the discovery of scientific methods for investigation of the same until the Truth is assimilated, reached and realised in the higher spiritual states of *Samādhi*. Finally we have seen that the seekers after the Truth aforesaid have to choose the life of social isolation and detachment only as a temporary measure, as being necessary for complete concentration on the severe pursuit of Truth, owing to the limits of the human mind which, as every scientific investigator knows, can only study and master a particular subject, a specific order of facts, by isolating and

detaching the same from other subjects and facts, by a process, that is, of uncompromising specialisation. But when the investigation is completed and the truth attained, the Hindū seer, by the very law of his being, turns to the spread of the truth he has attained by his individual exertions and sacrifices among his fellow men, with whom he discovers or establishes a complete identity and must therefore share all he has. His is a voyage of discovery not merely for himself, but for all his fellow human beings, with whom, as their representative, he must enjoy the new worlds he explores and conquers. Thus the Hindū's spiritual development only implies a realisation of the fundamental affinity between man and man and between man and every living object, and a consequent universal, overflowing Love, which forms the best antidote against anti-social exclusiveness and best promotes the spirit of active, aggressive social service, of complete self-dedication to the salvation of others.

Now all these essentials and fundamentals of Hindūism, which we have been discussing at a length that must have already taxed your patience too much—all these were fully exemplified and embodied in Shrī Rāmakṛṣṇa. We all know from the story of his life how from the very beginning he showed a marked aversion to the ordinary way of worldly life preferred by the majority of men. The promptings of his own inner nature shaped in him a determination to devote himself to the cultivation of the interests of the soul to the exclusion of other lower interests and ends, to the requirements of *Atmonnati* as the primary end of life. As is usual and natural under God's Providence in all cases of sincere longings, young Rāmakṛṣṇa got thrust upon him a religious avocation, the priesthood of the temple of Ḍakshinesvara, which has now become one of the sacred places of India. There his daily work in life was to offer prayers to the Goddess "Kālī" enshrined in that temple. An ardent and sincere soul, as he

was, it was not the mere mechanical worship offered by ordinary priests in the numerous temples of the land. He put into his work his whole soul, as is always the characteristic of all great men, for theirs is always what has been called the dedicated life, a life which calls out the best of man to be applied to the work he chooses. And so Shrī Rāmakṛṣhṇa performed his daily pūja as a means of his own self-development, as an absolute duty towards his own deity, uninfluenced by the conditions which placed him there as the official priest of the temple. He gave his life to the work, and the work being directly religious and spiritual, it soon perfected that life. Thus an appropriate avocation presented itself to the man who longed for nothing in this world except the spiritual life and development.

There is another aspect in the life of Shrī Rāmakṛṣhṇa, which also demands our due attention. It was the extreme naturalness of the process of his self-culture or Sādhanā, which is indeed singular in the annals of our religious history. We all know, and some of us through personal experience, how Rāmakṛṣhṇa lived and moved among the men of the world as one of them, and flowered into perfection amid the ordinary surroundings of life. For him was not necessary any violent process of self-simplification and self-mortification, nor any deliberately designed and protected detachment from the conditions under which ordinary mortals lived their life. The plant was not too delicate for the normal heat or cold, storm or rain, so as to need an artificially prepared hothouse for its proper culture and nourishment. It had sufficient robustness and natural strength to feed and grow upon human nature's daily food. He even entered the married state, as we all know, and his example in all particulars is a source of permanent inspiration and encouragement to all despondent devotees and votaries of spiritual culture.

There are hardly any extraordinary events or features in his external life which may seem to place him out of

touch and relation with ordinary mortals. His life does not even represent outwardly any violent wrench and dramatic renunciation of the world, as a drastic remedy against its ills, which was resorted to even by saints like Buddha and Chaitanya. His life shows him as the most human of men, for it was meant for them. It was meant to strengthen the spiritual impulses and confirm the pious resolutions of ordinary human beings with the natural failings and foibles of their race, for it has grown into perfection in the ordinary environment of the life in which they live and move. As I have already said, Shri Rāmakṛṣṇa flowered into perfection not like the wild flower blooming on a remote, inaccessible, out-of-the-way hill-side, but he verily "grew beside the human door" and flowered into full bloom on the common soil on which live and move his fellow human beings. This means that the inner strength of his character did not necessitate any segregation from society as a measure of self-preservation against its contaminating influences, to which less doughty spirits might have succumbed. His inner strength made him independent of his environment, from which he did not need to get away. And when we contemplate this singular aspect of his life, when we recall the circumstances of his outer life, which were hardly different from those surrounding our own lives, when we recognise how thoroughly human he was in all his ways, the remarkable naturalness of the process of his development, when we perceive how he respected even the bonds of family life and affection, are we not struck by the possibilities of spiritual progress that thus seem to be open to the meanest of mortals, provided only they walk in *his* wake and follow in his footsteps?

Again, as in the case of all other Hindū Saints and Seers, Rāmakṛṣṇa did not also confine the Light he attained, the Wisdom he won, to himself, but he sought to impart the benefits of the same to others as well. The volume of his

unique teachings to his disciples, a fraction of which only has seen the light, brings out the social aspect of his transcendental greatness. We see in them a supreme anxiety to make his individual attainment a matter of common possession to all mankind, and an infinite patience with human frailties. We see also his active life in association with society, his ungrudging and constant social service of the highest value. For we must guard against the error of supposing, with foreign and Western observers, that the Hindū Saints are the most inactive of men, that no ideas of active social service should be associated with them. This is a radical misconception of the fundamental principles and ideals governing Hindū culture. When Gauṭama Buḍḍha sat for days and weeks under the Bo-tree at Gaya with all his faculties dead to the external world of the eye and ear, he might be regarded, by a foreigner strange to such sights or experiences in his native land, as one of the idlest and most worthless of men living under the sun; but every Hindū knows that this supposition would be unmitigated sacrilege. Yes, the Buḍḍha sat idle and inactive under the Bo-tree that he might make millions of men active and worthy, that he might acquire that strength, win that spiritual lever, by which he might move continents and worlds.

There must be a radical change in our notions of activity. Quadrumanous activity is not activity of the highest type, form, quality or intensity. Truly did a poet lament that "the world knows nothing of its greatest men". It is most superficial, untrained and vulgar observation that attributes all the power of motion, activity and haulage to the two stupendous and gaudy boats on the river which hide between them the tiny little steamer, their real propeller. It may be similarly difficult for crude observers to detect in the small and obscurely placed boiler or dynamo the source of that power which moves the big boat—or sometimes the majestically



revolving large wheels open to view on the outside may be mistaken for the prime propellers of the machine—similarly in the society of men there are some who represent its spiritual dynamos and boilers, its storage and reservoir of moral power that vitalises and moves society, breathes into it life and strength and, like the electrical power-house of a city, brings light to every heart. Shrī Rāmakṛṣṇa, too, was such a spiritual power-station of his nation to serve the needs of its true well-being. He did not put himself prominently before the public, was not very active in the ordinary sense of the term, but he made others active, he created disciples like Vivekānanda, one of the finest specimens of human activity and social service, to do his chosen work which he inspired from behind.

Then, again, we may notice in Shrī Rāmakṛṣṇa the other characteristic of spiritual fulfilment, *viz.*, an abounding charity and sympathy for human suffering. The many institutions established in different parts of the country which seek to relieve human distress are all rightly associated with his hallowed name, because they all owe their birth to the inspiration of his teachings. Those teachings emphasise the need of a double life for spiritual progress—*first*, the inner, subjective life of introspection, abstraction, detachment and concentration; and, *secondly*, the outer life of action of “others-regarding” activities, of disinterested social service. These two kinds of activity are necessary for *chitta-suddhi*, for purification of the heart, so that it may reflect the Divine. It is a mistake to suppose that the inner life of contemplation is a life of selfish enjoyment of pleasure. In reality it is too difficult to be lived for long hours, implying, as it does, a detachment from the external world of matter, from sensation and excitement, to which very few are equal. And so, as we cannot but awaken to the objective life on the physical plane, it has been rightly recognised that it is best to have that life ordered

and regulated by altruistic principles, so that it may be the least harmful to moral and spiritual growth. Thus, like the two wings of a bird which are both necessary for its upward flight, the inner life of introspection and the outer life of unselfish work are both required for man's spiritual progress, and institutions like the *Sevasrama* are to be greatly appreciated as providing the necessary field and scope for a proper training in habits of disinterested social service, which is in itself a training in religion, a most potent purifying agent of life.

I shall now bring my remarks to a close. I have spoken as a Hindū speaks to a Hindū, to his co-religionists. I have accordingly taken many things for granted, have made many assumptions on the ground of faith rather than on reason, and have taken up certain positions as articles of our religious belief without reasoning out their validity. I have supposed the existence of a creed in you which has united you all in a common reverence to His Holiness Shrī Rāmakṛṣṇa. Let me now conclude with a reflection that has suggested itself to my mind on the present occasion. If we survey the whole course of the history of our country, we shall no doubt find that India is pre-eminently the land of great men. Probably no other country in the world can match her in point of both quantity and quality of the greatness achieved by her sons. But pre-eminent as she is in respect of the height of individual greatness exhibited by her, she lags behind other countries in point of collective greatness, her national efficiency, the average level of her people's culture. She boasts of the towering and unequalled height of her Himālayas, but the Himālayas coexist with low, flat plains, so that her average territorial height is not of much consequence. What India needs most now is not merely the existence of towering personalities, a supply of geniuses that can lead in the various realms of thought and action, but also, in addition to this, an improvement in the level of the mental

and moral culture of her vast population, so that the entire country as a whole may be recognised as an efficient cultural unit, a *puissant* power for good in the world. It is then only that she can recover and assert her rightful place in the history of humanity, a place which can only be secured and maintained, as I have said, by the high level of not merely individual but also collective culture.

One of the best means of bringing about that end, of securing a higher level of intelligence, morals and spirituality in our people, is the spread of the cult of hero-worship, a wider celebration of such ceremonies as the one we are here performing, which serve to quicken the life of the soul in us, depressed by the habitual lower life of the body on the material plane towards which we are always drifting. It is through hero-worship that the high ideals reached and realised by the heroes can gradually filter down to the lower levels, can become more and more general among mankind, and its common possession and property. It is thus alone that individual excellences become national characteristics; thus isolated ideals are assimilated to the common life, and towering eminences help to raise the average height. In offering to-day our humble tribute of reverence to the spirit of His Holiness Shri Rāmakṛṣṇa, we must recognise that the form of that tribute which will be most acceptable to him is our resolution that we shall try our best to be his worthy disciples, to reproduce him in our several lives, to keep up the stream of culture that emanated from him, so that instead of being arrested or dried up it may continue to fertilise the spiritual soil of the country. Let our Motherland prove by the moral vitality and efficiency of our own lives that the inexhaustible richness of her soil can produce more men like Shri Rāmakṛṣṇa, with whom does not end the never-ending roll of her great men.

Radhakumud Mookerji

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## THE EMPTY HEART

BEHOLD my heart, an empty cup—  
O take it, Lord, and fill it up !

It has been filled with tears,  
Ev'n to the brim ;  
With memories of years  
Barren and dim.  
It has been filled with pain,  
With leaping fire,  
With dark remorse, and vain  
Fumes of desire.

Now I have poured all these away,  
Master, refuse it not, I pray.

Where tears and fire have been,  
Mingle Thy wine !  
Fill with Thy joy serene,  
Thy peace divine,  
This heart where once distress  
Battled with fear.  
Fill it with holiness,  
Radiant and clear !

So, when men hold their hearts to me,  
May I fill them, with gifts from Thee.

EVA MARTIN

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## THE BĀBĪS AND BAHĀIS: GNOSTICS OF ISLĀM<sup>1</sup>

By MARIE GODEFROY

THIS religion, called Bābīsm in Persia and Bahāism in America, spread through Persia with extraordinary rapidity in spite of violent persecutions, culminating in the execution of its founder, Mirza Ali Muhammad the Bāb ("Gate" in Arabic), in 1850. The history and the doctrines of this religion are so remarkable that it has from the first attracted great attention, not only in the East, but also in the West, especially in America. To understand the origins and developments of Bābī doctrines, a fair knowledge of Islām, and especially of the Shīa doctrine, is essential. Persia has been from the earliest Muhammadan times the stronghold of the Shī'a's (the Sect of the Twelve Imāms), and since the sixteenth century it has been the State religion of Persia. According to the Shī'ites the Prophet Muhammad appointed his cousin and son-in-law Ali-ibn-Abi-Talib as spiritual head of Islām. After a contention with Abu Bakr, 'Umar and 'Uthman he was elected as Khalif, but after a brief and troubled reign he was assassinated in A.D. 661. His eldest son, al Hassan, the second Imām, abdicated in favour of the Umayyad Muāwiya. His younger son, al Husayn, the third Imām, perished on the field of Kerbela, in his revolt against the Umayyad, on Muharram 10th, A.H. 61 (October 10th, A.D. 680), a day still

<sup>1</sup> This article is based on *Materials for the Study of the Bābī Religion*, by Edward C. Browne, author of *The Bābīs of Persia: History, Doctrines, Literature; A Traveller's Narrative, etc.* (Persian text and English translation); *A Year amongst the Persians*; and many others.

celebrated with wailing and mourning in all Shī'ite communities, especially in Persia. All the nine remaining Imāms were descended from al Husayn and a daughter of the last Sassanian King of Persia.

The divine right of the Imāms to the temporal supremacy, and the absolute dependence of the faithful on the spiritual guidance of the Imām of the Age, are the two essential dogmas of all the Shī'ite sects. According to the "Sect of the Twelve" the twelfth Imām, or Imām Mahdi, was the last of the series. But since the world cannot be without an Imām, and the last Imām who succeeded his father in A.H. 260 disappeared from mortal sight in A.H. 329, *i.e.*, A.D. 940, they believe that he never died but is still living in the mysterious city of Jābulquā or Jābulsā, with a band of disciples, and that at the end of time he will appear and "fill the earth with justice after it has been filled with iniquity". This Messianic Advent is ever present in the mind of the Persian Shī'ite, and in mentioning the twelfth Imām Mahdi he will always add the formula: "May God hasten his glad Advent."

Mirza Ali Muhammad began to preach the new religion in A.H. 1260, so the "Manifestation" of the Bāb took place exactly a thousand years after the succession of the Imām Mahdi to the Imāmate, *i.e.*, at the completion of a millennium of Occultation. For the Imām Mahdi, according to the Shī'ites, appeared only once in public, on his accession, performing the funeral rites over his father; then he became invisible to the bulk of his followers. During the first sixty-nine years of the millennium of Occultation his instructions and directions were communicated to his followers, the Shī'a, through successive intermediaries, each of whom bore the title of Bāb or "Gate". This period is called the Minor Occultation. In A.H. 329, at the disappearance of the Imām Mahdi, this series of Gates or channels of communication between the Imām and his followers came to an end. This period, which lasted according

to the Bābīs from A.H. 329—1260, is called the Major Occultation. In this sense Mirza Ali Muhammad declared himself to be the Bāb, *viz.*, the gate or channel of communication between the hidden Imām and his followers, which was closed since the end of the Minor Occultation and was now reopened by him.

The first period of the Bāb history begins with the "Manifestation" in May 28th, A.D. 1844, and ends with the martyrdom of the Bāb at Tabriz on July 9th, A.D. 1850. He was a captive in the hands of his enemies for the greatest part of his brief career, but he was able to continue his writings and correspond with and receive his followers. He never took part in the bloody encounters of his followers and his enemies. Mirza Ali Muhammad announced later in his career that he was the "Quaim," the expected Imām, and even the First Point (Nuqtā-i-Ula). His followers, the Bābīs, always speak of him as the "Nuqta," though the Bahāis regard him only as the forerunner of Bahā-ullāh, a John the Baptist, and abstain from using these titles.

Before his death the Bāb had nominated as his successor Mirza Yahyā, son of Mirza Buzurg of Nur and half-brother of Hussayn Ali, who later became famous as Bahā-ullāh. The Bāb gave Mirza Yahyā the title of Iubh-i-Azal (the Dawn of Eternity) for his zeal and devotion to the cause. After the death of the Bāb, Subh-i-Azal was recognised unanimously as the spiritual head of the Bābīs ; but being young and leading a retired life, the practical work for the Bābī community was done by his elder brother Bahā-ullāh. After a few years of quiet and steady growth some adherents of the sect made a futile attempt to assassinate the Shah Nasiruddin, which led to a fierce persecution of the Bābīs, and the death of twenty-eight prominent members. Bahā-ullāh and Subh-i-Azal escaped death and then went to Baghdad, which became for the next twelve years the headquarters of the Bābīs.

Bahā-ullāh retired for two years into the highlands of Turkish Kurdistan for preparation and purification. The Bābīs were expelled from Baghdad to Constantinople (1864), and thence to Adrianople, where they remained four years (1864—1868). Here Bahā-ullāh announced publicly that he was “He whom God shall manifest,” foretold by the Bāb. He called on all the Bābīs to recognise him as such, to pay him allegiance not only as the Bāb’s successor, but as him of whose Advent the Bāb was only a herald. A fierce strife ensued in the Bābī community, several persons were killed, and at length the Turkish Government intervened and divided the two rival factions, banishing Subh-i-Azāl and his followers to F’amagusta in Cyprus and Bahā-ullāh and his followers to Akkā (Acre) in Syria (1868). This schism became formal and final; henceforth we have the Azālīs with F’amagusta as their centre, and opposing it the Bahāīs with Akkā (Acre) in Syria as the centre of the world-wide movement of the Bahāīs.

Bahā-ullāh was rapidly recognised by the majority of the Bābīs as a new and transcendent “Manifestation of God,” and the doctrine of the Bābīs underwent a complete reconstruction. The Bahāīs are disinclined to talk about the Bāb and his earlier disciples, they never give the Bāb’s writings to inquirers, and they prefer to call themselves Bahāīs instead of Bābīs. They declare the Bāb’s doctrines only as preparatory, and Bahā-ullāh as entitled to add or change them as he thought fit. The real contention between Azālī and Bahā-ullāh was whether the sect would remain to be one of the many Muhammadan sects and die out in time, or whether it was to become a universal religion. The old Bābī doctrine was essentially Shī’ite, and remained unchanged by the Azālīs. The teachings of Bahā-ullāh are more ethical than mystical or metaphysical, and appeal to all men, not only to Shī’ite Muhammadans.



The most interesting phenomenon in Bahāism is the propaganda carried on with considerable success in America by Ibrahim George Khayr-ullāh. It reached its height in 1897—98, and there is now in America a community of several thousand American Bahāis, a considerable American literature on Bahāism, and an actual intercourse between America and Akkā, the headquarters of Bahāism. Bahā-ullāh died on May 16th, 1892, and a conflict arose between the two elder sons of Bahā-ullāh, Abdul Bahā and Muhammad Ali, representing as before the conservative and progressive parties. Very bitter feelings were aroused, and this time over a larger area; not only Persia, but Egypt, Syria and America were involved in the contest. Abbas Efendi (Abdul Bahā) rose rapidly in power and authority, and Muhammad Ali sank into oblivion.

The Bahāis constitute a great political force in Persia. Their actual number is considerable—nearly a million; their intelligence and social standing are above the average; they are well disciplined and are accustomed to yield ready obedience and devotion to their spiritual leaders, and their attitude towards the secular and ecclesiastical rulers of Persia is hostile. Any Power might have established an enormous influence in Persia if it had made use of this organisation in Persia by conciliating their Supreme Pontiff at Akkā. The Russian Government showed a good deal of civility to the Bahāis of Askabad, and allowed them to build a place of worship, the first ever erected. Bahā-ullāh was not insensible to their amenities; he addressed two letters to his followers shortly afterwards, filled with praise of the Russian Government.

In the Persian Constitutional or National Movement, dating from the end of 1895, the Azālis and Bahāis were as usual in opposite camps. Officially Abbas Efendi (Abdul Bahā) commanded his followers to abstain entirely from politics, while in private he compared the demand of the Persians for Parliamentary Government to that of unweaned babes for

strong meat. Their theocratic and international tendencies can hardly have inspired them with very active sympathy with the Persian Revolution.

The Azālis preserved the old Bābī traditions of unconquerable hostility to the Persian Government and dynasty. Though they have no collective policy as individuals, they took a very prominent part in the National Movements, even before the Revolution. The idea of a democratic Persia, developing on purely National lines, inspired in the minds of leading Azālis the same fiery enthusiasm as did the idea of a reign of saints on earth in the case of the early Bābīs.

The political ideals of the Bahāis have undergone considerable evolution since their success in America, where they came into contact with various international, pacifist and feminist movements. These tendencies, however, were implicit in Bahā-ullāh's teachings at a much earlier date, as is shown by the recommendation in the "Kitab-i-Aqdas" of a universal language and script, the exaltation of humanitarianism over patriotism, the insistence on the brotherhood of all believers irrespective of race and colour, and the ever-present idea of the "Most Great Peace"—Sulh-i-Akbar.

Fifteen years before the Great War, Ibrahim George Khayrullah, in his book *Behā'ullah*, speaks of the frightful war which must precede the "Most Great Peace" (the book was published in Chicago in 1899) in the following words :

In testimony of the fulfilment of His Word, the Spirit of God is impelling mankind towards the "Most Great Peace" with mighty speed. As the Prophet indicated, the final condition, in which peace shall be established, must be brought about by unparalleled violence of war and bloodshed, which any observer of European affairs at the present day can see rapidly approaching. History is being written at tremendous speed; human independence is precipitating the final scenes in this drama of blood, which is shortly destined to drench Europe and Asia, after which the world will witness the dawn of millennial peace, the natural, logical, and prophetic outcome of present human conditions.

The American propaganda is instructive as to the methods adopted by Dr. Khayrullah and the modifications he introduced into the Bahāi doctrines to adapt it to American taste and comprehension. Particularly noticeable is the extensive application of Bible prophecies, especially the very ingenious interpretations of the obscure sayings and numbers in the *Apocalypse* and the *Book of Daniel*. Dr. Khayrullah reached America in 1893, and began his propaganda in Chicago, which still remains the stronghold and centre of the teachings in America. The Bahāis maintain there "A House of Spirituality" and the Bahai Publishing Society. They founded in 1910 the "Persian-American Educational Society" and established many schools and colleges in Persia. In 1914 they founded the "National Association of Universal Religion". This Bahāi propaganda is the strongest and most unique movement America has ever known, and it makes such amazing progress in America that *The American Journal of Theology* is seriously alarmed at "the startling success achieved by the Muhammadan Gnosticism in America, the significance of which is vastly underrated".

According to the Bābī conception, the Essence of God, the Primal Divine Unity, is unknowable; it entirely transcends human comprehension. All we can know of it is its Manifestations, the succession of theophanies in the series of Prophets. In essence all the Prophets are one; that is to say, one Universal Reason or Intelligence speaks through the different Prophets to mankind successively as Abraham, Moses, David, Jesus, Muhammad, and now through this last Manifestation the Bāb (according to the Bābīs) or Abdul Bahā (according to the Bahāis, who regard the Bāb only as a forerunner, a John the Baptist). In essence not only all the Prophets are one, but all their teachings are one; they are only regulating their utterances to the degree

of development reached by the community to which they are sent. When the world has outgrown the teaching of one Manifestation, a new Manifestation appears. As the world and the human race are eternal and progress is the law of the universe, there can be no final Revelation and no "last of the Prophets and seal of the Prophets," as the Muhammadans suppose Muhammad to be.

No point of the Bābī doctrine is more strongly emphasised than this. Every Prophet has foretold his successor, and in every case that successor, when he came finally, has been rejected by the majority of that Prophet's followers. The Jews rejected their Messiah whose Advent they awaited so eagerly; the Christians rejected the Paraclete or Comforter whom Christ foretold in prophecies, supposed by the Muhammadans to be Muhammad; the Shī'ite Muhammadans never mention the 12th Imām or Mahdi without adding the formula "May God hasten his glad Advent," and yet when at last after a thousand years the expected Imām returned in the shape of the Bāb, they rejected, reviled, imprisoned and finally slew him.

The Bāb emphasised strongly that every Revelation shall be followed by another Revelation and that the series will be infinite. He lays stress on the duty of every true believer never to repudiate or to denounce as an imposter him who claims to be "He whom God shall manifest," even if he cannot convince himself of the truth of the claim. This is the reason that every fresh claimant is received and listened to, often to the great disadvantage of the orthodox or stationary party.

A boundless devotion to the Person of the Manifestation and a profound belief that he is divine and of a different order of beings, is the essence of Bābism. The Bāb was called by his followers His Holiness my Lord the Supreme (Hazrat-i-Rabbiyul A'lā), His Holiness the First Point

(Hazrat-i-Nuqta-i-Ulā). Bahā-ullāh is called the Blessed Perfection and, in Persia especially, "God Almighty" (Haqqa'ālā).

The idea of the "Point" (Nuqta) rests chiefly on Shī'ite traditions. "Knowledge," says one of these traditions, "is a point, which the ignorant made multiple"—not detailed knowledge of subsidiary matters, but vivid, essential, concentrated knowledge of the eternal realities of things. That was the knowledge to which the Bāb laid claim, therefore his followers called him the "Point" (Nuqta).

The Bāb laid down a number of rules about the treatment of children, food (onions were forbidden and smoking was forbidden), dress, salutations, etc., most of which have fallen into disuse. Thus severe chastisement of children was forbidden, and consideration for their feelings recommended. For, he says, when "He whom God shall manifest" comes, he will come first as a child, and it would be a fearful thing for anyone to have to reproach himself with having treated the august child harshly.

The greatest divergence of opinion will be found among the Bābīs, or Bahāis as they called themselves later, about the future life. All agree in denying the resurrection of the body as held by the Muhammadans; the older Bābīs, as indicated by certain passages in the Persian *Bayān* (Book of Explanations) inclined to the doctrine of metempsychosis (Tanāsukh-i-Arwāh) generally held in abhorrence by the Musalmāns; other Bābīs regard "the return (Rij'at) to the life of this world" more in a symbolic sense, while some disbelieve in personal immortality or limit it to those holy beings who are endowed with a higher spirit than is given to ordinary mortals. However vague Bābīsm may be on certain points, it is essentially dogmatic; every utterance or command given by the "Manifestation" of the period (the Bāb, Subh-i-Ezel, Bahā-ullāh, Abdul Bahā) must be accepted without reserve.

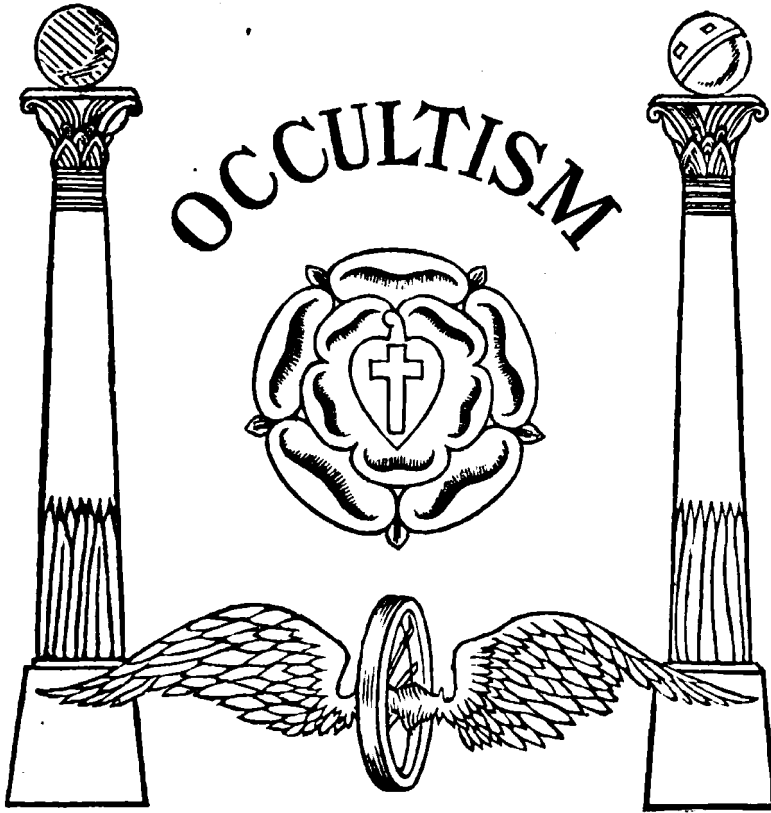
The Bābīs are strongly antagonistic to the Sūfīs as well as to the Muhammadans. In the case of the Sūfīs they object to their pantheism, their individualism, their doctrine of the "Inner Light".

Though they have really much more in common with the Muhammadans, they object naturally to the persecution they suffered from the "ulamā" of Islām, and they necessarily condemn in the Muslims their refusal to see in this new "Manifestation" the fulfilment of Islām.

Marie Godefroy

NOTE.—The literature on Bābism and Bahāism is very extensive, in Arabic and Persian as well as in European languages. The English and French writings of American and French believers in Bahāism are chiefly: Ibrahim George Kheiralla (*i.e.*, Khayrullāh), *Behā-ullāh* (the Glory of God); Stoyan Krstoff Vatralsky, *Muhammadan Gnosticism in America: the Origin, History, Character and Esoteric Doctrines of the Truth-Knowers*; Hippolyte Dreyfuss, *Le Beyān Arabe: le Livre Sacre du Babysme de Said Ali Muhammad, dit le Bāb*; Arthur Pilsbury Dodge, *Whence? Why? Whither? Man, Things, Other Things*; Miss L. C. Barney, *Some Questions Answered* (by Abdul Bahā).

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## PRAAYER AS A SCIENCE

By W. WYBERGH

*(Continued from p. 279)*

### TRANSITION

**I**T has been pointed out that there is a necessary and inevitable stage of transition, and it is this fact that makes it so easy to follow false ideals. The danger can be avoided by a knowledge of the science of prayer and the adoption of

methods suitable to this transition, but they who are in this stage themselves are rarely in a position to know what ought to be done or how to do it, and must usually be guided by those who know more. It would be folly in any case to put before men who are in this stage the spiritual ideal of perfect selflessness and the mystical Union of man with God, for they would not understand it and their progress would be retarded thereby. The path of progress for them is the gradual turning of the attention from more material objects of desire to less material ones and the rousing of the intellectual and moral faculties, so that when the time comes for spiritual illumination they may not be dazzled and blinded by it. The sense of reliance upon the power of the unseen world is itself, *at this stage*, a means of developing a man's own powers in that world and leading him to seek satisfaction in the higher worlds themselves instead of using them for what he can get out of them in the way of physical satisfaction.

One of the best ways of making the transition is to employ in prayer ideas and language which have both an exact and literal meaning and also a more general and symbolic one. Thus a bridge is formed between the material and the ideal which is passed over almost unconsciously. It is here that organised public prayer and ritual, and the liturgy and symbolism of the Churches, becomes an instrument of such great value, though their usefulness by no means ends here. The masterpieces of prayer and ritual are those which carry in them the seeds of many meanings at once, each equally real on its own plane: wherein the simple man finds expression of his daily physical need, the man of intellect sees mirrored those deep verities which his concrete mind fails to grasp, the artist senses the glorious reality of life hidden in familiar form, and the mystic, seeing and knowing and loving all these, gathers them up and enters with them into the Holy of Holies. For



the Universe, seen and unseen, is of one piece, seamless, and shot throughout with the golden thread of one purpose and significance.

At the stage we are speaking of, the danger arising from the tendency to pray for mistaken objects is increased by the positive difficulty experienced in concentrating the mind upon any but material things. Indeed the difficulty of concentrating the mind at all is and remains at all times one of the chief obstacles to effective prayer. One of the objects of liturgies, ritual, and public worship in general is to assist the primitive and untrained mind in this respect. All such liturgies, while frankly recognising the necessity of utilising concrete physical objects and images, endeavour to forestall the tendency to selfish individualism by deliberately ignoring specific private wants and emphasising first the needs of the community and nation—as representing about the limit to which the ordinary man can be expected at this stage to extend his sympathies—and, for those a little more advanced, voicing the common needs of humanity. For these and other reasons, public prayer, for the undeveloped, is infinitely more advantageous than private prayer.

The semi-intelligent and partially instructed are apt to despise such things, to regard ritual as superfluous and idolatrous, and prayers for national advantage or victory in war as necessarily immoral. The same sort of people often regard a creed as something unworthy and impossible of recognition by a man who has attained to intellectual freedom. Such men often give up their church membership and think to keep their spiritual faculties alive by listening to lectures or adopting some scheme of self-development in private. They are making a great mistake and a dangerous one, and the mere fact that they do not understand or appreciate these things is a proof that they are not yet ready for anything more advanced. For just

as the mystic knows matter to be divine and the body to be the temple of the Spirit, so also does he perceive the deeper meanings wrapped up in doctrine and ritual, and in so doing understands the reason for the inclusion of apparently vain or unworthy elements in a liturgy, and the wide possibilities of a fixed routine.

For simple men a definite liturgical frame has in fact many advantages over the apparently more flexible forms of public worship adopted in many churches. The advantage of familiarity and constant repetition can hardly be exaggerated, and well chosen words of universal rather than private import are in reality far more efficacious, even for the attainment of private and personal needs, than an unfamiliar and carefully particularised extempore prayer can be. The attempt to formulate successively all the various needs of a mixed congregation, and still more to do so in a different manner on each occasion, is almost hopeless, and the intellectual effort to follow the minister's train of thought is misdirected energy. All that results is a chaotic pouring forth of unrelated and half-formulated images by the congregation, and clashing and mutually destructive vibrations in the subtler unseen worlds. A liturgy is moreover a simple and natural means of fixing the wandering attention. Professor James in his *Textbook of Psychology* points out that the attention can be more easily kept from wandering when reading or listening to a discourse if at the same time the words are mentally articulated, and he insists upon the importance of familiarity in fixing the attention. He says that "the old and familiar is readily attended to by the mind and helps in turn to hold the new". The Churches have from time immemorial taken advantage of this fact by prescribing not merely the mental but the actual verbal repetition of prayers. This is of course especially useful for the more

primitive and inexperienced Christians who compose the majority of all congregations. St. Teresa in her practical directions for prayer, even private prayer, always assumed that a beginning would be made with "vocal" as opposed to "mental" prayer, which came later on when by practice some experience had been gained. The child at its mother's knee repeats its prayers aloud for similar reasons long after it knows them perfectly by heart. Few things are more to be regretted and more deadening in effect than the growing neglect of the congregations in so many churches to repeat aloud those parts of the service which are designed for that purpose. They probably think they are following mentally, but as a matter of fact they almost certainly are doing nothing of the kind, because most of them are not yet able to concentrate their minds sufficiently to do so.

In a well constructed liturgy each man finds his own needs expressed, but at the same time overshadowed by the need of all. Those who are incapable of formulating and defining what they really need, find a framework into which they can fit their own ill-regulated and at best but thin and meagre desires. Their poor efforts are sustained and carried forward by the broad current, as a thin and quavering voice is sustained by a full choir; nor does the coarse and material quality of their petitions clash with that of others; rather does it reinforce as it were in a different octave the purer notes sounded by the more spiritual worshippers. Mere hunger for bread is related to that which on a higher plane, expressed in subtler matter, is the hunger and thirst after righteousness, and the mental creation of concrete images of worldly objects is a manifestation of the same activity as that of the Word through whom all things are made. The overtones are there potentially in the lowest tone, and these weak and almost inaudible notes, present in the primitive

prayers and desires of the materialist, are brought out and strengthened as if by a sounding-board. Undreamed-of correspondences with higher worlds are opened up to the ignorant man in the subtle vehicles of his own soul by the activities of his fellow-worshippers, and prayer becomes through the efforts of all a true sacrament, sounding out the full chord of human need and human aspiration on all planes, linking earth with Heaven, and binding all participators in a real bond, however diverse their conscious aims and aspirations may be.

If we try to express this in the scientific terms of psychology, we shall describe such prayer as a means whereby the consciousness is temporarily raised to a state which is one stage higher than its ordinary state, and this is effected after a preliminary recapitulation of the already familiar stages. First the attention is aroused by every appeal to the eye and ear, then it is concentrated upon simple physical wants and desires, and then by suitable means the man is insensibly led on a step further, and physical wants are first mingled with and then transmuted into psychic ones. The constant repetition of such a process of prayer ultimately begins to produce a lasting effect, to expand the habitual limits of consciousness, and to bring into manifestation those higher and wider powers which had hitherto been latent. A great step has been achieved when by this or other means the centre of interest, and therefore the object of prayer, has been shifted from the things of the body to the things of the soul, even though the things of the Spirit are still in the far distant future. Yet the first faint stirrings of the Spirit are perhaps even now not so very far away : we know that though the development of the body precedes that of the soul, yet the latter begins long before the body is perfected, and even so the Spirit begins its unsuspected life while the attention is still concentrated upon the personal virtues and gifts, the sins, the joys, the miseries, which

constitute the life of the soul. Truly the Kingdom of Heaven cometh not by observation; no efforts of the soul will directly bring it about—good deeds or virtues or learning are as powerless to do so as the body is to make the soul, and therefore it is so often described as the gift of supernatural divine grace—but neither does it come by vacuity, passivity, indolence, or indifference.

The ordinary intellectual man, even while he imagines he is living chiefly in and for the physical world, is in reality, whether “religious” or not, living far more in the things of the mind and emotions, *i.e.*, the “soul,” than he ever suspects. For after all, a man’s capacity for purely physical experience, for pain and pleasure of the body, is strictly limited, and if he seeks a fuller and more vivid life he has perforce to do so in the sphere of soul. Real life, to all except the most futile and inane of mankind, consists of love and hate, joy and sorrow, intellect, beauty, and the sense of power, rather than of good dinners, soft beds, and motor-cars. In the act of prayer a man transcends physical limitations, instead of trying to remove them, for which purpose physical action is more appropriate, and in doing so he enters into the real life of mature civilised man and comes nearer to the Divine Life of God, for the act of prayer is Life itself in microcosm. When he is fully and firmly established in this position, his own life, and the prayer appropriate to it, enter upon a new phase.

We are now in a position to consider in their due relationship some of the common and popular aspects of prayer, and to indicate some among the reasons for “success” or “failure”.

Success implies putting oneself in harmony with the reservoir of natural energy, which may equally well be termed the power and life of God, or, more exactly, with that

manifestation and mode of energy which is concerned with the particular plane to which the prayer belongs. The effect is not the product of one's own private store of energy, but of the Power of God, of the whole store of energy and life in the Universe, which is latent until it is given the needful channel for manifestation, just as physicists tell us electricity is latent in the physical world. Prayer on the physical plane, *i.e.*, work, is not the abrogation but the skilful application of natural law. The man who uses steam power does not create that power, but, taking advantage of the laws of gravity and of thermodynamics, draws upon the limitless stores of solar energy a draft which is invariably honoured to the uttermost farthing. Whether it is successful or not depends upon the due relation of means to end and upon the exactness with which the various "laws" are brought into harmonious activity.

What is more difficult at first to understand is the reason for success or failure in those transitional prayers which include both physical and superphysical objects and activities, and where it is in fact sought to convert mental energy into the physical energy necessary to produce physical results. The most easily and certainly successful prayers of this kind are those connected with the condition of our own physical body, because we already possess a highly organised and elaborate nervous machinery for the transformation and direct application of energy in this field. Obviously there are limits even here, for no amount of prayer will replace an amputated leg, and it would be foolish to attempt it. In that particular field no suitable machinery exists or can be extemporised for the transformation of mental energy into physical. What then happens if a man does attempt it? Is the energy lost, the prayer in vain? Not so: nothing is ever lost or can be lost in this Universe. Balked in one outlet, it will assuredly

find other manifestation. Much will be wasted and dissipated in relatively useless "friction" on the mental plane, just as ill-applied muscular energy is dissipated in heat and friction on the physical plane. But even so, because the mind or soul is not a mere mechanism but a living, organic vehicle, that effort of will, that concentration of thought involved in the prayer have their effect in building up as it were the muscles of the soul and increasing its capacity. The laws of physiology indicate to us the means whereby the bodily vehicle grows in strength through exercise, that is to say draws upon the energy of the entire physical universe. Similarly the soul, by conforming to the laws of psychology in prayer, puts itself into a position where it cannot but draw upon the whole power and life of God as manifested in the psychic plane, which then flows in upon it and builds it up.

Of course such activities and prayers may be useful or injurious quite irrespective of their "success," just as physical activities may be. There are forms of physical activity and training which may fully achieve their object and yet be injurious to the body. There are others which, without really injuring the body, may tend to interfere with mental development. So there are prayers for victory and success which, embodying principles of hatred, may actually injure the soul, and there are others of a self-regarding nature which are not positively injurious and indeed may be calculated to build up and strengthen the powers and faculties of the soul, but nevertheless may tend to make it less useful as a vehicle of spiritual energy. Thus there are prayers which may be only too "successful" and prove serious obstacles in the future.

In all such prayers, good or bad, effective or ineffective, the results follow according to law, each in its own plane, and that finishes the matter. But when there is any element of

unselfishness or devotion or love present, whether directed towards God or man or animal, then additional effects follow of a different kind. The law of Love (to be distinguished from mere emotion or desire) is to the Spirit what the laws of psychology are to the mind, or those of physics and physiology to the body. In so far as any prayer is in conformity with this law, it puts a man into relationship with the spiritual world and enables him to utilise its energy. And as a prayer with an impossible or absurd physical object may still be very fully answered on the plane of the mind or soul, so may it also be rich and fruitful in its effect upon the dawning spiritual capacities. Furthermore, if such a prayer is of an intercessory character, while circumstances may prevent any direct physical or mental energy reaching or assisting another, yet direct action upon the spiritual plane always results in proportion to the spiritual element in the prayer, and this is true whether the prayer is for the dead or the living. We may conceive of the direct transference of physical energy as accompanied by the maximum of inefficiency and friction, that of mental energy as more efficient, and that of spiritual energy as being immediate and complete without any waste whatever. A little spiritual energy goes a long way; love is absolutely efficient. Such power is independent of all mistakes or imperfect knowledge. It manifests as inspiration and enables the recipient to help himself through his own mind and body, and is therefore the best of all forms of assistance.

Again, if a prayer governed by illogical or self-contradictory ideas, or addressed to a ridiculous, crude or false conception of God, is inspired by real love and devotion, there will, it is true, be waste, though not loss, of mental energy, but the conformity with the spiritual law of Love will none the less put the man into touch with the illimitable



spiritual power of God and produce its inevitable results. In fact it matters less who or what we pray to than that we pray in the right way, for there is no God but God, and every prayer reaches Him and is answered by Him.

The supreme efficacy, in the ordinary affairs of body and soul, of the prayer which is truly spiritual has often been noticed. He who prays may be weak in body, illiterate and ignorant, and yet marvellous things are sometimes effected. Why is it that "the prayer of a righteous man availeth much"? The reason for the triumph of the spiritual over imperfections of the mind or soul is analogous to that for the commonly observed superiority of skill over muscle. Spiritual power is skill in action in a higher sense. A small amount of spiritual force applied to the mind or body enormously increases the efficiency of both, even though these may be in themselves extremely imperfect; but so long as this imperfection remains, the flooding of the vehicles with spiritual force is not unattended by danger. The electrical conductor of small capacity or great internal resistance is often smashed to pieces by the discharge of a current of high potential, and the higher the potential the greater the risk. Similarly the premature application of spiritual energy through an imperfect soul or mind or body may lead to disastrous results, to unbalanced, foolish or even vicious actions, to fanaticism and self-delusion.

The real triumph of man will only arrive when spiritual power is brought to bear upon a body and soul which have already been brought into a high degree of perfection, that is to say into harmony with the actual realities of the physical and mental worlds and the Divine Life which plays in and through them. If the spiritual part of man then awakens, he will not only through these faculties be able to draw comparatively unlimited drafts upon the Divine Life at its highest

potential, but, because his own lower vehicles of mind and body are now harmonious and efficient, they will be able to carry without injury and disruption a higher charge of energy and power, and the whole being will be flooded with the Divine Life and irradiated with the Divine Light.

At the stage of which we are now speaking, where such prayers as already mentioned are likely to be prayed, this triumph is as yet far distant. Much has to be done with the mental and psychic vehicle of consciousness before it can tolerate without danger to its equilibrium and risk of disorganisation such an inflow of power. It has to be brought, either by life itself or by the deliberate and rational use of prayer, or best of all by both, into some degree first of all of stability, strength, and general capacity, and then of purity and harmony and high temper on its own plane, before it is ready for its transfiguration. For this purpose a different kind of prayer will be required.

W. Wybergh

*(To be concluded)*

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# ASTROLOGICAL VALUES

A STUDY IN SPIRITUAL ALCHEMY

By LEO FRENCH

## VI. THE WAY OF EARTH

From Gods to men, from Worlds to atoms, from a Star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, the links of which are all connected. The Law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their Occult relations to each other.—*The Secret Doctrine*, Vol. I, p. 662.

Bodies are merely the local fitting of intelligence to particular modifications of universal matter or force.—PROFESSOR WINCHELL. From *World-Life*, pp. 496, etc.

Without the smallest shadow of superstition, one may believe in the dual nature of every object on earth, in spiritual and material, in visible and invisible nature . . . . Science virtually proves this.—*The Secret Doctrine*, Vol. I, p. 508.

**E**ARTH is the basic element of the Cosmos. The ladder of the elements proceeds from earth to water, from water to air, from air to fire, an orderly ascent from body to spirit. Let none despise earth, temple of the universe, garment of God, shrine of spirit. Of old, on the Mount of Transfiguration, the seers exclaimed: "It is good for us to be here." Nevertheless there is no cruder, more infantile superstition than the worship of materialism, with earth as its symbol and shrine. Earth represents the gross body and the physical plane, universal and human; "gross" being the expression of a fact, not a term of abuse!

From the spiritual-alchemical view-point earth represents raw but invaluable material, chaotic substance, which must be broken up, sifted, refined, disintegrated, dissolved, subjected to the crucible, the alembic, all the tests and vessels of transmutation, that work the wonder-processes of transformation and transmutation of dull substances into incorporeal yet all-powerful essences. What is this but the return journey from complexity, by the roads and processes of subtlety, home again to the primal simplicity, a simplicity that includes all, and is as far beyond human subtlety as the consciousness of genius is beyond that of talent? From another angle of vision, Earth is the cradle of man, the shelter and adumbration necessary for infants. The illusion of the concrete reaches its apex in the solid earth. The tyranny of the senses threatens, overshadows, from cradle to grave. "Man is like a thing of naught . . . his time passeth away like a shadow . . . he disquieteth himself in vain . . . he heapeth up riches, and cannot tell who shall gather them." The Hebrew shepherd-poet knew earth's delusive and illusive power, the masquerading of the tangible as reality, eternal lure of substance to man the shadow.

Earth is the nadir of the fall into matter, the first station of the Cross, in ascent therefrom. Beauty, that priceless pearl, has been set on earth to lure her votaries beyond earth-limitations. Beauty, like all great forces, like everything worth pursuit, is dangerous, fraught with perilous ordeals and many fallings back. Yet she stings man out of sluggish supineness into divine discontent. Sunrises and sunsets speak of other, fairer worlds, the songs of wind and water breathe echoes from some far-off yet desired "other world". There are days when, to the nature-lover, Earth herself becomes conscious of ethereal forces, voices, magic spells that transform her momentarily into an earnest, a promise, a prophecy, of some diviner sphere that once overshadowed her, of whose

life she partook, with whom again she longs to know reunion. Many poets have sung of these prophetic days and hours of unearthly beauty :

Perfect days  
When heaven tries the earth if it be in tune  
And over it softly her warm ear lays.

None have sung them more perfectly than Shelley and Wordsworth, at their best, each incomparable, differing gloriously, as one star from another, yet both glorious.

Fixed-earth, as ever, shows us the Spirit of the Element *in esse*. Strength and limitation are shown in fixed-earth Natives. None are more responsive to the spiritual poems and pictures of earth, none can be more stubborn, rigid, and "earth-bound". The path of fixed-earth is one of bitter pain and privation, they pass long years in a darkened prison of limitations that they themselves have made. Many of the finest world-workers belong to fixed-earth, yet they are their own worst enemies ; for they are still darkened and menaced, threatened and affrighted, by delusions of the reality *substance*. Circumstances turn them round, and work their illusive will, towering over them as giants. Earth fixed-sign Natives are the Caryatides of the Zodiac ; some, labouring Titans, condemned to wood-hewing and water-carrying, others strong artificers, skilful in design, true and dependable in workmanship. Reliability is a distinguishing characteristic of fixed-earth ; if slow, it is sure. Mountains their cosmic prototype, minerals another aspect of their power. Fixed-earth, because of preliminary inertia, may require to be dug out, but it is worth digging.

Cardinal-earth represents the typical clever and successful man of the world, strong in administrative and practical capacity of every kind, resourceful, with a good knowledge of men and how to deal with them, shrewd, far-sighted, prudent, yet not lacking in initiative and willingness to take a certain amount of risk. There is a "sporting" element about

representative specimens of cardinal-earth, an admixture of "push" and "go" that tends to success and popularity; they have no idea of hiding lights under bushels. Their weaknesses are those common to all the earth signs, a tendency to give too great a weight and importance to the material factor. Ambition is strong, the word "majority" is often on their lips. The analytical faculties are on active service, in cardinal-earth.

Among the successful, nay, eminent representatives of this type may be found a few puzzling specimens who seem to go contrary to their astrological rhythm, *i.e.*, some nature-worshippers—wild, strange, capricious creatures, strayed children of Pan, servers at the feast of Beauty, children of earth, but in communion with Earth's Spirit, that mysterious Entity sung by many poets, hinted at by writers with a glimpse of occult realities hidden behind this wellnigh imponderable pall of substance. Of all children of earth these are the most subtle and difficult to diagnose; indeed, diagnosis will not reveal them; love and understanding are the only keys, and these two are one, ultimately, for their lovable nature and deep poetry of texture will not appear save where they feel, instinctively, that inner imaginative perception, the "open, sesame," the inner revelation of the world of their consciousness. They are as far removed from their other "cardinal-earth" kindred, as a wilderness-dweller from a daily traveller on city and suburban line. Yet to know them is a rare privilege, to love them and receive their love a tragic romance; for though they be adoring sons and daughters of the Earth-Mother, yet they are full of a strange, restless *nostalgia*. They seek the old earth-worship, the rites of Pan and Ceres, Demeter and Persephone, and are, in the strict sense, perhaps more survivals of the Earth-deva line than true specimens of present-day cardinal-earth.

Mutable-earth, the typical server of the physical plane, from those who hold up and strengthen the hands of

the great, to those who perform the *so-called* most "menial" offices connected with earth—removal and disintegration of waste products thereof. *Purity, Diligence, Response to Direction*—these three priceless service-qualities belong to mutable-earth, the striplings of earth's race. Eager, efficient servers, at all stages of their most various and diverse evolutionary progress. The scientific student, who spares neither pains nor accuracy in "looking-up" references, in the performance of every species of research work, technical, scientific, literary, or the technique of art and craft. Naturally the weakness of these Natives will lie in a meticulous attention to minutiae, amounting in some cases to a worship of detail, an exaltation of means over end, and thus a disproportionate mental perception, inducing myopic vision. In training mutable-earth children it is most important to cultivate a sense of space and unity, of the subsidiary importance of details and methods to principles and ideas, at the same time cultivating them along their own line of service, in whatever direction it may tend. The cult of "red-tape" is a natural worship for one who spends all his days unrolling, consulting, verifying documents, for if we eat enough, we all grow like that we feed upon! Hence the importance of a wise and sane preliminary training for mutable-earth children.

All manner of hesitations, indecisions, vacillations, trouble and disturb the mutable-earth rhythm; to a certain extent they must lean and depend on others, for all mutable-sign Natives are children, pupils, scholars and servers, from the kindergarten to the server at cosmic rituals; yet self-dependence must be roused and energised along the line of service, for as this evolution approaches its culmination, servers must learn an increasing amount of initiative and independent judgment; crises will come, unexpected developments, when the master, professor, or principal is not at hand; then comes

one of the tests of the perfect minister or server, *i.e.*, will he know what should be done when he has to do it "on his own"? To this end all mutable-sign Natives should be encouraged from earliest youth to develop initiative and self-dependence, *i.e.*, along their own line, with scientific adjustment to their rate of progress. A cardinal or fixed-sign Native, if *thrown* out of the parental nest, will probably survive, perhaps develop better and more swiftly than when within the protecting circle of grass and feathers; not so the mutable nestling; he will die promptly from cold, fright, and sudden exposure. But the mutable bird must also leave the nest some day! To that end he must be gently put outside, occasionally, but the reason for and nature of the process and ordeal should be explained. The parallel is obvious, and exists on all planes.

Here then, all too inadequately, is an indication of some of the simplicities and complexities in the Commonwealth of the Zodiac. Within that *Commune* are some States of man ruled by natural Emperors, who find willing, loyal obedience from those whose basic rhythm is obedience to a wise autocracy. At the other extreme are found "States of Independence" wherein every man does that which is good in his own eyes: and when the vision of each beholds and desires nothing less than ideal perfection according to its own kind, anarchy is as far from that administration of individualists as autocracy. Between these two States are no gulfs fixed, but a gradual and progressive co-ordination, a mutual apperception of collective and individual dharma and karma, which, if followed out according to its typical image and ideal nature, would bring about—and will yet bring—"The Parliament of man, the Federation of the world". Alas! We are still far from that "State of man" to-day.

Yet the astrological line of ascent, if studied as a rational science, applied, first experimentally, then with the added



confidence, knowledge and light bestowed by a series of successful and "eye-opening" (on every plane) experiments; if begun as a science, followed up as an art, continued as a combination of both, *i.e.*, empirically and æsthetically—"the feast of reason *and* the flow of soul"—will be found indeed the key to far more than this writer can expound or express. For Astrology opens worlds within worlds, a continuous and continued source of wonder, joy, new discovery. There history and romance blend, truth and beauty in permeation and permutation. There the hidden precious ores are dug, smelted, refined, worked into every variety of human experience; all different, each vying with the other in strength, truth, grace, charm—all the endless gifts and faculties wherewith this universe of human metals and jewels is endowed. Here shall be no forcing, no undue pressure, no submission of silver to the same process and pressure as iron—and then marvels, murmurs and reproaches because it breaks! Nay, but the simultaneous application of wisdom, power, and love, which distinguishes the teacher from the tyrant, the master from the muddler in that neglected yet necessary art and science, the evocation of divine essence from human substance.

Leo French

## JAMES HINTON AND POLYGAMY

By F. HADLAND DAVIS

JAMES HINTON is known to thousands of readers as the author of *The Mystery of Pain: A Book for the Sorrowful*. It is a book that appeals alike to the orthodox and the heterodox, and in its day it had considerable influence upon those who found life's way hard and were eager to pluck the fruit of consolation. It still remains a source of help and inspiration, for in the pages of that little volume there is wine and oil to ease the wounds of those who suffer.

Hinton was an eminent doctor, and a specialist in aural surgery. Some one wrote, in reference to suffering humanity: "Never show a wound except to a physician." Hinton was a physician of the soul as well as of the body, for he did not confine himself to medical practice. His patients were scattered all over the globe. He was a man of wide and deep sympathy: enthusiastic, a little unbalanced perhaps, but absolutely sincere. His pen brought rest and unrest, tumult as well as peace. He threw his paper darts at the conventionally good. He passed away tasting to the full the agony of physical suffering.

Much has been written about Hinton. There is the *Life and Letters of James Hinton*, edited by Ellice Hopkins; *The Larger Life: Studies in Hinton's Ethics*, by Caroline Haddon; while the late Mrs. Havelock Ellis has written *Three Modern*

*Seers and James Hinton*<sup>1</sup>. The last-mentioned volume was published this year.

We are particularly indebted to Mrs. Havelock Ellis for a careful study of the published and unpublished manuscripts of James Hinton. Her book, for the most part, is composed of copious quotations from his work, so that the student can now form his or her opinion as to the value or otherwise of his teaching.

A writer in *The Spectator* recently observed: "Take care of your thoughts and the words will take care of themselves." This is just what Hinton failed to do. He had moments of clarity, just as Blake had when he wrote his famous *Songs of Innocence*, but like Blake, in his mystical writings, he had many hours of muddled thought followed by chaotic expression. It was as if Hinton, in his later work and when sex became an obsession with him, stood in a darkened room and mumbled forth his message. We catch a word here and there, but that is all. Sometimes he saw the Light, but it did not stream from him to others; and the reason for this was that too often in his halting way he was proclaiming a message that had more of evil in it than good. Christ whispered into one ear and the Devil shouted into the other. Hinton aimed at building a palace of joy where women, hitherto unloved, might find in full measure a passion they had not experienced before. He was a law-breaker, but he broke the law with a trembling hand, uttering Scripture texts by way of apology and of Divine if not human sanction. That palace was not to be a harem. It was to be a place where Cupid, that most innocent of children, could occupy himself far more freely than he can do when restrained by the iron chains of monogamy. In reality, and with the impetuosity of a child, Hinton built a house of cards. It was not blown down by Mrs. Grundy, by prudery and by narrow conventionalism. It was blown down

<sup>1</sup> Stanley Paul & Co., London. Price 10s. 6d.

simply because Hinton's thoughts were like fragile and unstable cardboard and not blocks of solid stone built up slowly, carefully by the master hand of far-seeing wisdom.

Hinton, with a great flourish of trumpets, proclaimed himself to be the saviour of women with all the ugly egotism of Nietzsche. Hinton said: "Prostitution is dead. I have slain it." And again: "Christ was the Saviour of men, but I am the Saviour of women, and I don't envy Him a bit." Could anything be more utterly fatuous? Prostitution is not dead. It was never more rampant than it is to-day, while his reference to Christ is in the worst possible taste. Like Nietzsche he tried to rise above "good and evil". Troubled too much with what Lafcadio Hearn called the "pudic nerve," he first of all over-emphasised carnal passion, and finally, leaping to madness, he began to write about sexual matters as if they were the be-all and end-all of life. Later writers have done precisely the same thing, and many of us are familiar with those who, calling lust pure, rush to the conclusion that it is also divine. "The way to possess the physical," wrote Hinton, "is to make it spiritual." The Gods of Olympus certainly did so; but if our morality is to be no better than theirs, we have not advanced very far from the Dark Ages.

There was a vein of truth in Hinton's teaching. There is also a vein of truth in the crude utterances of a Hyde Park speaker. I have said that Hinton was sincere. Since there was so much of the child in him he could scarcely have been otherwise. Like a child he played with fire and burnt himself severely. He wanted to burn himself because he exulted in the pain and saw himself as a martyr offered up as a sacrifice for women in the belief that some day the fire of condemnation would not touch them. He claimed to have loved and revered women, but to him platonic friendship was a poor thing compared with a love that was to ride over all social obstacles. He deceived himself and others in this

respect. Do evil that good may come, seems to have been one of his strongest beliefs; but the pity of it all is that his teaching was scarcely ever free from dogmatism. He thought Stiggins and Chadband represented the typically good people of this world. He associated goodness with dullness and hypocrisy and meanness, and his wrong-headedness in holding such a conception is irritating. He heartily condemned prostitution, and regarded the prostitute and the prude as equally bad. Both are perverts of Nature; but if he had possessed more discrimination, more subtlety of thought, he would have realised the folly of such a sweeping statement. He violently protests against celibacy and rigid sexual control. He saw the Roman Church through the racy pages of the *Decameron*, the priest as a libertine talking of heavenly things and at the same time secretly rejoicing in rape. He forgot that the author of those tales slandered Dante, and was incapable of appreciating the poet's mystical love for Beatrice.

Hinton's idea of marriage will make most people feel a little uncomfortable; but on this subject he comes near the truth, for if we face the matter frankly, we are forced to admit that the majority of marriages are far from being happy unions. Hinton saw marriage as a selfish institution, and in many cases as nothing less than licensed bestiality. He proclaimed marriage to be selfish because he thought it was the cause of boundless suffering in regard to unmarried women who were equally ready and equally entitled to enjoy similar pleasures. Keats wrote in one of his letters that his heart was a nest of many women whom he loved dearly, and Hinton, regarding man as naturally polygamous, asserts that this impulse should be given free play, so long as love and not lust is the driving force.

Hinton was not a Casanova. He always saw himself as the saviour of the weaker sex, as a demi-god presiding very tenderly over the altar of unloved women. There were others

who saw him as a calculating libertine, who, far from saving women, filled their minds with poison and wrecked their immortal souls. He wrestled manfully with a problem he was not strong enough to master, and which in the end mastered him. "If I can *love* more than one woman," he seems to say, "I am performing a meritorious act." Condemning monogamy as one of the causes of prostitution, he wanted to introduce polygamy, and he expected women to be prepared to make this sacrifice, believing that in the end they would have their reward in bringing happiness to their less fortunate sisters. Had Hinton read Robert Buchanan's humorous poem dealing with the Mormons of Salt Lake City, he would have seen the folly of polygamy.

Shortly after the French Revolution the Government gave its consent to a Bill that rendered for the time being children born out of wedlock legitimate. Everything was done to make easy an increase in the population. Germany is already discussing a similar scheme, and we need have no doubt as to what that country's decision will be. War has robbed us of the flower of our manhood, but let us never stoop so low as to fill those broken ranks with the children of lust. We hope, when the Great War is over, to find a cleaner and a purer world. We do not want an increase in our population so much as men and women of sterling quality. Bound by a League of Nations, we look forward to a time when we shall regard war as the greatest crime on earth. There is only one Peace worth having, and that is the Peace Love alone can give. To emphasise our respective nationalities is to sow the seed of future warfare. Kings and war lords will go when we desire the King of Kings and the Lord of Lords, when with joy in our hearts every nation can kneel before the throne of Love.

When we have reached that stage, lust will die. Marriage will no longer be a selfish institution, for with a cup brimming

over with happiness those who are thirsting for love will not go empty away. Hinton was a dreamer, and towards the end of his life his dreams became nightmares. With one hand he gave balm for the sorrowful, with the other he gave poison to women. Let us throw his poison away, and remember only the useful years of his life, when, feeling keenly for the sorrow of others, he bound up the wounds of the broken-hearted.

F. Hadland Davis

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## A LEGEND OF PERSONALITY

LONG ago in the dim ages when the world was young, the Gods were generous, and bestowed beauty and riches upon their favourites more freely than to-day. But one who even then was a very progressive God, wearied of these things (which mean so little when given recklessly), and he said: "Let us ask advice from Minerva, who out of her wisdom may help us to invent some new gift."

Then Minerva called upon Justice, and borrowed her scales, and weighed in them all the gifts of the Gods, so that their relative values might be determined. But all seemed to lack originality, for mortals in their discontent had stolen riches and travestied beauty, and imitated other precious gifts, so that few who had them valued them at all, because even in a Golden Age it was hard for mere mortals to separate gold from pinchbeck.

But after much thought and many fruitless experiments, Minerva discovered what she sought, and she called the Gods together and said: "Gather together all those things which are rare and beautiful *but which none can imitate*, so that of their very essence we can create some wondrous gift which shall endow its possessor with more power than beauty can attain or riches can buy."

So they sought throughout the whole realm of Nature for many things that were rare, though some of them were not beautiful; but because they were different from aught else on earth their essence was drawn into the Gods' crucible.

And among them they took the radiant glory of the sunset, the scent of the earth after rain, the pride of a mother in her first-born, and the gorgeous heart of a damask rose. The calm certainty of the harvest-moon, the peace of the desert, the self-assurance of the peacock, and the song in the throat of a thrush on a Spring morning. The bitterness of Love turned to hate, the fire of an opal, the heart-ache of a disappointed child. The fidelity of a lioness to her mate, the endurance of fine steel, the cruel stab of trust betrayed, the mystic wonder of the rainbow, the agony of remorse, and the soul-stirring call of a stricken country to her sons.

And because each of these was different from aught else on earth, or in the whole vault of the heavens, the Gods evolved from them a composite gift which rendered its owner different from all his fellows.

None could explain it, nor define its vague, elusive charm, but the Gods in their wisdom named it PERSONALITY—that mysterious possession which cannot be bought with riches nor attained by human endeavour, but which remains to this day the rarest and most precious gift of the Gods in high Olympus.

KATHLEEN DENNETT



## QUARTERLY LITERARY SUPPLEMENT

*A Defence of Idealism, Some Questions and Conclusions*, by May Sinclair. (Macmillan & Co., Ltd., London. Price 12s.)

That view of the universe which regards it as the manifestation of One Self is so nearly taken for granted among Theosophists, that it may at first sight seem rather strange that one who holds this view, as does the author of this book, should consider that it calls for any "defence" at all—except, perhaps, against attacks from crude Materialism. However, she assures us that Monism—the term used more frequently throughout the book than Idealism—is going quite out of fashion in up-to-date philosophical circles, what with Pan-Psychism, Vitalism, Pragmatism, Humanism and, most formidable of all, the "New Realism". Her purpose, therefore, is to restore the waning prestige of Monism by exposing the weaknesses of alternative systems of thought and by pointing out how Monism, while giving all that these can give, supplies the necessary element of unity in which they are lacking. In this purpose she is strengthened by the expectation of an early reaction from the pluralistic tendency of the present day.

May Sinclair is certainly a brilliant writer—sometimes a little too brilliant, perhaps, for the "plain man" to follow closely; but then she is not writing for the plain man but the practised metaphysician. Yet even the plain man will be pleasantly surprised at the free and easy way in which she deals out philosophical arguments like a pack of cards, and scores at every turn with no more apparent effort than if she was playing a game of bridge. Possibly this style may prove more disconcerting than entertaining to the learned professors, who may well be imagined as looking askance at her smartness of repartee as being beneath the solemn dignity of an academic pursuit like metaphysics; in fact the superficial critic may easily find himself jumping to the conclusion that she is laughing up her sleeve all the time. But with all her lightness of touch she is very much in earnest, and what is more she generally goes straight to the point. Consequently, though it is easy to scan these pages by way of a diversion—as providing a piquant element of novelty in the midst of a usually dull class of

literature—their full content cannot be appreciated without a considerable exercise of patience combined with an intimate knowledge of the various systems involved. How then can a mere reviewer, himself a “plain man,” hope to give a definite impression of what the Theosophical student may expect to find? Yet the attempt must be made.

The first opponent with whom the author crosses swords is Samuel Butler, the representative of “Pan-Psychism”. This weird theory is said to shatter the pride of the plain man in his individuality, so our author evidently considers it deserves in turn to be shattered by her logic before proceeding further. This seems rather like tilting at a windmill, for we credit the plain man with enough common sense not to be disturbed by a conception of pre-existence which tells him that half of him lived before in his parents, a quarter of him in each of his grandparents, and so on; but this preliminary round enables her to get her hand in for sterner work later on. Bergson is the next to come up for a scolding, but the author clearly has a tender spot for Bergson, as she lets him off gently on the whole. He has developed the hitherto neglected factor of action, but he has gone wrong over Time and has landed in dualism.

Then comes a breathing space in which “Some Ultimate Questions of Psychology” are turned over with the help of William McDougall. His classifications, consisting of five alternative hypotheses to Animism, *e.g.*, the three forms of Parallelism, provide a convenient framework for the author to fill in with her psychological deductions; but, though granting the necessity for interaction between the parallel paths of body and mind, she is dissatisfied with his working hypothesis of Animism, as being metaphysically inadequate. In the next chapter, “Some Ultimate Questions of Metaphysics,” we are admitted to the author’s logical citadel—the Absolute. She has no use for a “barren,” abstract Absolute which, she believes, has scared many people from Monism who were otherwise attracted to it; she prefers the word “Spirit” as covering all the known factors and leaving “a wide margin for the unknown”. Herein we find the first clue to the final surprise of the book—the discovery that with all her intellectual rigour the author is at heart a mystic unconfessed.

But before we reach her haven of Mysticism we have to watch her tempted by the Sirens of Pragmatism and “Humanism” and tested by the searching ordeal of facing the “New Realism” in the person of Bertrand Russell. In the course of her encounter with Pragmatism she treats us to some delightful passages on the problem

of evil; expressions such as "the incompetent God," "a moral God," "the attempt to whitewash God," and—the cream of all—"the absconding deity" (*alias* "the absentee Almighty") as applied to the anomaly of a personal Creator, do more to brush the cobwebs out of theological lumber rooms than whole chapters of controversy. As for Bertrand Russell and his mathematical "pluriverse," we may at once confess to being out of our depth in the waters of this most unreal realism. So we are glad to find that May Sinclair can hold her own against even the arch-realist in his own elusive element, and we breathe a sigh of relief as she sets foot again on solid ground, having tracked his "universals" back to Plato.

"The New Mysticism," which supplies the title of the next chapter, fails to strike us as particularly new, unless its novelty lies in its immunity from neurasthenia. At least one strong point is made—that the Christian mystics were more liable to become unbalanced than the Indian mystics, because they did not set about the preparatory training in the same scientific way as the Indian did. *Giṭāñjali* and the poems of Kabir are chosen as examples of the finest type of Mysticism. Sure enough Theosophy comes in for its rap over the knuckles; speaking of organised imposture the author admits that "there are at least two organisations which seem to be beyond the power of any Society, or of any Government or State to control them—Theosophy and Christian Science". We acknowledge the compliment, and its sequel that they are "dangerous" because they are having a history. Further on we find the naive confession: "I find it hard to write fairly of Theosophy, possibly because I have suffered from Theosophists." So far the sufferer has our personal sympathy; but when we hear the extent of her sufferings—

I hate it when a woman I disapprove of tells me that if I would only extinguish all my desires I should attain Nirvāṇa to-morrow. I know it. But I do not want to attain Nirvāṇa quite so soon. When I am eating chicken and my host is eating lettuce, I resent his telling me that a vegetarian cannot endure the presence of a flesh-eater, but that he conceals his repulsion because he is holier than the flesh-eater. And I am really frightened when I am introduced to a female "adept" who cannot walk through a churchyard without seeing what goes on in the graves, and who insists on describing what she has seen.

—we agree with her that "there is something very wrong there," and wonder whether this something is not due to her superficial attitude. However, two well known names are mentioned as exceptions, only they are classed as too respectable to be thought of as Theosophists at all. In the last chapter, "Conclusions," there is a short reference to the problem of immortality, in which reincarnation is mentioned in the company of the primitive ghost-lore of savage races and the quaint "Pan-Psychism" of the first chapter. The latter versions are held to

be "the most satisfactory and courageous," while "the theory of Karma leaves this essential part of the problem altogether too vague". Perhaps some day this gifted writer will demand some answer to life's problems less vague than metaphysical propositions or even those glimpses of reality so beautifully suggested on pp. 302 and 379. Her remarks on Buddhism (pp. 369—372) are enough to justify our high estimate of her genius.

W. D. S. B.

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*Issues of Faith*, by William Temple. (Macmillan & Co., Ltd., London. Price 2s. 6d.)

This little book of Lenten sermons, based on the last paragraph of the Apostles' Creed, and preached by one whose orthodoxy seems guaranteed by the list of ecclesiastical dignities appearing on the title page beneath his name, is interesting to those who have long left orthodoxy behind, because it shows how rapidly the vanguard of the thinkers of the Church is following the path marked out by the pioneers who were forced to leave its ranks.

We find ourselves in almost entire agreement with most of the author's statements, many of them very beautifully expressed, and there is a remarkable absence of that insistence on a literal interpretation, both of the incidents of the Gospel story and the language of the Creeds, which narrows the appeal of most books of this kind to that section of the community which "the world comes to regard as 'good Church people,' " *i.e.*, according to Mr. Temple, those who give "most of their time and existence to questions of ecclesiastical arrangement" and to "things that have no ascertainable relation to the great general problems of life which beset us all".

Perhaps the most interesting sermon is the second, "The Holy Catholic Church". In a brief study of the early Church he says :

The first marks of the Church are the closeness of its fellowship. . . . It was just this fellowship that subsequently expressed itself in that early experiment in Communism of which much has been written and said, and about which surely the one important point is that it would never have been made at all unless there had been in that little society the belief that no man can live to himself in any department of life.

And a few paragraphs further on :

We need very much to recover this sense of the Church as existing to do the will of Christ. We always tend to think that it exists first for the benefit of those who become its members.

And again, dealing with the word "Catholic" :

We are perpetually tempted . . . to make the Church universal, in the sense of including everybody, by clearing away everything that anybody dislikes. . . . But

it must be Catholic in the sense of maintaining the whole of the Christian Faith and truth, so that every human soul will find there that particular aspect of the Divine fullness upon which he most naturally lays hold.

This last statement is so much broader than other pronouncements on this question, that it seems as if the writer needed but a very little broadening of his vision to enable him to see that a Church, to be really Catholic, must maintain, not merely the *Christian* Faith and truth, but all Faiths and all truth, as these may be perceived from age to age by various sections of the human race, and brought by them to the Church to be focused by mutual helpfulness and common service of humanity into a beacon light which shall guide future generations in their search for yet more rays, until the whole range of the spectrum of the human spirit is drawn into one radiance, which shall illumine the "City without a Church".

E. M. A.

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*The Dance of Siva*, by Ananda Coomaraswamy. (The Sunwise Turn, New York.)

Many Western Theosophists regard the question of India's future as a subject of vital importance, bearing as it does upon the world-problem of Brotherhood involved in the relation between the East and the West. To try to understand the culture and ideals of races other than their own is to such almost a religious duty, and they will welcome the fourteen essays included in the volume before us as a valuable addition to the rapidly growing literature in which the various phases of Eastern civilisation are being interpreted to the West in terms which it can understand and in a form which it can appreciate. Many of these papers collected under the title of one of them—"The Dance of Siva"—were written for Western periodicals, and their author, while thoroughly Indian in his love for and understanding of his own people, is also at the same time thoroughly well acquainted with Western life in all its phases, with Western art and literature, and with the ideals which are shaping modern tendencies in Europe and the New World. Seven out of the fourteen essays deal with Indian sculpture, painting, music, and with art in general, regarded from the historical point of view and from the standpoint of the student of æsthetics. Among the others are some treating of literary and philosophic subjects, one about "Young India," a long and important one on "The Status of Indian Women" and, by way of introduction, one entitled "What has India Contributed to Human Welfare?"

Dr. Coomaraswamy's general attitude towards such questions as those indicated in the titles of the essays is well known, and we find here the same trust-inspiring combination of complete loyalty to India and generosity towards Western ideas as in previous works. "To say that East is East and West is West," he remarks, "is simply to hide one's head in the sand." The destiny of the one is interwoven inextricably with that of the other. "What has to be secured is the conscious co-operation of East and West for common ends, not the subjection of either to the other, nor their lasting estrangement." This idea of the interdependence of the future development of the two groups of ideals, between which there is supposed to be such a wide gulf fixed, recurs again and again. Apropos of the Indian conception of feminine virtue the author says :

The Oriental woman, perhaps, is not Oriental at all, but simply woman. If the modern woman could accept this thought, perhaps she would seek a new way of escape, not an escape from love, but a way out of industrialism. Could we not undertake this quest together ?

In this connection particularly, as there emerges from the author's interpretation of life and literature the essential soul of the Eastern ideal, one is almost persuaded that the modern standard of values will some day be recognised as a quite temporary one. It might be supposed from this that Dr. Coomaraswamy takes up the reactionary attitude with regard to India of "Back to our glorious past," and wishes, moreover, to draw the whole world with him. But this is not the case. He does not recommend us to try to turn back the hands of the clock, but he declares emphatically that though India is called from the past and must make her home in the future, yet it must be remembered that "to understand, to endorse with passionate conviction, and to love what we have left behind us, is the only possible foundation of power".

Of the essays which deal with art in its various phases it is difficult to say much in a short review. Those who are familiar with other works of Dr. Coomaraswamy on the same subject will realise something of what is in store for them here. Those for whom these papers are a first introduction to Indian art, as seen sympathetically by one who understands, will find them a revelation of wonder and beauty. The essay on the Indian theory of beauty sets forth the theory of "rasa," or flavour, and æsthetic emotion as dependent upon an inborn quality in the one who desires to experience it as much as upon the nature of the object in which beauty is expressed. "Criticism is akin to genius," we are told. "The capacity and genius necessary for appreciation are partly natural ('ancient') and partly cultivated

(‘contemporary’); but cultivation alone is useless, and if the poet is born, so too is the *rasika* (one who perceives the *rasa*).” In “Indian Music,” “Buddhist Primitives,” “Indian Images with Many Arms,” “That Beauty is a State,” we learn something of the way in which the Hindū consciousness, whether as artist or critic, expresses itself in special cases, “revealing the Supreme Spirit wherever the mind attaches itself”.

A. DE L.

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*Ethics of Education*, by Beatrice de Normann and G. Colmore. (Theosophical Publishing House, London. Price 2s.)

Those who wish for a concise statement of the inevitable effect of a belief in reincarnation on the bringing up of children, cannot do better than begin with this book. It does not set out to formulate any cut-and-dried system of education—which is perhaps just as well at this experimental stage—but lays down the main principles which should govern any system which is intended to assist as much as possible the natural unfolding of the child’s consciousness, and justifies the modern tendencies in educational reform by a sound basis of reasonable theory.

In the first place the teachings of the Ancient Wisdom are contrasted with those of its two principal alternatives—orthodox Christianity and modern science, and the direction which each of these lines of thought tends to give to education is clearly brought out. In short, whereas the belief in one life—whether the soul be regarded as tainted with original sin, or predisposed by heredity, or launched on its career with a clean sheet—tends towards a policy of cramming and correction from without, the belief in individual continuity of consciousness through many lives conduces rather to the provision of opportunities for temperamental expression under kindly guidance. The authors rightly begin their educational programme by laying down the prenatal conditions that should surround the mother, and special importance is attached to home influence during the most impressionable years of a child’s life. A bold attempt is made at the classification of temperaments, and the matter of sex instruction is plainly dealt with. Then follows a brief outline of an ideal method of school instruction, the teaching of religion recommended being of a practical nature.

It is now quite clear to anyone who has watched developments in the educational field that a distinctly Theosophical type of education is being evolved, and the book before us is a very fair epitome of this

type as it is found at present. Theosophical educationists are evidently not above appropriating the best features introduced by other educational reformers, notably Mme. Montessori ; but though it is as well to take advantage of all the experience available in existing systems, we hope that the tree of Theosophical education will not suffer its freedom of growth to be impaired by premature forcing in any one direction.

W. D. S. B.

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*One Thing I Know*, by E. M. S. (John M. Watkins, London. Price 3s. 6d.)

It is strange that the one unanswerable argument to oneself—"I know"—should bring absolutely no conviction to those who do not know, or at any rate do not know similar things. Like the blind man who knew that he had been made to see, the author of this book, after fifteen years of helplessness, knows that she is well, and like him she describes the method of her cure. The instruments are two nurses in the flesh and a doctor out of it. The doctor uses the hands of one nurse, a trained masseuse, and controls the other, coming into her body to give such treatment as he cannot give through the other nurse, and also to talk with his patient and explain his methods. He attributes his success, where other doctors using similar treatment have failed, to the fact that he can see the inside of the body as well as the outside, and so is better able to judge of the effects of his treatment and to guard against fatigue.

The story is written with some detail, and is interspersed with odd bits of information about the spirit world in general and especially about a hospital which the doctor has on the borderland, for those who have just passed over. And then, when the cure is complete, the earth doctor, who had pronounced the case incurable, and who has watched the process of the cure, explains it away in scientific language. There is, according to him, no need to believe in any other-worldly interference ; the illness was caused by a complex, the cure has been effected by suggestion—a treatment which he himself recommended, though it, and also hypnotism, had failed to do what he had expected. He praises the skill and patience of the nurses, and commends their treatment as the one most likely to produce beneficial results ; and so, having approved the means, and veiled cause and effect under "the darkness of a name," he disposes of the whole affair.

Of course the materially minded will agree with him and dismiss the whole matter as satisfactorily explained away ; those who are



beginning, very much against their will, to see that there *are* more things in heaven and earth than materialistic philosophy can explain, will consider, with a sigh of relief, that at any rate they need not consider this particular instance; while others, an increasing number, will see that this is another instance of the thinning of the veil between the seen and the unseen, and that it is not wise to disbelieve or contradict a person who says "I know".

E. M. A.

*The Call of the World*, by A. S. Wadia, M.A. (J. M. Dent & Sons, London and Toronto.)

The author of this book, being possessed of keen observation, a strong sense of humour and a wide fund of general information, gives his readers a very intelligent survey of many nations, as he conducts them in thought around the world, according to the itinerary as indicated in his map of travel.

He takes them first to share his very enjoyable visit with friends in England, treating them to the real spirit of a holiday season there, and describing places of historic interest. Then on he goes to the quite different variety of wondrous achievements in America, stamped with the "almighty dollar" mark that too often sets the standard for that practical, liberty-loving people. His visit to the Mazdaznan Communities there (followers of his own Zoroastrian Faith) leads him away from the beaten track into the heart and charm of private life—too surprisingly and injudiciously private at times, perhaps, to be revealed so frankly to a generally non-understanding and too intolerant public. One might prefer to suspect he had adopted one of the literary devices for adding that element of romance, than to be assured of the identity of some of those connected with actual experiences as related. The homeward journey through Japan, Korea, Manchuria and China, indicates a waning of interest, and gives but a cursory glimpse of these countries. Still, one volume is not sufficient to contain so detailed an account of all places visited, and one is left with a distinct regret when the journey comes to an end.

The author specially excels in his enchanting descriptions of places, as well as in the personal note which brings one to a more genuine understanding of the people he has met than do most travel-books. His style is charming, and his book altogether well arranged in every detail.

G. G.

## BOOK NOTICES

WE have received :

*Occult Methods of Healing*, by Jennie K. Adams (Krotona Lectures No. 1. Price 10c.), which is a summary of the subject dealt with, as presented in a series of lectures at Krotona. It contains short outline sketches of the lives of the world's great Teachers and brief analyses of the various methods of occult and semi-occult healing. *The Brotherhood of Religions as Portrayed by Symbol*, by Marianne C. Thomas (Krotona Lectures No. 2. Price 10c.), being a series of short chapters dealing in turn with the symbols characteristic of each of the great World-Faiths, and explaining their significance. *In the New Forest with the Fairies*, by Mary Bury (B. H. Blackwell, Oxford. Price 1s.), a little story of the year told in fairy-tale language for children and sold for the benefit of the Hampshire Prisoners of War. *For Soul and Body*, Talks on Spiritual Healing, by Harriette S. Bainbridge (Heffer & Sons, Cambridge. Price 9d.). This little devotional book has met with so much success that it has now been reissued with the addition of several new chapters. It deals with the power of faith, particularly as healing all diseases of both mind and body. *Christianity and War*, Letters of a Serbian to his English friend (The Faith Press, London). These letters from a Serbian clergyman to his College friend, since also become a clergyman, are full of interest in their attempt to reconcile the prosecution of the War with Christian teachings. The result of his reasonings and questions seems to be: "War does spiritualise"; therefore presumably it is good for the spiritual progress of the world to have suffered so much agony. *What we Want and How to Get it*, by Helen Boddington (G. Bell & Sons, Ltd., London. Price 1s.), a sequel to *Little Steps in the Way of Silence*, contains a series of short chapters, indicating how joy and health and other of the non-material desirables of life may be gained by a system of affirmation. *Saint Sophia: Russia's Hope and Calling*, a Lecture by Professor Prince Eugene Nicolayevich Trubetskoy, translated into English by Mme. Lucy Alexeiev (The Faith Press, London. Price 1s.), shows how the symbol of Sophia is bound up with the whole spiritual life of Russia, and how necessary to the national regeneration is the re-possession of this great church; also, geographically, its political significance. *Why God does not Stop the War*, by Robertson Ballard (Charles H. Kelly, London. Price 4d.), is an attempt to show that owing to man's possession of free will bestowed by Himself, God cannot stop the War until the necessary lessons have been learnt by the nations concerned.

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C. W. Leadbeater at Sydney

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

**I**N the month of February two events happened on the same day of the month, the 17th, that bore much on the fortunes of the Theosophical Society. On February 17th, 1847, there was born into the world a baby form, which was to be the physical encasement of the ego we called in that encasement Charles W. Leadbeater. On February 17th, 1907, passed out of his physical body the ego we called in that body Henry Steele Olcott. Both were servants of the Masters they love with unchanging fidelity, and right well they served Them in their consecrated lives. Both were, therefore, devoted to the Theosophical Society, the latest Messenger to the world from the White Brotherhood.

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The life begun down here on February 17th has been a varied and a difficult one, from the physical tragedy of its boyhood to the cruel persecution of its late maturity. A

life of singular purity—I have heard men who knew him intimately say that they had never heard from him the lightest coarseness of jest, such as most men make at times, trenching on absolute cleanliness of thought; of unchanging service to all who stood in need of help; of flawless serenity and cheerfulness under the foulest accusations; of utmost patience and kindness when misunderstood; of unshaken love and faithfulness when wronged; of perfect forgivingness; of unwavering affection when met with ingratitude; of boundless compassion for the erring and the sinful; I have known on earth no spirit more Christlike than that dwelling among us as Charles Leadbeater. “Of whom the world was not worthy.”

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H. P. Blavatsky's life-long co-worker, Henry Steele Olcott, threw off his physical body, as just said, on February 17th, 1907. At Adyar, in the room which is now my bedroom, he entered into the Peace, and many will remember how his body lay at rest in the Hall he had built, how men and women of divers Faiths stood round, and recited words from the Sacred Books they revered, and how friends, rich and poor, high caste and outcaste, passed in long files by his bier, casting thereon fragrant flowers, until all save the calm face, touched with Death's whiteness, was hidden under the blossoms that spoke of love and gratitude.

\* \* \*

So the 17th February is to us, verily, a sacred day, a day of sweet and poignant memories. And strangely enough, on that same day, in the year 1600, Giordano Bruno, that child of fire, went in a fiery chariot from the Campo dei Fiori to his Master's home in the Abode of Snow.

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Another of the misunderstood and wronged ones, like Charles Leadbeater, was Helena P. Blavatsky, whose noble memory is enshrined in many a faithful heart to which she brought the Light of the Divine Wisdom. Now and then comes a recognition from some land where live her disciples. Thus, Mr. Hinloopen Labberton cables from Java that the Batavia Lodge, T. S., has opened new buildings and has named them after her.

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The Annual Convention of the Theosophical Society was held this year in the Imperial City of Delhi, where also met the National Congress, and the All-India Muslim League, and the Industrial Conference, and the Ladies' Conference, and the Annual Meetings of the Home Rule League, and the Society for the Promotion of National Education. Some other gatherings there were also—the oddly named “Cows' Conference,” and the Conference also for promoting the use of the Hindi Language as the common Vernacular in India, and those of the Ārya Samāj and of the Vaishya community. All these many and varied bands of workers filled the ancient City with their eager, throbbing life, telling of an awakened and strenuous India, with energies outstreaming into the many channels of National Life.

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One very interesting sight was the Exhibition of objects produced in schools belonging to the S. P. N. E., held in the Indraprastha Hindū Girls' High School, where good Miss Gmeiner gave cordial welcome to all who were interested in educational work. The exhibits ranged from a chemical balance, a steel lathe, and an admirable carpet, down to pots of jam and pickles, through phases of carpentry, painting, drawing, embroidery, brass bolts, leather sandals, maps, garden

produce, and many other well made articles. It was a very satisfactory proof of the results of a few months of manual training.

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In this school also were held the smaller gatherings connected with the T.S., while the Convention and other lectures were held in a large theatre, densely packed at each. I had the pleasure of giving four, and they will shortly be published. Mr. C. Jinarājādāsa also lectured, as did Mr. George S. Arundale, always to overflowing audiences.

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It is proposed to form an International Board for Theosophical Education, with a General Council consisting of General Secretaries from each country represented, and an Executive Committee in each country to manage its own affairs. The following constitution is suggested, and I should be glad to receive suggestions, amendments, and notifications of approval and disapproval. The idea seems to me to be a good one, now that Theosophical schools are springing up in so many countries. But it is essential for success that each country should be autonomous, as in the Theosophical Society, and that only matters of general policy should come before the Board, which should also receive Annual Reports from the countries represented.

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### PROPOSED CONSTITUTION

*Object :*

To promote Theosophical principles in education, to co-ordinate Theosophical activity in education throughout the world.

*Constitution :*

1. The General Council shall be composed of a Chairman, a Vice-Chairman and a Secretary-Treasurer, together with one member from each Section of the Theosophical Society to be elected by the Theosophical Fraternity in Education in the Section, if in existence.



Otherwise, by the T.S. Council of the Section, until such a Fraternity be established.

2. Each country shall be autonomous so far as its internal affairs are concerned, shall have its own National Council, and shall be represented on the General Council by its own elected member.

3. There shall be an Executive Committee of the General Council, to consist of the Chairman, Vice-Chairman and Secretary, *ex officio*, who shall hold these offices in the Executive Committee, together with seven other members, ordinarily resident in India, who are not members of the Council.

4. The first Executive Committee of the Council shall be nominated by the Chairman, and shall hold office for one year. Thereafter, the Council shall determine the constitution of the Executive Committee.

5. The President of the Theosophical Society shall be the first Chairman of the Council and shall for the year 1919 nominate the Vice-Chairman and the Secretary. Thereafter, the election of the office bearers of the Council shall take place as the Council shall decide.

*Business :*

All business, including voting and alteration in Rules, may be conducted by correspondence, and proxies shall be allowed. As far as possible, all important matters of principles and policy shall be referred to the Council by the Executive Committee.

*General :*

The International Council of Theosophical Education, being generally an advisory body, shall have no power to interfere with the internal educational affairs of any Section, and its opinions shall under no circumstances be regarded as expressing the attitude of the Theosophical Society as a whole towards educational matters.

\* \* \*

The first Convocation of the Benares Hindū University was a very interesting and successful function. Curiously enough both its Chancellor, H. H. the Mahārājā of Mysore, and its Vice-Chancellor, Sir Sivaswami Aiyar, ex-member of the Madras Executive Council, came from the South of India. Both made very excellent speeches. The only

woman graduate came from the Benares National Women's College, though appearing as a "private candidate," as the College is not affiliated. I had the pleasure of presenting her to receive her degree of B.A., and she was very warmly cheered.

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The dear old Central Hindū College looked very prosperous, and felt very home-like, especially as every one was very friendly and kind. The "Guard of Honour" looked remarkably well, and I was glad to see the old Drill Master still leading it. I had the pleasure of delivering the first of the University lectures arranged for the Convocation, and spoke on "Education and Culture".

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The new buildings of the University are making rapid progress, and will be magnificent when completed. The Hon. Paṇḍit Madan Mohan Malaviya devotes to this great work much of his time, and his immense power of arousing enthusiasm.

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Bro. C. Jinarājadāsa is away touring; coming from Delhi we dropped him at Gwalior, where 21 new members joined the T. S. He had very large audiences at Agra, but small ones at Muttra, and then went across to Cawnpur. Allahabad was visited, and then Benares, whence he was to visit Patna and Calcutta, and then home by February 2nd. I have just returned—January 21st—to Adyar and leave again on the 27th or 28th for Bombay, and so to Sindh for a fortnight. G. S. Arundale has also been touring, lecturing on Education. So we have all been busy in our different ways in the Great Work.

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In an Australian paper, I read of a "Missionary Rally" at Adelaide, presided over by the Bishop of that ilk. He said that

India's magnificent response in the war and Japan's loyalty had opened the way to missionaries. But the call to the Indians in Fiji was the greatest and most insistent for Australians. The indenture system of labour had now been stopped, but help was needed to remedy its wrongs. There were still 5,000 indentured Indians in Fiji, and the indentures still current should be cancelled at once, an effort should be made to equalise the numbers of the sexes, separate houses should be provided, medical supervision should be instituted, Indian marriage customs should be restored, and a proper system of education established. The Bishop of Polynesia had asked the Australian Church for a priest, teachers, and nurses, and £500 to assist in the great work of righting the wrongs which had been done to the Indians in Fiji. If Australia did this work she would do great and lasting good for the Empire.

That is so. But we may remark that the Theosophical Society in Australia heard and answered the call before it reached the ears of the Christian Church.

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Another Bishop—of Gippsland—remarked that four years ago Indian University graduates, if they went to Australia, would have been treated as coolies. He expected a mass movement from the educated Indians towards Christianity. It would be interesting to know on what the episcopal expectation is founded. 50,000,000 Indians in the villages, according to this sanguine gentleman, were waiting to be swept into the Christian Church, and finally he informed his audience that "the power of Islām had been sundered in the present war because of India's adherence to Britain and Christianity"! This wild statement will somewhat surprise the gallant Mussalmān soldiers. Trust a Christian Bishop to say a clumsy thing. Lastly, another clergyman said that the Church was to fight Muhammadanism, Buddhism and commercialism. The third 'ism comes in oddly, and we should

much like to know when Christianity is going to begin its attacks on this latest foe. We had thought that commercialism followed the missionary, and that it had been sown and flourished mightily only in Christian countries.

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We had the pleasure of welcoming to Adyar last month the famous Mystic and Poet, Sir Rabindranath Tagore, for a couple of days. He was very happy in the peaceful atmosphere of Adyar, and hopes to return here for a week after his visits to some South Indian towns. The coexistence of a peaceful atmosphere with strenuous activity in Adyar strikes most visitors; spirituality gives the peace, and devotion is the spring of the activity; hence there is no conflict between the two.

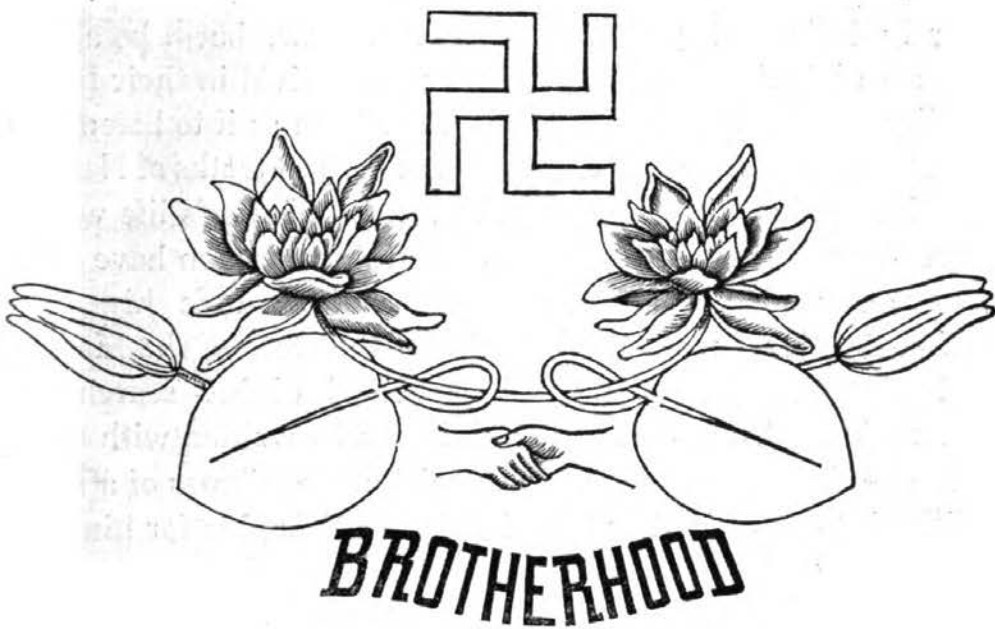




In England, 1901



At Taormina, 1912



THE SCIENTIFIC BASIS OF C. W. LEADBEATER'S  
CONTRIBUTIONS TO THEOSOPHY

By C. JINARĀJADĀSA, M.A.

ONE of the profound influences in moulding my life has been the influence of C. W. Leadbeater. The early great opportunities in my life of education and travel and equipment for Theosophical work were all due to him, and I shall always feel that there could not have been a more valuable personality to guide my mind and temperament in their search to discover my true work. Only to a few indeed comes that rare privilege to live associated in the least little things of daily life with one to whom the invisible worlds are as real and as matter-of-fact as the visible world; to have so lived with Mr. Leadbeater for a dozen years has made me realise Occultism in a way that no mere reading of occult

literature would ever have done. To be with one to whose vision the dead are as the living, for whom Nature is not merely hills and plains, trees and animals, but also a vast Nature of invisible living creatures more vivid in their living quality than is our visible creation, has been as if to listen to a wondrous running commentary on the deepest truths of Nature.

But above all, the qualities in Mr. Leadbeater's life which have been to me of the most powerful inspiration have been two transcendent qualities: the first of these is his utter self-abnegation in all that relates to the work of the Master, and the second the scientific method of his search for knowledge. As to the former, little can be written with mere pen and ink about the highest spiritual attributes of a soul; suffice it to say his utter trust in his Master's plan for him and for the world, even in the darkest days of isolation and deprivation, has been to me as a beacon light, making in me to grow a trust in the Master which slowly transformed itself into Realisation. Words cannot express the depth of gratitude or bond of attachment of one who sought the Way to the one who guided to the Way, and so I shall say no more here.

But Mr. Leadbeater's scientific attitude to the discovery of truth is one of the greatest assets in our Theosophical Movement. Hitherto in the age-long history of Theosophy as a world-force, the knowledge of the Hidden Work has been given to the world as a revelation; "God's Plan which is evolution" has been expounded mainly through Personality, as ethical teaching and as philosophy. But an impersonal, scientific statement of that "God's Plan" has not been needed by humanity, since the world was not evolved sufficiently to demand to understand things "as they are". In the history of Occultism it has been Mr. Leadbeater's rôle to be the first of those occultists to come who, though seers and prophets and striking personalities, yet put personality aside and describe what they see in as unbiased a manner as they can.



The power behind Mr. Leadbeater's work lies in his utter devotion to truth, and in his loyalty in describing that truth as simply, as plainly, as impersonally as he can. To be *sure* of what he says—as sure as a trained mind can be sure of anything—has been his great principle of exposition; and so, before the statement is made, a long and careful series of investigations is made to check and verify and test. It is this quality of observation and exposition which made his first chief contribution to our occult knowledge—*The Astral Plane Manual*—so noteworthy a production that the Master K. H. secured for the Occult Library of the Great White Brotherhood the manuscript of that work, as one of the noteworthy and epoch-making works of our civilisation.

No one reading Mr. Leadbeater's writings can help being impressed by the "sweet reasonableness" of what he says of the invisible life surrounding man. However strange may be the new facts offered, yet as they are offered by Mr. Leadbeater prejudice is disarmed; so vast, and specially serene, is his vision that as that vision is described to another, a powerful appeal is made to the higher unprejudiced mind of the listener to assent to the exposition as to the living Truth. Those who have heard him lecture will never forget this quality in his exposition; there are no fine phrases, no gorgeous imagery, no dramatic exposition, though indeed Mr. Leadbeater is capable of a loftiness in his exposition which reveals the high attributes of the Wisdom which "mightily and sweetly ordereth all things"; in simple, direct language he leads our imagination from the things we know to the things which we can know, till we too become as sure and certain of the unseen as of the seen. Even a mere sceptic becomes impressed by Mr. Leadbeater's exposition; he may not want to believe, but he will never scoff. For behind the exposition he feels there exists a real true knowledge, and not mere trust or belief. As all who are students of

Mr. Leadbeater's writings know, he makes a clear distinction between what he knows because he has himself experimented and verified, and what he only partly knows or merely believes. He does not blurr the landmarks of Truth.

I would, in conclusion, specially draw attention to one aspect of Mr. Leadbeater's exposition of Theosophy. Starting with the supposition that the unseen is as natural as the seen, as much the domain of science as our visible world of evolutionary struggle, he sees an inspiration in every fact, however small; and so he investigates the tiniest fact with the same zeal and devotion which others would give to large and "important" facts. And so gathering fact after fact, Mr. Leadbeater presents them to our vision so carefully arranged, so understandably grouped, that as we look at his presentment of facts we grasp out of them an Intuition. From the moment of our finding this intuition from the facts put before our imagination, we too begin to see for ourselves, to know at first hand. Not indeed as fully as does Mr. Leadbeater—only a little: but even that little is a true vision of Eternity. A scientific exponent of Theosophy is Mr. Leadbeater, in this aspect of his life's work; but while he expounds, he lights in our hearts and brains the Light within. He transforms scientific facts of nature into the Divine Wisdom, and for this lofty attribute the Theosophists of all generations will ever hold him in high reverence.

C. Jinarājadāsa

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## MY DEBT TO C. W. LEADBEATER

By GEORGE S. ARUNDALE

I AM impelled to take my place among those who gather in this issue of THE THEOSOPHIST to represent the world-wide loving homage on the part of Theosophists to our elder brother C. W. Leadbeater. The impulsion comes from the eternal debt I owe him for all he has done in shedding the radiance of his pure and tender wisdom upon the path I have to tread. The debt is all the greater because he did not tolerate faltering so long as he was in special charge of the training I had to undergo. He was the truest of friends to my real self and ranged himself with all vigour against a lower self that too often sought to dominate and retard. C. W. Leadbeater is the friend of egos rather than of personalities, and much of that misunderstanding which has clouded men's vision of his outstanding greatness has been due to the fact that he has never truckled to the personality at the expense of his comradeship with the ego. While under his direct tuition my lower self had to retire into the background, albeit amidst much grumbling and young-souled dullness of understanding. And the result was success where a lesser teacher would have met with failure. I always look upon our great elder brother as a surgeon who, in his eager care for the soul, does not hesitate to operate upon obstructions defiling and stultifying the lower bodies. He is great enough to submit willingly to misunderstanding in the present so that the future may be sure. He never panders to his pupil's weakness when

he knows that it can be overcome. His patience is inexhaustible, but his determination irresistible. Hence, he has no patience with the laggard who, out of indeterminateness of character, is too flabby to grasp at opportunities that actually come his way. Grit is the quality Mr. Leadbeater's pupils must have. They must be of the type that perseveres no matter what the obstacles. Given such a type with such a quality, Mr. Leadbeater is his veritable God-send.

I have been trying to convey in the above paragraph that Mr. Leadbeater is a focus for reality and a disperser of sham and all pretence. He is the sworn champion of the inner realities as against the outer *māyā*. But I would not have you think that there is aught of hardness save the hardness of tempered steel, of steel hardened through experience and shining with deep and abiding sympathy. I shall never forget—it is one of my outstanding experiences—his farewell to me in 1913 in Madras when I was leaving for duty in England. The spoken farewells were over and the train was slowly gliding out of the station. Before turning back to walk down the platform he gave me one last look as I leant out of the carriage window to have my last look at my great teacher. And it was then that I learned for the first time what compassion really means as a quality among the very great. I feel even now the great upwelling of gratitude that arose from a soul whose body had, I am ashamed to say, too often misunderstood and misjudged. The ignorant impertinence of the foolish but too often obstructs and distorts the loving guidance of the wise. Mr. Leadbeater's pure greatness has made blind some who have come into touch with him, and they are as those who find fault with the Sun because His radiance forces them to close their eyes. I do not imagine for a moment that Mr. Leadbeater remembers saying good-bye to me in 1913. He probably does not remember the effect he produced. For him he was but natural; for me there was a

glimpse into the world of greatness and of God's loving kindness.

As I read through what I have written I am minded to tear it all up. It does not convey what I feel, not even a tithe. It is halting and poor as an expression of my attitude towards a beloved elder brother. But I let it stand because nothing I could write would convey my heart's outpouring, and yet when others pay their tribute my poor token must be found as a sign that a humble pupil does not allow the passage of years to cast the dark shadow of forgetfulness over the memory of his debt or over the living consciousness that his strength for service—such as it is—is largely the result of Mr. Leadbeater's loving perseverance in helping the real G. S. Arundale to learn at least the elements of the science of self-control.

George S. Arundale

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## MAGIC, PURE AND SIMPLE

[Writing about a living person is always difficult, if one is to say things of value; for those episodes which illustrate the special characteristics of any individual involve, for the most part, intimate details of him or of oneself. The difficulty is enormously enhanced when one attempts to write of a living Personage. The mind is crowded with ideas in multitudes. The ordinary necessities of selection in such a case are complicated by the further need to be at once interesting to the reader and faithful to the subject—faithful in the matter of facts and faithful in the selection of materials valuable to the reader who may be outside the immediate circle—great even though that circle is in this case—of those who are fortunate to count themselves friends. So I give up the attempt to write any comprehensive discussion of that phase of Mr. Leadbeater's work which is done by what would normally be denominated magical methods, and content myself with one illustration and a brief argument—one of the first, because Plato assured us that one illustration is worth a thousand arguments; and little of the second (and that not very polemical) because I quite agree with Mr. Leadbeater that argument is a waste of time.—F. K.]

**I**F the attitude of most of us towards Occultism is unsound, towards magic it is ridiculous. That this is so is only natural, for we insist upon having opinions about things of which we know nothing, and of magic the number who know anything is exceedingly small. I put aside, also, the crowd of people who "don't believe in magic" and who, if they had to believe, would regard it all as the negation of Law; for the attitude of such people is more than ridiculous. I am thinking of that very much smaller group of persons who admit that there are many amazing things which special people can do, people (they would say) more "special" than mediums, by a further knowledge of Law than that commonly possessed. Even this group never faces the fact that the Law which they acknowledge is the same, precisely, as the law they know—that they learn



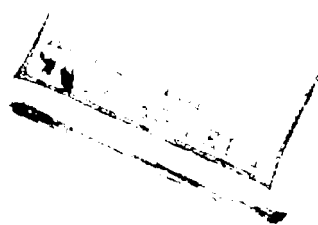
Taken about 1904



At Newton Highlands, 1904



At Adyar, 1913





of 'in, say, physics and chemistry. If, for instance, you point out that it is magical to cut a lump of carbide rock with water, as opposed to the ordinary very difficult way of smashing it with a hammer, they regard you, not as original, but as simple. Their opinion is, of course, of no value, though thousands of them may agree. It *is* magical to part a carbide stone with water; to use a rip and not a cross-cut saw in working along the grain of wood; to drive a pointed and not a blunt nail: for in each case you are co-operating with and not ignoring the laws imposed on matter in Nature. In the same way one may vaporise a glass of wine (as D. D. Home did) without heating it, by the simpler method of disentangling the molecular fabric directly, instead of having the heat shake the molecules apart. The difference is comparable to that in two methods of unravelling a cloth of loose weave, without selvage. By shaking it enough the individual bits of warp and woof would scatter as threads, which corresponds to agitating a liquid with heat until the molecules separate. But it would be much more simple and less wasteful—and therefore more in accord with Occult practice—if one unravelled the thing in the ordinary way.

Now you may, if you like, look upon supernormal modes of doing simple physical things as magic—levitating objects, ringing astral (really etheric) bells, and the like. But then, if you are to be accurate, you must define as Magic, with a great M, those much more extraordinary cases wherein it is not the physical thing done by the psychic means, but the psychic thing (and the physical at the same time, incidentally) done by the spiritual means; and as Super-Magic those exceedingly rare instances where the Monadic method is employed for some action through the Lower Spiritual, Intuitional and all the coarser worlds—as when the Lord Christ first instituted the Christian Mass.

I should like to make this distinction as clear as possible; for we are thinking of someone who can perform at least two of these three types of magic, as I personally know; who typifies, therefore, the real Magician; whose methods are by no means limited to those which come under the few laws known to us in our school science. That he does not use these methods visibly, constantly, is of no importance: there is no time to refute in detail for the reader assumptions by the unwary that a Magician ought to sharpen his pencils by disintegrating the end, and lift his hat to ladies by means of Elemental Force No. P/96. There are even people, I suppose, who think that the Prime Minister cannot emerge from 10 Downing Street hopping on one leg and dive into his motor without opening the door. They forget that custom and convenience are to be considered. In the same way the Magician considers convenience and custom (please note the order), the latter not because he has much respect for it, but because to fail to consider it would mean, in some cases, a dangerous shock to people round him. Not doing in view of the public, and inability to do at all, are very different things; a simple fact which, forgotten, leads to much misapprehension in matters magical as well as in matters moral.

So much for explanatory discourse. I would now relate my example, which is chosen, from such instances of super-normal method as I have seen Mr. Leadbeater employ, with a view to showing how even a seemingly pure and simple specimen of magic, by the very fact that it is magic, disturbs the feeble momentum of what we are pleased to consider our—or at least I consider my—force of character.

I was once party to an experiment in common or garden thought-transference in which Mr. Leadbeater acted as sender. Four of us sat in corners of a room, each with a paper with ten places numbered. Mr. Leadbeater sat in the middle of the room. At a given signal he thought of something and we four

noted what we thought of. The results were sufficiently coincidental to compare rather more than favourably with the same kind of thing reported in the Proceedings of the Society for Psychical Research. Now in these little experiments I found that the ideas which came to me appeared in my mind as ordinary thoughts do. They seemed, that is, to evolve themselves by association from something else. They felt like products of my vaporous mental drift. That they were not always that, is clear from the fact that seven of my ten notes (if I remember correctly) were similar to or identical with those of Mr. Leadbeater.

At the close of that little test, however, a single trial was made of quite another method of thought-transference. Mr. Leadbeater again acted as sender, but this time he conveyed privately to one or two people sitting at hand what it was he proposed to make me think. I then knelt before him, he placed his hands on my temples, and immediately, and in one moment, projected the idea he had fixed upon. Now the singular thing was this: I felt that idea emerge into my consciousness as wholly foreign and extraneous and corporate matter. What is more, the idea, although capable of a genuine feeling accompaniment—although, that is, lending itself ordinarily to a very marked emotion—emerged, unfolded itself into my brain, as pure, simple thought. It was a most unusual experience, startling, and not altogether pleasing. I think it would have been in no way surprising if the idea had been born of associations and clothed in the feeling which ought to and would normally accompany it. But coming suddenly, importunately, as it were, into my brain, it was an obnoxious stranger. So much so that my tongue refused for a moment to utter it. With an effort I said the words, and they turned out to be, of course, the very phrase Mr. Leadbeater had whispered to the others. Now the fact, I suppose, is that the idea—one which I had repeatedly held before and repeatedly afterwards,

of my own free will and accord—he had transferred to my mind without paying any attention to what my mind was at the moment thinking of. It was not thinking specially at all, in fact, but was in a state of wonder, that is, of comparative suspense; and the agitated part of me was my emotions, which surged naturally to a feeling of excitement in keeping with the unusual nature of the experiment. Then suddenly there came into my brain a *mental* concept which had no relation to the stir which the excitement was making there. Under these conditions, and denuded, as I explained before, of all its normal emotional accompaniment, the idea had a tangibly foreign quality. I would add that the experiment was in no sense whatever hypnotic, and was all done in a jesting moment with no portentous sense of the supernatural.<sup>1</sup>

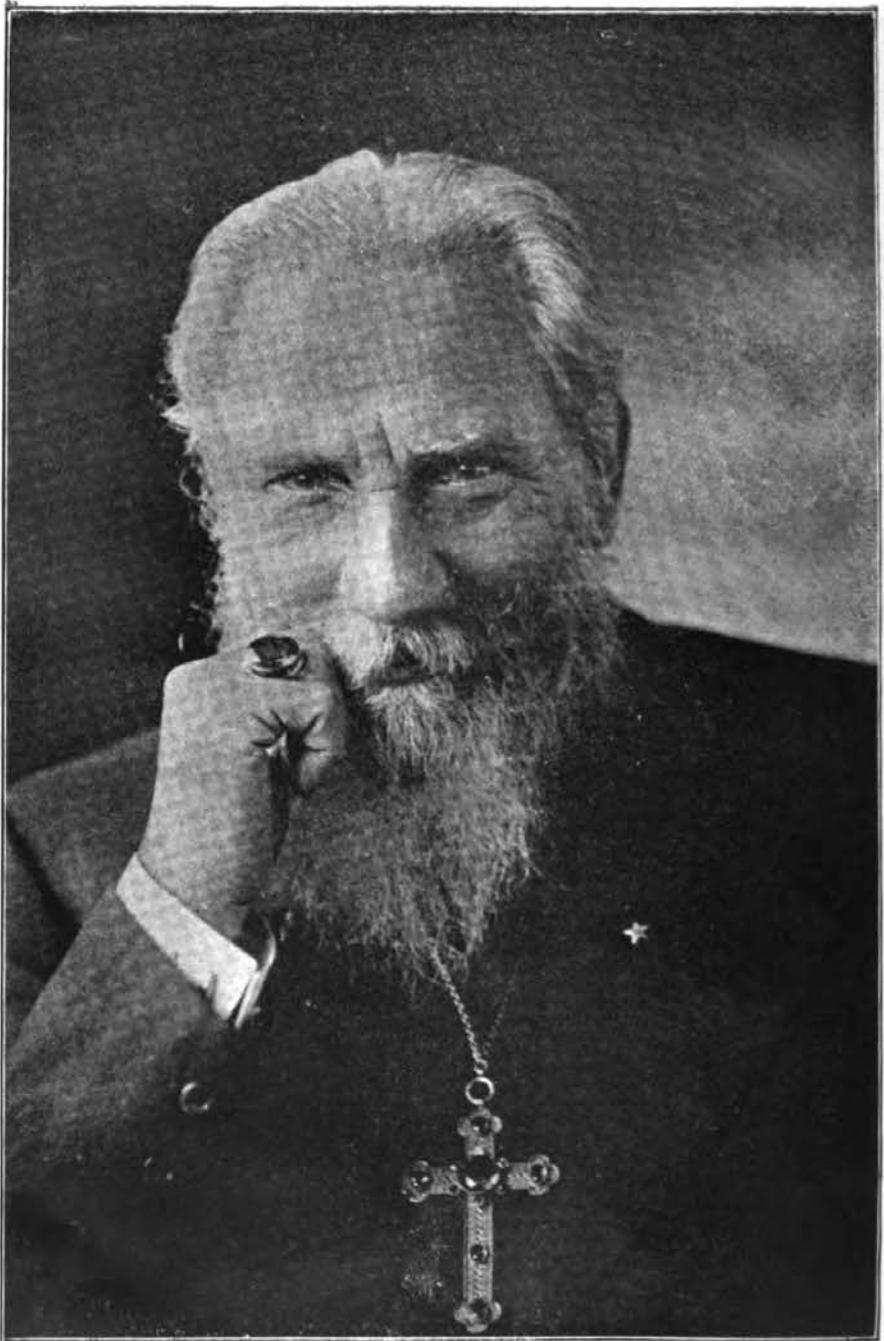
It is an illustration of what Magic, pure and simple, involves, even in such a less complex phase. When it is Magic of spiritual forces brought down into the psychic and physical worlds, the result is commensurately astonishing, if less upsetting. And still more wonderful is that even more real Magic which springs from the world of Love, a Magic of which there is not time and space to speak. But more real than any others it is, and more marvellous, for it does in the flashing moment what the force of the mere personality cannot do in laborious ages, pouring illumination into upturned souls as sunlight floods with warmth the flowers, the leaves and the grass. In this Magic, as in the other, our great Brother, by incessant practice, on friend and foe alike, bids fair, it seems to me, to prove himself adept.

F. K.

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<sup>1</sup> I sometimes think that what Mr. Leadbeater projected were the words into my brain, and that my mind did the thinking in the next flash. This would more adequately explain the sense of mental intrusion.





From the most recent photograph taken in Sydney

TO C. W. L.

STILL clear are your keen grey eyes, dear Friend, though lined  
Your brow and snowy white your hair.

I know—

In that small measure which my narrow mind  
Can take—the thoughtless hurt that made to grow  
Those scores of pain a stupid, small mankind  
Seals on those who swiftly Homeward go,  
Jealous, maybe, of one who sees the way where they are blind.

Still keen your clear grey eyes, dear Brother, keen !  
Have they not ever, in the storm of all  
These long, long years, right through the darkness seen  
The Light beyond the passion? Above these small,  
Mere men, the towering Gods? Beyond Them, e'en,  
The immeasurable, flame-born Form of HIM whom all,  
Gods and men and devas equally, obey unseen ?

The still, long summer evening of your life  
Draws to a deep and spiritual close ;  
Drawn the noon fires of all passionate strife,  
Only the warmth of Love remains : rose  
And tenuous violet and, like a whetted knife,  
The horizon in æther gleams, then glows ;  
A fluted starling calls, his note like perfume, sudden rife.

In this sweet lingering warmth we pause and bask,  
Wondering at the greatness of the setting sun  
Slipping to other worlds through the thin mask  
Of gold-edged clouds, the full course nearly run.  
Faintly the glimmer of a Star . . .

What is the task  
That calls you to the other side, O Sun ?  
Make our night passing short, strong Son of Love ; turn soon,  
we ask.

L. E. GIRARD

## PROBLEMS OF SOCIAL REFORM

By THE HON. DEWAN BAHADUR JUSTICE T. SADASIVIER

(Concluded from p. 342)

THE next problem is the problem of sex. Theosophy teaches that the division of sexes among mankind definitely began in the middle of the Third Root Race, several hundreds of thousands of years ago. Both sexes have since then been born of women by men, and they must of course have the majority of their physical and even emotional and mental characters in common. Theosophy believes in reincarnation; and men are born as women, and women as men, in turns, in order that mankind as a whole may develop both sides of its nature. A male lover who dies young would probably be born as a woman in his next birth, as his last thought would be of his female sweetheart, the *Gītā* saying that your last dying thoughts fix the nature of your next birth. Physical and intellectual strength is developed in male births as a rule, and emotional and sympathetic strength in female births. As regards the polarity of sex, I would refer you to the *Viṣṇu Purāṇa*, 1st Amsa, 8th Adhyāya, where Viṣṇu and Lakshmi are compared, contrasted and declared as supplemental aspects of the One Divine Life.

Weak men (including the Early Christian Fathers and many Hindū Saints) have denounced women as temptresses and the creations of the devil, and weak women have sometimes denounced men as betrayers. Each should blame his or her own respective weakness. Women are not



allowed to preach in Christian Churches and must be "kept in obedience" according to the scriptures—so in Islām also, the same notions prevail, notwithstanding that it is said in the Koran that Heaven is at the feet of the mother. As the *Bhāgavata* says: "I neither praise nor blame men and women who act according to their Swabhāva. My duty is to work and pray for all, till every one reaches the universal goal of union with Mahātmā." In the Fourth Root Race and up to the middle of the Fifth Root Race, physical and intellectual strength was more important for mankind. The greater development of the cerebro-spinal system in man and of the sympathetic and glandular systems in woman is also significant. The superiority of man was taken as axiomatic, but the curve of the evolutional arc is now turning. Manly virtues are now found in greater proportion in many women, and the womanly virtues in greater proportion in many men. The doctrine of perpetual superiority and perpetual inferiority, as regards sexes, is shown to be false in the light of Theosophy.

Historically, no doubt, the doctrine was true as a working rule, so far as superiority with the male of initiative and originality and of the power of the intellect was concerned. But even in the past, so far as power of management of details, of readiness for self-sacrifice, and the qualities of gentleness, of patience, of effective administration, of willing obedience to discipline, etc., were concerned, the women were superior. Even when male pupils were taught by a Grahastā Guru, the Gurupathnī looked after the boys and they learnt as much from the management of the Gurupathnī as from the Guru; and she had a potent voice in ordering the pupils about, as you will discover if you read the Purāṇas intelligently and not blindly. I am told that in some of the Mission Colleges, where Christian professors have got enlightened wives who move socially with the pupils, the pupils derive much more benefit in the development of character than in other Colleges. Management of

hostels, the nursing of the sick and the teaching of very young children are better left to women than to men. The future ideal is a humanity in which the manly virtues and the womanly virtues are combined harmoniously, as in Shrī Kṛṣṇa and in Mahādeva. Theosophy is meant to promote brotherhood irrespective of caste, creed, race or sex. Shrī Kṛṣṇa was both Kṛṣṇa and Kāli, and the Lord Mahādeva is half of Him the male Shiva and the other half the female Umā Devī. The way in which women are most satisfactorily doing, in this period of War, the work for which men were supposed to be indispensable, should kill all doubts and prejudices as regards the capacity of women.

The only way to help women is by giving facilities for their education, and the best and the easiest and the most rapid way of educating women is through the Vernaculars, as Professor Karve is practically demonstrating. When I talk of education through the Vernaculars for women, I do not intend that they should not be given education at all in English. On the contrary, education in the English language, so far as it is necessary to enable them to read at least historical literature and newspaper literature, is absolutely necessary. Women have to become free; as my brother Sir Sankaran Nair said: "You cannot argue a man into slavery in the English language," and until the Vernaculars are sufficiently enriched so as themselves to resemble English in that respect, education in English is absolutely necessary for women also, especially as English is becoming a universally diffused language and women have to take more and more part in public life.

I am afraid to touch upon social reform among my Mussalmān brethren, but the Ghosha system (which prevails among northern high-class Hindūs also) must go. On the subject of child marriage Mrs. Margaret E. Cousins writes :

There is also that fatal arrest of all mental development as the girl comes near "her age," a criminal custom only equalled by its climax, the snatching of the girl the moment she

attains puberty, and the forcing on her, just as she turns fourteen, of motherhood. After the age of twelve she is withdrawn from school, and from then till the moment when she attains puberty she is confined and guarded like a prisoner, and jealously watched for fear her chastity might have the breath of scandal passed over it, and her marriage be in any way interfered with. She is discouraged from learning anything, except perhaps cooking. I know cases in which even accomplishments such as music are looked at askance. She is not allowed to move outside of her own street, hardly beyond her parents' house. Her companions are limited. She gets practically no physical exercise. All but the dullest girls suffer from reduced vitality, depressed spirits, and much suppressed rebellion of the mind at a state of affairs which they instinctively feel to be wrong and unnatural. As in the sacred name of religion people have been tortured and murdered, so in the holy name of chastity and marriage the bodies, minds and souls of many young Muhammadan and caste girls of India are starved and dwarfed. Their bodies are deprived of air and motion and contact with Nature; their minds are denied knowledge of books, or free human contact; their souls are wounded by the repression of all their impulses towards free self-expression, and by the denial of the wide experiences of life without which life becomes meaningless. The result is that these young girls are in the worst condition possible when "custom" forces them into the sexual embrace of an almost unknown husband, and in an agony of shyness, self-consciousness and fear the first-born, the continuer of the race, is conceived.

As Vivekananda said: "Men are not going to raise up women, but women are going to raise themselves up, and men need only give their sympathy and should not cause obstruction by their tyranny." Patient endurance, sustained enthusiasm and practical perseverance till the end is accomplished, are more seen in women than in men, as shown in the lives of Sāvitrī, Siṭā and Droupaḍī. The way in which my cousin-in-law Mrs. Chandrasekharier, F. T. S., of Bangalore, is raising the status of women in the Mysore Province by her unrivalled enthusiasm, affords a very good illustration of my views.

Having thus dealt with the problem of sex, we may next turn to the problem of marriage. Monogamy must be the ideal for these modern times. The proper marriage is that of a man who has completed his preliminary education with a woman who has also finished her preliminary education on her own

appropriate lines. The continuation of the race and the giving of strong and pure bodies to advanced souls are holy acts. The carrying on together of social, spiritual and religious work harmoniously and better than either husband or wife could do separately (the man bringing his angle of vision and the woman her slightly different angle of vision, and both visions coalescing under a single, harmonious purpose) must be the primary object of marriage. The enjoyment of connubial pleasures not opposed to these primary dharmas is allowed by the Lord in His mercy. My learned brother, Paṇḍit Mahadeva Sastri, has shown by quotations from the Vedas and by the exposition of the meaning of the seven steps taken together at marriage, that the husband and the wife are equal partners and enter into the marriage relations with full knowledge of their duties. Hariṭa says: "All sacramental rites for women should be conducted with Vedic texts. Among women there is a twofold distinction: those who study the Veda and those who marry at once." Heroes and Ṛṣhis were formerly born of fully developed and educated Indian women. "When women were degraded by men's selfishness and pride of sex, *how few* heroes and no Ṛṣhis; cause and effect is in your power to change" (ANNIE BESANT). Don't excuse yourself by appealing to misunderstood karma. "That way madness lies," the madness producing fatalistic indolence and stony-heartedness, or the madness which indulges in wild actions due to the hopeless despair which reformers of tender hearts and of highly-strung nerves sometimes fall into. Listen to the wise words of Justice Sir John Woodroffe:

The belief that each man and woman is a shakti whose power of accomplishment is only limited by their wills, is a faith which will dispel all present weakness and sloth. We are what we have made ourselves in the past. We shall be what we *will* to be. Each must realise himself to be a fragment of the great shakti which is India, and then of the infinite shakti on whose lap she lies—the Mother of the Universe.

The bride is addressed in one of the mantras :

Go to the house, that thou mayest be the lady of the house. As mistress of the house direct the sacrificial rites. This maiden worshipped Agni. Become thou now my partner as thou hast paced all the seven steps with me. Partners we have become, as we have together passed all the seven steps. Thy partnership have I gained. Apart from thee now I cannot live. Apart from me, do thou not live. We shall live together ; we shall will together ; we shall be each an object of love to the other ; we shall be a source of joy each unto the other ; with mutual goodwill shall we live together, sharing alike all foods and powers combined. I join thy mind, thy actions, thy senses with mine. Be thou a loving queen to the father-in-law, a loving queen to the mother-in-law, a loving queen to the sister-in-law, and a loving queen to the brothers-in-law.

Theosophy has taught us that the effects of karma due to the working of the lower divine laws of nature can be changed by man if he produces the opposite effects by performing other karma which conforms to the same laws of nature in their higher and more powerful aspects. The following of customs which have become evil, and of traditions which have become bad, is due to our *ṭāmasic* nature, which does not like to be taken out of the ruts into which we have fallen. Baby marriages and the consummation of baby marriages have brought down the average age of the higher castes alarmingly low, and most of us become dyspeptic or diabetic after forty, and useless for even intellectual work of a strenuous kind after fifty. That post-puberty marriages are not against the *shāstras* is clear from the ultra-orthodox Nambūdris following that practice. The *Ārsha* form of marriage was intended for a man and a woman who are devoted to learning and teaching, and who want to help each other and the world by doubling each other's strength through marriage. The *Daiva* form was intended for couples who wanted to propitiate Agni, Indra and other *Devas* ruling over the higher powers of nature by increasing their strength in order that the *Devas* might benefit mankind by showers and sunlight, the spreading of fertilising underground heat by volcanic action, the spreading of rich manurial soil, the raising up of new lands out of

the ocean and so on. The prājāpaṭya marriage was intended, when the race was decreasing in numbers, for the production of numerous strong progeny. The brāhma marriage, the highest form, is performed only when two unselfish souls, enlightened in Divine wisdom, wish to do altruistic work in union. The couple married in Brāhma form attain Mokṣha together, the bridegroom being considered the Avaṭāra of Viṣṇu himself.

Nowadays, every marriage is styled a Brāhma marriage, because its meaning, along with the meanings of the other three marriages, has been wholly lost. However, you find some real Ārsha and Ḍaiva marriages in Europe—for example, marriages like those of Robert and Mrs. Browning and between men scientists and women scientists. Just as every man who puts on the kāshāyam is called a Paramahansa Sannyāsi now, every Hindū marriage (though most are Āsuric because Mammon plays the principal part) is called a Brāhma marriage now. Even the union of young baby girl brides with bridegrooms older than fifty, are now blasphemously called Brāhma marriages. The marriages of boys before they are twenty-one and of girls before they are sixteen are absolutely pernicious. Marriage is intended, again, to diminish and not to develop carnal lust. As the *Bhāgavatam* puts it, the married state is intended to be a fort into which one retires for a while when one is fighting with the eternal enemy Kāma, in order, by such rest, to acquire further strength to fight with that enemy. Self-restraint must be practised by a married couple as far as possible by thinking of higher things and of the spiritual counterparts of even sex-relationships, so as to gradually weaken the strength of the mere physical sex-attraction. Marriage is, however, now considered as giving legal and religious sanction to the unbridled indulgence of the sexual instinct and even to the legal murder of child-wives.

The next problem to take up is the problem of purity in food, drink and sex relations. I need not say that every social problem is connected with all other social problems, and hence some of the observations made under one head might as appropriately be made under another. The principles of purity are clearly taught by Shri Kṛṣṇa in the 21st Chapter of the XI Skandha of *Shrīmat Bhāgavatam* to Saint Uḍḍhava. It is not impure for old persons, children, sick men or pregnant women to break fasts on occasions when it will cause impurity to ordinary persons. Wearing ragged clothes is impurity to a rich man but not to a poor man. Times of travel and times of danger from thieves and epidemics make pure certain actions which are ordinarily impure. One's own dharma is pure while another's dharma is impure. Tamas is impure when compared with rajas, rajas is impure when compared with saṭṭva, saṭṭva is impure when compared with the universal unselfish Nirguṇa love which is God, the absolutely pure Being.

When therefore people talk of purity and impurity, it is all a matter of relativity. So also dharma and adharma. Liquor containing alcohol in weak quantities may not be impure drink to a Western body or to one of the drinking classes in India. But if a Mussalmān, descended from progenitors who have followed his great religion, which absolutely prohibits the drinking of spirituous liquors, begins to drink, it is a very impure action for him. So also when a Brāhmaṇa, who from the days of the Brāhmaṇa sage Shukra has been prohibited from drinking any spirituous liquor, begins to indulge in alcoholic liquors, his action is impure. A Ṛg Vedic Mantra prohibits the drinking of impure liquids and the indulgence in intoxicants and stupifiers like gañjah or opium; even tobacco is impure, though it is a very mild poison when compared with the others. Whatever increases the quality of tamas in the physical body or in

the emotional or the intellectual body, is impure. When the gratification of the palate is made the first consideration, instead of the strengthening of the prāṇas, any kind of food is impure. Whatever increases the strength of passions increases the rājasic quality and is therefore impure, though not so impure as the food increasing the tāmasic quality.

The above principles to guide our actions being thus kept in mind, every one should gradually make his body more and more pure by resorting to purer and purer food. Sudden change of diet and habit makes the body rebel and kick against the pricks, and might even destroy the physical organism ; it should therefore be avoided. Alcohol, being the product of putrefaction and fermentation, is excremental in its nature. The life in the body, in trying to throw off the poison, gets a little stimulated in the beginning, just as, when a poison is first introduced into the blood, the white corpuscles rush in to attack the intruder and are thus stimulated and thrown into a fever in order to throw off the poison. But such stimulation is effected at the cost of the ultimate weakening of the life ; especially as regards the spiritual centres of the pineal gland and the pituitary body is the action of alcohol very pernicious. Those who want to get into Rājayoga initiations ought to give up alcohol completely, though gradually. “ If any of the three twice-born classes has tasted unknowingly anything that has touched spirituous liquor, he must, after penance, be girt anew with the sacrificial thread ” (Manu).

The same principle applies to the question of the purity and the impurity of food. What vegetables and animal foods are impure is detailed in Manu and other Smṛtis. Some vegetables, like onions, do promote the tāmasic tendency. Vegetables like chillies promote the rājasic quality. The Lord Shrī Kṛṣṇa in the 17th Chapter of the *Gītā* has given the characterisation of the different kinds of foods. Stale and rotten food is tāmasic. Juicy, fresh and substantial food is sātṭvic. As regards



magnetic purity, food given in love or reverence is magnetically pure. A Brāhmaṇa can take food from his household Shūdra-servant who is attached to his master. The very fact that custom varies in different parts of India shows that the custom as to *ḍṛiṣṭiḍoṣham*, and as to a Shrī Vaiṣṇava Brāhmaṇa's food being polluted by a Smārṭa Brāhmaṇa looking at it (this absurdity is confined to South India, as in Northern India it is only a *chaṇḍāla*'s look makes the Brāhmaṇa's food impure), is not *shāstraic* and now serves merely as an artificial producer of mutual hate and contempt. This artificial and ceremonial purity is now developed at the cost of true physical, sanitary, and magnetic purity. I have found that many of my European brothers, who use soap and disinfecting liquids freely, are much more pure than a large percentage of the orthodox Brāhmaṇas. One of these latter (found especially on the West Coast) would bathe in green, chemically and physical dirty water (the impurity being patent to sight and smell), after he had washed the impurities of his teeth and other parts of his body in it, and then, when coming along the road in ridiculous jumps, would take up a thread lying in the road at the end of a switch and enquire of everybody whom he met whether he had polluted himself by treading upon a thread or a hair. After spending an hour in such an enquiry, his doubts not being cleared, he would go and bathe again in that dirty pool and consider himself pure. So another sectarian Brāhmaṇa will eat a three-days' old, foul-smelling *Puliyōḍarai* or *Vadai*, but will not take pure food from the hands of even a Brāhmaṇa, if the Brāhmaṇa is of a different sect.

All this shows the effects of materialistic religion, which prefers the letter to the spirit and superstitious ceremonial purity to real purity. *Bhakṭas*, from *Prahlāḍa* downwards, have tried to kill these absurdities. They introduced the principle that in the Lord's temples there is no *ḍṛiṣṭiḍoṣham* or *Pankṭiḍoṣham*, as the pure food offered to God, though touched by

brother devotees, is pure. But this rule did not, as was intended, leaven the actions of people in their own houses. Nay, instead of making their houses also more and more like temples, and the food in their houses offered to God like temple Prasādas, it has made sectarians become more and more rigid in the observance of the letter of the rules as to magnetic purity in their own houses. Sunday should be observed in order that other days may be leavened by Sunday, and not in order that an impassable barrier and distinction should be raised (as is now raised in the West) between Sunday and other days. The world is becoming smaller and smaller through facilities of intercourse and travel. The magnetism of our gracious King and of the beneficent British rule is over the whole of India and over the whole of his subjects. When a Brāhmaṇa, who is protected by our King, has no scruples against taking the King's coin given by other castes, and becoming thereby rich in lordly wealth, it is funny that he should think his magnetic purity polluted by the eye of his patrons falling on his food. Magnetic purity is more easily preserved under present environments by a little loving thought, and by pronouncing the Lord's name, than by ceremonial isolations which have become impracticable.

As regards sex purity, there are eight kinds of adultery mentioned in our works, including even the seeing of a woman with lustful eyes. The best way to keep pure in sex matters is to cultivate purity in diet and drink, to take sufficient physical exercise, to think of sex organs as holy organs having analogies to the highest spiritual principles, to respect those organs in the body, and to marry instead of burning when you are unable wholly to control your sex passions, which is the common lot of at least ninety-nine per cent of humanity. I have already dilated upon the real object of marriage. The Shāstras insist upon even married couples practising abstinence on several days in the month, when the

wife is advanced in pregnancy, and so on. *Swasṭrī gamanam api pari sankhya*. Vedic animal sacrifice, vedic surā-drinking and sacramental marriage-relationship are *permitted* in order to moderate evil tendencies, in order that what is by nature neutral or evil might be turned towards good, such as the production of good progeny, the strengthening of the *ḍevas* ruling over beneficial natural forces, and so on. The Fourth Root Race humanity and the Fifth Root Race humanity have, by perversion of the instincts through the intellect, enormously strengthened their sexual passions, and many men are therefore worse than animals in this respect. For, animals have their own seasons regulated by instinct, while man, unless he feels the duty of *Ṭapas*, becomes unregulated in indulgence.

The social evil has become very bad in all civilised countries and especially in towns. The expedient in Hindū society of having a separate prostitute class (rigidly regulated, however, till recently by their own caste rules and regulations) has now become antiquated and useless. The problem is a very hard one to solve. Knowledge is the great purifier, as the *Gītā* says. The squeamishness and concealment indulged in as regards these matters merely leads to hypocrisy, phariseeism, secret vices and evils which it is considered not decent even to refer to. The Upanayana ceremony and the Brahmacharya system have now become wooden, mechanical and soulless. The Boy Scout system is, I am sure, the result of inspiration, and if it is made to prevail in India, the Brahmacharya *Āshrama* can be revived in the true spirit, though not in the letter; purity of thoughts, actions, desires and speech being one of the ideals of the Scout Movement carried out in daily practice. May the Lord give us the strength of mind to tackle this problem of social evil properly. I feel myself too weak in knowledge and experience to offer any final solution. Very patient and prolonged consideration by several wise men and women sitting in council is required for the solution.

Several other social problems require the same treatment. Some Varnāshramadharmites say that we should not touch any portion of the modern Hindū law till there is a universal and unanimous demand from all Hindūs. But the customs which are the only Hindū law now are so numerous and varying, and there are so many educated reactionaries prepared to defend even child marriage, that to talk of a universal or unanimous demand is preposterous. In Malabar especially, the castes are so numerous, each sub-caste having its own customs (even the numerous sects of Christians having various separate customs), that the Courts were almost blindly deciding questions of inheritance and succession, the conflict of testimony being hopeless. I believe that a somewhat similar state of things prevails in the Punjab. Commissions composed of learned and altruistic members of each reasonably separate community must sit continuously for ten years at least to bring the various laws to reasonable proportion and certainty. If not, the Courts must go on increasing in number. I am glad that in Travancore the Nair regulation and the Syrian Christian regulation have been passed after strong Commissions had sat for several years, and have dealt with the growing evil to a certain extent. The late Dewan Bahadur Raghunatha Rao cried himself hoarse for the appointment of such Commissions as regards the ascertainment of Hindū law, but his cry was a cry in the wilderness. Lawyers as a class cannot be expected to be very anxious to make the law more certain than it is.

Paṇḍit̃ Iswara Chandra Vidyasagara said :

What a mighty influence is thine, O Custom ! Inexpressible in words ! With what absolute sway dost thou rule over thy votaries ! Thou hast trampled upon the Shāstras, triumphed over virtue, and crushed the power of discriminating right from wrong and good from evil. Such is thy influence, that what is no way conformable to the Shāstras is held in esteem, and what is consonant to them is set at open defiance. Through thy influence, men lost to all sense of religion, and reckless in their conduct, are everywhere regarded as virtuous and enjoy all the privileges of society, only because they adhere to mere forms : while those truly virtuous and of unblemished conduct,

if they disregard those forms and disobey thy authority, are considered as the most irreligious, despised as the most depraved, and cut off from society.

What a sad misfortune has befallen our Shāstras! Their authority is totally disregarded. They who pass their lives in the performance of those acts which the Shāstras repeatedly prohibit as subversive of caste and religion, are everywhere respected as pious and virtuous: while the mere mention of the duties prescribed by the Shāstras makes a man looked upon as the most irreligious and vicious. A total disregard of the Shāstras and a careful observance of mere usages and external forms is the source of many evils in this country.

Countrymen! Will you suffer yourselves to be led away by illusions? Dip into the spirit of your Shāstras, follow its dictates, and you shall be able to remove the foul blot from the face of your country. But unfortunately you are so much under the domination of long-established prejudice, so slavishly attached to custom and the usages and the forms of society, that I am afraid you will not soon be able to assert your dignity and follow the path of rectitude. Habit has so darkened your intellect and blunted your feelings that it is impossible for you to have compassion for your helpless widows. Where men are void of pity and compassion, of a perception of right and wrong, of good and evil, and where men consider observance of mere forms the highest of duties and the greatest of virtues, in such a country, would that women were never born.

I now come to the problem of foreign travel. Nobody who has the least acquaintance with the ancient history of the Hindūs, especially of their migrations to Java and other eastern islands, of the descriptions of voyages in ships in the *R̥g-Veda*, of the commercial intercourse with Arabia, Syria and Persia, and with the history of ports like Kaveripatnam in the south, will deny that the Hindūs, and especially the Vaishyas among them, were a seafaring community. That Vaishyas should now excommunicate their brother-Vaishyas who have travelled to foreign parts is simply preposterous. When foreign countries were barbarous, a final settlement there of civilised Hindūs was deprecated, but not a mere temporary stay. Digvijayas, involving the crossing of the seas, were performed by many Hindū kings of old. The Lord Shrī Kṛṣṇa built most artistically his wonderful city of D̥wāraka in the midst of the ocean, following all the laws of sanitation, and He compelled everybody to cross the sea if they wanted to visit

Him ; and Brāhmaṇa saints and sages did so, though Shishupāla abused the Lord for going against orthodoxy in taking refuge in the midst of the sea. Because some Āryan tribes lost their civilisation by permanently settling in barbarous countries, such things were prohibited in the mediæval ages, but now in many respects foreign countries, like England and America, are much more civilised and educated than India. There was no doubt that from the middle of the last century till about twenty years ago, there was the danger of denationalisation if immature young men were sent to live in foreign countries even temporarily. No such fear can reasonably be entertained now.

On the contrary, a temporary separation from India increases the patriotism of Indians. If I may say so with respect, Mahātmā Gandhi would not probably be such an intense patriot as he is, if he had not temporarily settled in foreign countries. The bond of national unity has been promoted among the several castes of Hindūs, and even as between Hindūs, Mussalmāns and Indian Christians, when they were together in a foreign land, whether engaged in the pursuit of a common ideal, or employed in a common sphere of work, or when resisting the persecution of race-proud people in foreign parts. Religious tolerance in the very spirit of Theosophy was promoted among Indians of different religions gathered together in foreign parts. Racial and credal differences were dissolved when Indians in foreign parts met together and thought and talked lovingly together of our blessed Mother India, and longed together for return to her blessed soil. Kitchen-pot religion, phariseeism and don't-touch-me-ism, which were so sternly rebuked and denounced by Swāmi Vivekananda, are destroyed by foreign travel. The expansion of mind, the passion for humanity as such, and the true democratic spirit engendered by foreign travel, need not be dilated upon by me, as travel, even within holy India itself, removes many of our prejudices and angularities and frees us

from the grip of several fingers of the demon of custom. Contempt for manly labour is sure to be destroyed if our students go to Japan, America and England.

Excommunication for foreign travel as such is absurd and suicidal in these days. When Swāmi Vivekananda was necked out of a Malabar temple, he exclaimed : “ I didn't know that this was a land of lunatics.” We know that Sir Sankaran Nair is not allowed into Malabar temples because he has travelled to England. When the Teacher of Gods and men comes to India after travelling in foreign countries, are Hindūs going to eject Him and ostracise Him? May the Lord forbid! Some educated reactionaries have the boldness to denounce foreign travel on the ground that free immigration of the inhabitants (not, of course, criminals and undesirables) of one country into another, or even from one part of India to another part for purposes of education, trade, etc., is an act of criminal trespass, disorganising the society trespassed upon. Unconscious sedition and narrow exclusiveness cannot go further. Whether the South Africans, Australians or Americans allow Indians to go to their countries or not, may spiritual India give hospitality to those who come to her for protection, or for trade, or for any other purpose not immoral and illegal, provided they declare before landing on her shores that they respect and love India and do not look down upon Indians with contempt. Because others are narrow, we Indians need not be narrow. I do not know anything of politics (in the narrow and not in the original Greek sense of the word), and even if I know, I cannot directly talk of politics. But if in politics it is considered moral to retaliate on innocent foreigners for the wrongful acts of the governing party in the lands of the innocent foreigners, I hope I shall never become a politician. May foreign travel increase more and more, so as to bring all nations into closer Theosophic, Masonic and truly religious fraternity, is my humble prayer to the Lord who pervades all lands and all peoples impartially.

I now come to the last problem, that of the depressed—or suppressed—classes. One of the two outer founders of the Theosophical Society did much for them during his lifetime. The followers of the blessed Jesus Christ—who said that the feeding, the doctoring, the helping, and the visiting in jail and the comforting in affliction of the lowest of these His brothers was feeding, ministering to and helping His own glorious self—have also been doing much to uplift the depressed classes. The followers of the blessed Lord Muhammad, who preached religion in its most democratic form, have also done much for their elevation. The Brahma Samāj, the Ārya Samāj, and the followers of all the Bhakṭi schools, have done their best for the depressed classes. One of my friends recently said that the best way to elevate them is by educating them and by co-operating with the best of them and working through such Sreshtas among them. They naturally suspect even their benefactors among the so-called higher castes, as the iron has long entered their souls. Even persons like my esteemed friend K. Ranga Rao of the Mangalore Depressed Classes Mission, or Mr. Shinde, have had great difficulty in living down such suspicion. There are numerous sects, even among these depressed classes, constantly quarrelling with one another and despising one another. Such is the subtle poison of the caste-spirit in its degraded Kaliyuga form.

There are, however, many men of great talents even now to be found among these depressed classes. The Puliah Ayyan Kali of South Travancore, the Pariah Swāmi Sahajananda of Chidambaram, and numerous others, though not so prominent as these two, can be mentioned. The getting of purity by temporary exclusiveness is not intended for yourself alone, but that you may ultimately share it with those who are not so pure. When purity becomes selfish, when a woman draws away the hem of her garment in order not to be polluted by the touch of her fallen sister, or when a Brāhmaṇa shouts out to a Pariah



in anger not to come near him, the mental and moral impurity they acquire by their fear, contempt and anger is much fouler than the small physical purity which they may retain by their exclusiveness. The Lords of Karma will probably make them in their next births to be born among the classes whom they were always thinking of through the fear of being polluted by their contact. Both the Brāhmaṇas and the non-Brāhmaṇas have incurred a lot of bad karma by their treatment of the depressed classes. Until they wipe it out by self-sacrificing good karma, the nation cannot rise up. Irrationality, blasphemy and sacrilege cannot go further than when we find an orthodox Hindū willing to shake hands with a man of the depressed classes who has turned Christian or Mussalmān, but who would not allow a B.A., B.L., pious, public-spirited, altruistic Thiya, who is really Brāhmaṇa by character and conduct, and cleaner in habits than the ordinary Brāhmaṇa, from going along a public road bounded by a temple wall. I have no doubt that the priests of such a temple have driven out the higher Devas who once existed within it, as such higher Devas cannot approve of such outrageous conduct.

Some English-educated reactionaries have advised us to confine ourselves to social service and not to talk of social reform. But can "social service" be so dissociated from "social reform"? The Lord has emphatically *ordered* that actions falling under the heads of Yajña, Dāna and Ṭapas ought to be performed by all men (18th Chapter of the *Gītā*). Yajña consists in acts of sacrificial offering to higher beings than men, and Dāna consists in acts of sacrificial gifts to equals and lower beings. Ṭapas consists in acts of sacrificial self-control to purify and strengthen one's own nature and bodies for more effectively serving higher and lower beings. How could you do social service to the depressed classes, if you believe (as an orthodox friend told me) that if a Brāhmaṇa enters a Parachery to teach in a night school, his body becomes

so impure that only the fire of the burning-ground can purify it at last, and that if a Brāhmaṇa cross the seas to help the Fiji plantation coolies, he loses his soul? A householder, according to the shāstras, should feed the lowest caste-man and the uncleanest animal who approach him hungrily for food before he eats. But an orthodox Brāhmaṇa of Southern India would be horror-struck at feeding a clean non-Brāhmaṇa guest of his, or even a Smārṭha Brāhmaṇa guest (if the host is a Shri Vaiṣṇava Brāhmaṇa) before the host takes his food. Could Mahātmā Gandhi have done the social service he has done, if he was not a practical social reformer also, who treated his Pariah fellow passive resisters of both sexes in South Africa as his social equals?

We are hearing nowadays of the moneyed classes and the officials, and the higher castes and the titular aristocratic Rājāhs and Mahārājāhs, as "natural" leaders of society, and as having "stakes" in the country because they are wealthy merchants or landholders and so on. I do not deny that some of them are such leaders. But I find that most of these "leaders" of society are advertising themselves (as they unashamedly confess) in order to protect their "rights" and "stakes" against the "masses". The days of such "natural" leadership are rapidly passing away. The lion was known as the king of beasts because it was able to kill and eat other beasts at will by its superior physical strength and courage. So the God of Death is the king of mortals. In that sense rack-renting landlords and clever capitalists, and Trust kings and those who live by their brains at the expense of others, are, no doubt, "natural" leaders of the people. If military and scientific strength and organisation, ruthlessly utilised to lord it over others, is the test of leadership, the Prussians are the "natural" leaders of other people. But, thank God, such "natural" leadership is fast becoming unnatural. When the Behar indigo ryots were suffering, which of the "natural"

leaders, who have got their organised associations to protect their own interests, sprang forward to assist the ryots? It was Mr. Gandhi, who does not hold a high Government office, who is poor as a church mouse, and whose only stake in the country is that he has left his heart staked down at the feet of Mother India—he it was that led the masses as “natural” leader by right of his love and sympathy towards the least of his fellow Indians. Is he the “natural” leader, or are those who want special treatment, and special laws in order to conserve their “rights,” natural leaders? Is Mr. Gandhi, who travels third class in order to suffer with third class passengers, the “natural” leader, or the Matādhipathy, who considers himself insulted if holy ashes are not offered to him on a golden plate in a temple, and for whom all other worshippers should be driven out of the temple lest they should pollute his sanctity by their proximity? The depressed classes can be lifted up only if the other classes forget their caste pride and move as equals with the depressed classes, and such social service is impossible without social reform. In fact, many of my younger friends in Madras who are doing social service among the depressed classes, are “*practical*” social reformers. He who leads by love and with the single object of benefiting those who are to be led, is the natural leader. He is followed willingly to death by thousands, as Gandhi was followed in South Africa and even in India. Those who, by pomp and pageantry and show of wealth and power, frighten or coerce or stupify others to obey their will for their own aggrandisement, are artificial leaders, and their days are numbered. May all liberal movements work together in fraternal love towards the uplift of these depressed classes without jealousy of each other.

I shall now conclude with a few words of exhortation to my Theosophical brothers. While humble, tolerant and self-sacrificing, we must also consider ourselves the salt of the

earth, intended by the R̥shis to leaven the whole of mankind by our example and activities. We cannot escape persecution and slander. Those who try to follow the middle path are disliked by extremists on both sides, by the extreme orthodox among all religionists and by the extreme agnostics, by the atheists and by the superstitious people, by the extreme nationalists in all countries as well as the extreme cosmopolitans, the extreme autocrats and the extreme democrats, the extreme universal pacifists, who want to impose the Sannyāsa dharma on all humanity, as well as those who possess the extreme Prussian spirit of the strong, ruthless superman. The early Christians had to suffer such persecutions and slanders; but we are living in more enlightened days, and the persecutions to which we might be and are (I know even now) subject cannot be so coarsely expressed as of old. We may not expect to be charged with eating human babes, and may not be thrown to the lions, but the persecution and slander will be as trying, though administered in more subtle forms.

While gentleness, steadfastness and devotion must be our mottoes, let us also cultivate fearlessness, the foremost among the twenty-six virtues mentioned in the 16th chapter of the *Gītā*. Why should we fear when the protecting hand of the Lord of wisdom and compassion, the Christ who is the Teacher of Gods and men, and to whose family we are proud to belong, has been extended in blessing over our heads, and when we know that all suffering and even death can only come to us for our good through His mercy. "Whoever wholly thinks on Me and is devoted to My work, I take charge of his welfare, preserving whatever has to be preserved and acquiring whatever has to be acquired for my Bhakṭa." We true Theosophists believe in R̥shis, Saints and Sages, not through our lips only, but through our hearts, not as having existed in mythological times, but as existing now; and we do not say that the age of miracles is past and gone never to return. By miracles I

mean displays of power through the utilisation of the higher laws of nature conquered by yogic siddhis. As pioneers, we are sure to be called cranks, visionaries and oddities, and unpractical dreamers and pestilential fellows, and even insane people, though our leaders seem to have so much method in their madness as to be able to do most practical work and produce most practical results in educational, social and other activities which I ought not, as a Government servant, to mention.

“ Dreamers of dreams ! ” We take the taunt with gladness,  
 Knowing that God beyond the years you see  
 Hath wrought the dreams that count with you for madness,  
 Into the substance of the life to be.

Of course we must expect to be called unmitigated and insufferable nuisances, as we are bound to disturb *ṭāmasic* natures and upholders of outworn privileges. Yea, we should expect even ingratitude from many of those whom we seek to benefit, as they find it very irksome to be asked to adapt themselves to the Time-spirit. Indeed some of them say that it is our duty to oppose the present Time-spirit, which is against mankind, and cultivate caste-exclusiveness. We know what becomes of those who oppose the *Nārāyaṇa-Astra* and the *Chakra* of the Lord, instead of prostrating before them. The opposers are either destroyed or left to rot high and dry on the rock of their selfish isolation and self-conceit. The Lord is not only the most Ancient of Days (*Purāṇa Purushoṭtama*) but he is also ever young and becoming ever new. Let the Theosophist “ not pray to be sheltered from dangers but to be fearless in facing them ”. Let him “ not beg for the stilling of pain but for the heart to conquer it ”. Truth and love go away when fear enters into the heart. Cowardice, falsehood and the incapacity for loving mutual co-operation (as *Vivekānanda* has said) are the great faults which a subject people should strive against perpetually. Instead of one John the Baptist who proclaimed the former Coming of the Lord Christ, we should

become thousands of John the Baptists, proclaiming the approaching, though not the last, Advent of the same Lord. Instead of twelve apostles surrounding and protecting His disciple for a few years, as on the last occasion, we Theosophists must be thousands of apostles surrounding and protecting His chosen body during several years, so that the ultra-orthodox scribes and Pharisees in all nations and religions may not do physical violence to that holy body. My brother and sister Theosophists, who belong to our sacred family, the Masters' family, go forth from this moment, each preparing the way of the Lord and working in all departments of reconstruction in the true Theosophical spirit. By prayer and holy works, force the Jagaṭ Guru (I say it with all reverence) to come down very soon from the Himālayan heights to save His orphaned humanity in this time of extreme crisis and insufferable travail, and "to enlighten the world with spiritual wisdom, striking the key-note of a new civilisation, gathering all the religions of the world under that supreme Teaching of His own".

GOVINDĀRPAṆAM AṢṬU

T. Sadasivier





## MYSTICISM IN MODERN ART

By W. P. PRICE-HEYWOOD

**W**HEN one is writing upon so elusive a subject as Mysticism, it is best to state clearly at the outset what one means by the word. No word has been more grossly misconceived. It has been taken to mean religious sentimentality, cheap occultism, "parlour magic," or—at best—a dreamy and impracticable idealism. There is a popular notion that the words "misty" and "mystical" have the same root and the same meaning. When plain John Bull cannot understand a man, he

shrugs his shoulders, says contemptuously: "I suppose he's a mystic!" and damns him for ever. To him "mystic" and "lunatic" are synonymous.

Now I want to show that, far from a mystic being a lunatic, he is eminently sane—indeed that he is the only practical and far-seeing man in a world of half-blind folk groping amidst shadows. To anyone who withdraws himself for a moment from the turmoil of life and strives to grasp its real significance, it is obvious that the visual, aural, and tangible impressions he gets are not reality, but only certain limited forms of the outer world which are all that his senses are able to convey to his mind. His sight is bounded in extent by a few mean miles, in intensity by the mere surface of things, in gradations of colour by the seven divisions of the spectrum. The microscope and the telescope give him the merest hints of what sight might be under other conditions; but not even in its wildest flights can his imagination tell him from what superb visions of colour he is for ever divorced. An equally feeble instrument is the ear. All the musician can catch of the marvellous music with which the whole universe resounds must be confined in a few poor octaves. 'Tis no small part of the sadness of a Beethoven that ever and again he hears echoes of the song of the morning stars and the thunder-shout of the tempest, but is unable—through the pitiful limitation of his faculties—to transcribe a tithe of what he hears. When Shakespeare made Lorenzo say to Jessica, as they sat gazing at the midnight sky:

"There's not the smallest orb which thou beholdest  
But in his motion like an angel sings,  
Still quiring to the young-eyed cherubim,"

it was not just beautiful phantasy, but an actual fact. If our ears were opened we should find to our unspeakable delight that the whole of Nature, terrestrial and celestial, vibrated in exquisite harmony.



It is the same with our other senses. What words—even the words of a Shakespeare or a Shelley—can convey to others the intimate thoughts conceived in the remote fastnesses of the soul. A Dante must perforce bring his visions down to earth and clothe them in concrete clay before even a fraction of them can be understood. A Blake, with his feet still upon the Hill of Dreams, takes his brush and pen and strains his utmost to tell us what he sees; and we laugh at the result, as at the frenzied creations of a madman. Even our sense of touch plays us false; it is the most limited, the most untrustworthy, of all our senses. We are like travellers lost in a midnight forest, stumbling against unseen tree trunks, entangled in brambles and undergrowth, hearing cries on every side, seeing strange shapes looming before us, but unable to guess where we are or in what direction we are wandering. If we turn to philosophy, we find the same thing stated in other terms. All we can know is the appearance of things—phenomena; the realities behind these appearances, the noumena, we do not know and (so long as we are handicapped by the physical senses) we shall never know.

These preliminary observations bring me to my definition of Mysticism. I would state it to be—"a system of philosophy, of religion, or of art, which aims at direct knowledge or expression of reality". In other words, the mystic seeks to pierce through outer appearances to the very soul of things. The saint finds his goal in ecstatic communion with God, the philosopher in the idea of the Absolute or Infinite. The artist has perhaps an even more difficult task; not only has he to pierce through the outer husk of appearances to the reality at the core, but he must bring back and reproduce on canvas, with messy oil-paints, some glimpse of the spiritual vision; and do so with such skill and feeling that the ordinary picture-goer will understand his meaning. Is not this a wellnigh

impossible task? Small wonder that so many artists have declined to waste their strength in attempting the impossible, and have contented themselves with depicting the everyday scenes of the everyday world.

It is significant that the word Mysticism is derived from the Greek "*muciu*" (to close the eyes, and perhaps the lips). Only when the physical eyes are shut comes the glimpse of the inner vision, of which the poet-artist "AE" has written :

"Our hearts were drunk with a beauty  
Our eyes could never see."

All religious art is not necessarily mystical. Far from it. In the Middle Ages nearly all art dealt with religious subjects, but much of it was as crudely realistic as Frith's "Derby-Day". On the other hand many paintings dealing with quite prosaic subjects have been essentially mystical. It is not so much a question of the subject as of the spirit which animates and informs the subject.

Mysticism being the attempt to obtain direct knowledge of reality, and such knowledge being impossible of attainment through the ordinary senses, the artist who makes the attempt would seem to be undertaking a Sisiphean task. There are, however, several methods of attack besides the frontal. Blake, it is true, with all the confidence of the born seer, tried to take the Kingdom of Heaven by storm and to set down the actual forms and faces of the celestial beings he saw. But few have dared so heroically as he. Other ways of approach have been pictorial allegory, poetic myth, symbolism, and impressionistic suggestion.

I would say a word first on symbolism, because it is the way of approach which (to my mind) gives the best hope of success. Symbolism may seem to be only an advanced stage of allegory, but instead of being a naïve attempt to represent pictorially an abstract idea by a concrete image, the concrete thing presented is an emblem or figure only, having some

characteristic quality which suggests the abstract or spiritual idea which the painter wishes to bring before us. I will give one or two examples from Far Eastern art, for "all mystics speak the same language and come from the same country". In Chinese and Japanese art the flying dragon has always been the symbol of the sovereign energy of the ever-changing, fluidic and eternal spirit of Nature, the dragon being the lord of all the elements. It also stands for spiritual wisdom. The dragon with its tail in its mouth is a symbol of infinity and eternity. Again, the waterfall, so often seen in Japanese paintings, is a favourite symbol of human life, always apparently the same, yet always changing. The cloud is another symbol of transient personality. The snow-covered cone of Fujiyama is figurative of purity and the aspiration of the soul to the Infinite. The plum-blossom, which shoots forth on the naked boughs before its leaves are unfolded, is a symbol of Hope. The great, gaunt pine, against which the fiercest storms of winter beat in vain, suggests to him steadfastness and virile strength. So whenever an Eastern sees a painting by a master, he appreciates and enjoys it in a double sense; it appeals to him by its form and colour, and also by its inner meaning.

Here I would point out the difference between the great masters of the East and West. The East is idealistic and mystical, the West realistic and practical. The Westerner demands that the paintings he sees shall be as "true to life" as possible; to him every picture must tell a story. The Western painter, over-engrossed in his technique, is apt to forget that the aim of art is not slavishly to duplicate the actual (photography does that quite well enough), but to give a hint and promise of that ideal life of which the actual is but a shadow. The great masters of the East, on the other hand, never forgot the value of suggestion. How shall the soul of the artist communicate his ideas, his emotions, his aspirations, to

the mind and the soul of the onlooker?—that is the problem they had ever before them. At the same time they knew that the understanding of Art had to be based on mutual concession. The Eastern approaches a great work of art with a reverence which in the West is seldom paid. Our habit of lounging and yawning through art galleries would be sacrilege to him. “Approach a great painting,” said an Eastern master, “as thou wouldest approach a great prince.” In order to appreciate a masterpiece one must take the steps necessary to understand it.

A modern Japanese critic, Mr. Okakuro-Kakuzo, has written :

The masterpiece is a symphony played upon our finest feelings. At the magic touch of the beautiful, the secret chords of our being are awakened; we vibrate and thrill in response to its call. Mind speaks to mind. We listen to the unspoken, we gaze upon the unseen. The master calls forth notes we know not of. Memories long-forgotten all come back to us with a new significance. Hopes stifled by fear, yearnings that we dare not recognise, stand forth in new glory. Our mind is the canvas on which the artists lay their colours, their pigments are our emotions; their chiaroscuro the light of joy, the shadow of sadness. The masterpiece is of ourselves, as we are of the masterpiece.

How vast a gulf is there between this view of art and the view current in the West, that the sole use of art is to while away a few idle moments!

I will now give some typical examples of Mysticism in modern British art, dating the term “modern” from the close of the eighteenth century. Blake was one of the purest of mystics. Not only did he see clearly and consistently (clairvoyantly, we should say to-day) a world of beings beyond the normal ken, but he was so entirely at home in that transcendent world that he supposed it to be as familiar to other mortals as to him. When a little child, he saw the face of God against his nursery window-pane. Always there were angels about him. “Dante saw devils where I see none,” he wrote; “I see good only.” He believed that painting, poetry and music are

“the three powers in man of conversing with Paradise”. He believed, in sober earnest, that “if a man would enter into Noah’s rainbow and make a friend of one of the images of wonder which dwell there entreating him to leave mortal things, then would he arise from the grave and meet the Lord in the air”. Mr. W. M. Rossetti wrote of him: “Rapt in the passionate yearning, he realised, even on this earth and in his mortal body, a species of Nirvāṇa; his whole faculty, his whole personality, the very essence of his mind and mould, attained to absorption into his ideal ultimate.” “If the doors of perception were cleansed,” said Blake, “everything would appear to Man as it is, infinite. For Man has closed himself up, till he sees all things through the narrow chinks of his cavern.”

To such mystical conceptions he gave concrete form in “The Soul and the Body,” “The Last Trump,” “The Marriage of Heaven and Hell,” the illustrations to *The Book of Job* and *The Divine Comedy*. In “The Ancient of Days” we see a titanic and awesome figure, with flowing beard, reaching down to describe the circle of the first world with the forked compasses of the lightning. But it is in those splendid and terrific apparitions from other spheres, angelic or demonic, that Blake is absolute and unique. One feels instinctively the rush of vital force, the stress of soul, the rapture of effort, that went to the making of them.

Blake has been accused of obscurity in conception and in execution. It is easy to point out figures ill-drawn and out of proportion; strange, sprawling, almost lizard-like phantoms, belonging to neither the human nor the spiritual world, vapid faces, conventional attitudes. But we must remember that Blake set himself this most difficult of tasks—to interpret in terms of material form and colour visions which had no material form or colour. As has been pointed out, where Blake’s imagination is perfect and complete, his technique has a like

perfection, a like completeness. "I am," he wrote, "like others, just equal in invention and execution." To paint a dead salmon, or a couple of boys playing marbles, requires ordinary technique only; to paint the Hosts of Heaven, Principalities, Thrones, Dominions and Powers, requires imagination and technique equally transcendent, for of such Beings there are no models at street corners. To Blake, imagination was a sacred thing; he called it "the body of God," hence he held the imaginative arts to be Divine revelations. To him the world of spirit was the only real world. "Everything is atheism," he wrote, "which assumes the reality of the natural and unspiritual world." Even Dante he held to be a materialist, because he called Nature "the ultimate of Heaven". He fully and literally believed that (as he expressed it to Flaxman, the sculptor) "in the divine bosom is our dwelling-place". Small wonder that to the pedestrian artists and commercialists of his day Blake was a blasphemer and a madman. Might he not seem the same to the philistines of to-day?

Blake used both allegory and symbolism, but most of his engravings and paintings were done by what he called "direct vision". Varley, the water-colourist, used to sit up with him night after night, half-awake and half-asleep, while Blake, with unfeverish haste, drew the forms of Moses or David or Julius Cæsar, as though they were actually sitting in the flesh before him. He composed some of his more transcendental pictures immediately on coming out of states of trance bordering on ecstasy. The truth is that he was so entirely a mystic that he could hardly himself distinguish between the world of sense and the world of spirit. "Jesus Christ," he said once, "is the only God; and so am I, and so are you." Again he would say: "Art is Christianity," and: "I know of no other Christianity and no other Gospel than the liberty, both of body and mind, to exercise the divine arts of imagination."

And of death he said: "I cannot think of death as more than the going out of one room into another." The body he regarded as a thing of no account, except as a temporary vehicle of spirit; trust in the five senses was to him foolishness. His intuition caught the meaning of things through their appearances. No English artist—perhaps no artist of any race—has seen so surely and so deeply through the phenomenal world to the reality beyond. If we can only understand and appreciate a small part of his work, the fault lies not with him, but with our own limitations.

Direct religious painting imperceptibly merges into allegory. We could have no better examples of allegorical art than the paintings of G. F. Watts. Nearly all his pictures are allegorical, a representation of an abstract idea under a concrete image—Justice, Hope, Mammon, the Minotaur, Time, Death, Judgment. In many of these the meaning is so obvious, the ethical purpose so glaringly patent, that almost nothing is left to the imagination. There is no subtle suggestion, no ethereal essence for the adventurous soul to seek and capture. One feels that many of these well-intentioned paintings are no more than coloured texts. The artist has been engulfed in the moralist. Let us consider Watts at his best in this kind; for example, in the well known picture "Hope". Here we see the figure of a woman seated upon a globe in the midst of star-strewn space, her eyes bandaged, bending over a lyre, all the strings of which but the last are broken. The value of the picture lies in the exquisite rendering of the electric-blue sky with its tremulous stars. But its fault is that the allegory is self-evident. There is no hint in it of remoter spiritual possibilities. It is not truly mystical.

I can speak with less stint of Watts' two masterpieces "Love and Life" and "Love and Death". In the former we do get a suggestion of something beyond the actual. The winged figure of Love has flown down to stay the feeble feet

of Life from the edge of the precipice which yawns beneath. Weakness in sight and body, quivering dependence, yet utter trust, are expressed in every curve and line of the figure of Life. Love is a strong, virile, and immortal Presence from another plane. In the companion picture, "Love and Death," the positions are reversed; it is Love who is too feeble and impotent to stay the grand, grey figure of Death from crossing the threshold. But there is no brutal triumph in the attitude of Death; he comes not in wrath as an enemy, but in stern kindness as a friend. In "Love Triumphant" Watts depicts the real triumph—Love rising eternally resplendent from the gloom of Earth and the bonds of Time and Space.

"The shadow passeth when the tree shall fall,  
But I shall reign for ever over all."

Watts said himself that his aim was "to teach great truths, rather than to paint pictures" (a disastrous admission for an artist, some will think). Great as was his mastery of form and colour, he subordinated all his technique to the idea behind the paint; he even at times purposely avoided the temptation to paint what was beautiful. In spite of this over-balance on the didactic side, a hostile critic like M. Sezeranne wrote of him: "While Watts' colour distracts the eye, his ideas penetrate to the depths of the soul and slowly awake something that was sleeping there."

But it is in his portraits that we glimpse the essence of Watts' mysticism. In his portraits of Tennyson, Morris, Rossetti and the rest of the great Victorians he has left to posterity an impression, not merely of the outer lineaments, but of the inmost soul. Here the artist was untrammelled by the moralist. Looking into the eyes of any one of these (the eyes which are "the windows of the soul") we pass at a flash through the transient covering of flesh to the imperishable self beyond and within. They are spiritual, not physical portraits.



From allegory we pass to symbolism. Symbolism in the West has, in the main, been religious rather than philosophic, for religious symbolism seems to be the only kind we can understand. No finer piece of religious symbolism could be shown than Holman Hunt's "Light of the World". Apart from the sheer beauty of painting and its inimitable craftsmanship, the picture is packed with symbolic meaning (which I hesitate to spoil by unnecessary explanation). But the symbolism does not obtrude; the picture is not a sermon. We see the meaning of the closed door, overgrown by brambles and weeds, the sorrowful figure knocking expectantly, the lantern, the diadem of mingled thorns and precious stones, the strangely-shaped, jewelled clasps of the mantle. But there is more than all this; as we look we feel that this is something beyond a merely religious painting: it is a symbolic picture of life, self-centred and immersed in matter, asleep and blindly ignorant of the divine possibilities at its very doors. Earth-bound we are, but the imprisoned soul may come forth whenever it will. There is but one step between the confines of the prison-house and the infinite stars. "Behold I stand at the door and knock!"

The symbolism of "The Triumph of the Innocents" is more elusive. The whole picture is bathed in an atmosphere of faint starlight. One great difference between allegory and symbolism is that, while the former has only one obvious meaning, the latter has at least two, the outer and the inner, and may have many more. Below the scriptural story of the Flight into Egypt is another story which the mystic interprets thus: Joseph is the Intelligence, Mary the Intuition; the infant Christ, the offspring of the two, is the enlightened Soul; the Flight into Egypt is the way of Initiation; the troops of joyous Innocents are infant souls which have not attained maturity. Note that, while Mary and the Child see these souls, Joseph sees but what is on the earth-plane—the path

before him, the distant cottages, and the wild beasts prowling round. In those bubbles or spheres of vapour are pictures of the world as it has been, as it will be.

“The Eternal Saki from that Bowl has poured  
Millions of bubbles like us, and will pour.”

In “May Morning on Magdalen Tower” Hunt achieved a most difficult task, no less than to depict a scene of frank sun-worship in the prosaic Victorian epoch. He contrived to make the faces of stiff Oxford dons and chubby choristers not merely radiant with the rosy dawn, but radiant and aglow with mystical fire, akin, for one brief moment, with the Pythagorean priests who on the first morn of summer saluted with song and sacrifice the Lord of Life and Light. The bowed figure of the Eastern sun-worshipper strikes the key-note of the picture.

Blake defined a symbol as “a representation of what actually exists really and unchangeably”. Mr. Yeats has called it “a transparent lamp about a spiritual flame”. In Rossetti’s pictures the flame burns with varying intensity, but the lamp is always transparent. Note, for example, in “*Astarte Syriaca*” the symbolism in the fiery sphere of the sun (the male) half-eclipsed by the moon (the female), with the planet Venus uniting them. Rossetti considered this attempt to suggest the beauty and mystery of Love his most exalted work. Or note in “The Annunciation” the lily in the angel’s hand; the lily in the jar in “The Childhood of Mary Virgin”; the bright lamp, burning above Mary’s bed. In “*Beata Beatrix*” note the sundial, symbol of Time and transiency, bathed in the light of eternity; the dove, symbol of spiritual peace, bearing in its beak the poppies of sleep and the ring of heavenly union; the sombre figure of physical death on the left hand, and the angelic presence, on the right hand, of the dying Beatrix. Death here is but a swooning into another and a fairer life. There is one small painting by

Rossetti which perhaps is a better example than any of his mystical side—"The Meeting of Dante and Beatrice in Paradise". Here there is an utter absence of that ultra-sensual bodily beauty which is typical of the later Rossetti. The immortal lovers meet on a green lawn in some quiet Garden of the Blest. There is symbolism in the colours, but in nothing else. The delight of the picture is in the naïve simplicity and grace of the figures and that translucent freshness of atmosphere which can only be found in Paradise or some country East of the Sun and West of the Moon.

In Burne-Jones were combined Greek nature-worship, Mediæval and Celtic Mysticism, and that modern Romanticism which is always tinged with doubt and longing. When he first met him Rossetti called Burne-Jones "one of the nicest young fellows in Dreamland". As typical I would cite a group of three pictures, "Pan and Psyche," "Cupid and Psyche," and "Love and Psyche". Psyche is the human or animal soul, whose loveliness, although quite free from sensuality, is all of Earth. In the old far-travelled tale of Cupid and Psyche, Cupid is spiritual love, Psyche the human soul immersed in matter. Deprived of her immortal lover she wanders disconsolate through the world, until after long trials and purifications she finds him again. In "Pan and Psyche" Pan, representing the purely animal side of Nature, is wooing Psyche, seeking to make her forget. In "Cupid and Psyche" the sleeping soul is awakened by the arrows of human love. In "Love and Psyche" Immortal Love bends over and takes to himself the human soul, thus realising the ideal union of soul and spirit.

It may surprise some people that in this little band of mystics I include (and bracket) Turner and Whistler—the painter whom Ruskin loved above all others and the painter whom Ruskin hated above all others. If (as I have said) Mysticism is an attempt to pierce phenomena and to obtain a

knowledge and expression of reality, no modern artist was more truly mystical than Turner, for throughout his life it was this great quest of reality that absorbed him. He painted not so much what he saw with his physical eyes as what he saw with the inner vision. That coarse and shabby little man in an old top-hat and snuffy black clothes, painting away in an obscure Battersea lodging, was familiar with the angels of the rainbow and lived in a world where colour is the expression of all thought and emotion. He was intoxicated by light and colour. The sun, in such pictures as "Ulysses deriding Polyphemus," "Dido building Carthage," or "The Approach to Venice," is no actual sun, but a chariot of flame. You look through the quivering, incandescent circle of Turner's suns to the central primæval fires; they dominate the canvas; all else—ships, buildings, men—are trivial and subordinate. "*Fiat lux!*" might have been Turner's motto. "Light, more light" was his continual aspiration. In such pictures as "Steam, Mist, and Speed," he got far beyond the cramping limitations of form. Ruskin was never tired of praising Turner's exquisite sense of form and skill in drawing; the later Turner outstripped such pedestrian needs and penetrated to that plane of art which is beyond form. In fact, the later Turner was a very prince of impressionists.

For example, in "Ulysses deriding Polyphemus" he shows us the eternal conflict between the insolent craft and trickiness of man ("cheek" is the only possible word) and the blind, titanic forces of Nature. It is only by guile that Ulysses is able to get the better of a Cyclops. Equally insolent, in "The Fighting *Temeraire*" is man's latest toy, the steam-tug, insultingly puffing its foul smoke in the face of the old war-worn giant. Here is no tawdry, patriotic sentiment, but a glimpse of the grim world-tragedy of the younger generation constantly pressing on the heels of the elder, flouting it and ousting it from its place. Here we see the Age of Timber and Beauty being ousted by the Age of Steam, Ugliness and Dirt. It would be easy to cite countless examples of Turner's art in

which he not only gives a perfect impression of the grandeur of natural scenery and the beauty of aerial atmosphere, but also a subtle and indescribable suggestion of something beyond this, brooding over and through it all. There are several in the "*Liber Studiorum*," out of which I would single the "Stonehenge by Moonlight".

Probably no one would have hated to be called a mystic more than James MacNeil Whistler. But he was one, nevertheless. In his portrait studies it is the spirit, the essential character of the men and women which is shown on the canvas, not the unessential form and feature. Let us take the two well known pictures "The Portrait of Whistler's Mother" and the "Carlyle". He called the former "an arrangement in black and grey," and when some admirers raved about it he said nonchalantly: "It's just a portrait of my old mother." Certainly no one since Rembrandt has painted so intimately and tenderly that last mellow stage of patient and kindly acquiescence which crowns (or should crown) the life of the old. I say nothing here as to the charm of the colour scheme and the subtle gradations in grey, greens and blacks. The point I want to make is that in this picture Whistler has given us, not the portrait of an individual old woman, but the incarnate spirit of old age. In the portrait of Carlyle we have another type of old age, a face by no means so serene and patient, showing the furrows of thought and worry, yet with that seasoned philosophy that comes to those who have lived and suffered. Even if he were an unknown man, we should be convinced that behind that gnarled and rugged exterior is a spirit of rare nobility, and that it is the inner, not the outer, which is the real man. The "Woman in White" raised a storm of criticism when first shown. The white figure stands against a white background, holding a white flower in her hand. The hair is a rich auburn. A wolfskin is under her feet. The face, though not old in years, is marked by sorrow, and the eyes seem to pierce and burn like live coals. Here again is the portrait of a soul.

Similarly in his landscapes, nocturnes and harmonies, it is the essential character, the soul of the place, that Whistler has caught and embodied. Take, as an example, the Nocturne in blue and gold, "Old Battersea Bridge," a great monster of wood and iron sprawling across a haze of water, fringed by the riverside lights beyond (this was shown in the famous *Ruskin vs. Whistler* trial). Or "Trafalgar Square, Chelsea," a grey, brooding winter evening, bare, dripping trees, and gas-lights glimmering through the damp mist—all the drab dreariness and all the romance of suburban streets. If a Martian visitor were to see these two paintings without having seen London or any great city, he would get a clear-cut impression of all that is typical and essential in a Thames riverside and a London suburb. It was not prettiness and gay colour that Whistler gave us, but (as often as not) the grim, grey shadows of the physical underworld.

I have no space to mention the paintings of Mr. George Russell (AE) who stands in the direct line from Blake. He is one of that little group of Irishmen of genius who have wakened the stodgy Anglo-Saxon to a bewildered sense that the universe contains other things than golf clubs and big cigars. He has dared to paint the Green People (the Sidhe), who in Ireland can yet be seen by those who have eyes to see. Mr. Russell's work would require a separate article to itself.

My purpose has been to show that if Art produces nothing but the forms and colours of things, it is not Art at all; that Art is not just a beautiful reduplication of the actual, but a glimpse of the reality behind the unreality of the phenomenal world. It is difficult—if not impossible—to express such ideas in halting words; they must be perceived intuitively or pass for ever unperceived. What I have been trying to say; expressed tersely and pregnantly in this Chinese adage, which should be inscribed on the walls of every artist's studio: "The spirit lives in the point of the brush."

W. P. Price-Heywood

## SOME STEPS IN THE LADDER OF EVOLUTION

By PETER DE ABREW

**B**EFORE we take a glance at some of the Steps of the Ladder of Evolution according to the teachings of the Buddha, it will not be out of place to make a few observations here about the Constitution of Man, also viewed from the standpoint of Buddhism. An Eastern philosopher said: "It is all Life or Consciousness." Unity is Life and multiplicity is Consciousness. "Prāṇa" is the Breath of Life from the One Life or All-Consciousness of the Universe. A living thing is a unity in Life, or a replica in miniature of the multiplicity of Life, known as Consciousness.

"Man" has a constitution of: (1) Indriya Prāṇa, or conscious life on the plane of the senses; (2) Dhātu Prāṇa, or atomic life of the four elements—earth, water, fire and air. "To be conscious more or less," as the saying goes, implies *per se* a duality. The consciousness must have something to be conscious of; it may be a thing or an attribute. The dual nature of consciousness thus being established, a rūpa or form for the operation of life in unity is a necessity.

The rūpa or form called the living man is builded up with the following five constituents, called the skandhās, by which he is enabled to be conscious of his surroundings and through which he communicates with the world about him. They are:

1. *Rūpa*, or physical body, of twenty-eight elements of physical matter.

2. *Veḍanā*, or the knowledge of opposites, of eighty-nine sensations.

3. *Sañña* is the knowledge of abstract ideas, of which there are eighty-nine.

4. *Sankhārā* is the knowledge of attributes, of which there are fifty-nine such tendencies of mind.

5. *Viññāna* is consciousness of eighty-nine psychological powers.

This Constitution of Man is subject to and is the cause of the following: (1) Karma, (2) Chitta or mentality, (3) Irtu or climatic conditions, (4) Ahāra or nutrition. Existence depends thus on those conditions, favourable or unfavourable, and they suggest Rebirth or Reincarnation.

In this bundle of conscious and sentient constituents there lies hidden the *Nirvāṇic Dhātu*. This element is the "Dweller" in this House called Man, consisting of five rooms or five skandhās. And the room where the Nirvāṇa Dhātu or the Dweller lives is the Skandhā called Viññāna. The Nirvāṇa Dhātu is permanent and everlasting, and this element operates in consciousness with a persistent individuality.

The Skandhās are called Loka Dhātu. They are temporary, evanescent and changing. They operate on the material mind and, at the disintegration of the Rūpa, they find their way to their own changing world-elements. Thus at death, or the disintegration of the Skandhās, there remains the Nirvāṇa Dhātu, ever seeking developed and higher forms as the vehicle for this Dweller in the pilgrimage of life. Such is the passing away of the Nirvāṇa Dhātu from life to life, ever reincarnating till Nirvāṇa is reached—his home. He does not stay here either. He incarnates again, seeking the steps on the march of progress. The mission of the Nirvāṇa Dhātu is progress.

In man the Nirvāṇa Dhātu finds a fit vehicle for the expression of life. Indeed, to be reincarnated as a human



being is considered to be a very great privilege. This earth-plane offers the Dweller every opportunity to reach his goal in a short time, if he would only realise it and make use of it profitably. He has the Dharma before him and the law is clear for the conduct of his life. He can become a Buddha if he is so fortunate, or it is not impossible for him to occupy the lesser offices while he is yet a human being. Here on earth, he has the opportunity and the privilege to reach the heights of the ladder instead of treading the weary windings in the ordinary course of evolution, which would perhaps take more than billions of years, going through various Lokas to reach his ideal. Therefore this earth-plane is called the Buddha-bhūmi, or the ground of the Buddhas, and the training school for Initiates for Adeptship.

One of the steps of the ladder is the deva life. The matter in this plane of existence is not dense like that of the earth-plane. Its matter is not physical. Therefore a deva body is much lighter than his earthly counterpart of the previous existence, and he lives and moves and works in a world built of the same particles as his body is builded of. Thus a deva is very ethereal in form or body, with a keener and finer intellect and a higher developed consciousness than a human being.

His next life—if he has the necessary qualifications, which he has to acquire while he lives in the Deva Loka—is in the Brahma Loka. Here the conditions of existence are higher than those of the Deva Loka. The particles of his body and the matter of his surrounding world are still more ethereal than those of a deva. The consciousness and intellect are yet more developed and fine than those of the denizens of Deva Loka. Then he passes on to a state of existence of purity known as “Sudha-Vasa,” whence he has to pass through five stages, until he becomes Purity itself. These stages are known as (1) Ariya, (2) Atapa, (3) Sudassa, (4) Sudhasi, and

(5) Akanittha. His next step on the ladder is the rung where the Anāgami lives—a very lofty height, from where he can take the choice of absorbing himself into the Universal Consciousness or becoming the Rahat to help humanity and finally becoming a BUDDHA.

Such then is a glimpse of the lofty heights of the steps of the ladder to which the Nirvāṇa Dhātu reaches, taking shape or form as he needs it to gain experience on the desired plane of existence. He has to go backwards and forwards, according to the Law of Karma, and his stay on each step depends entirely on his own endeavours. Life is progressive. Evolution connotes specific qualifications to take higher steps on the ladder. At the principal milestones on the pilgrimage of the Nirvāṇa Dhātu, on this march of progress, there are “fruits” which are the natural results of his endeavours while pressing forward his advance. These “fruits” are known as the “Mārga Phala” (Maggo Phalam). They can be partaken of (figuratively) according to the stage of development of the pilgrim.

Highly evolved pilgrims, by reason of their special qualifications, are initiated according to their degree of development as:

- (1) Sowan or Sotapanno—One who has entered the stream.
- (2) Sakadāgami—Once-returning.
- (3) Anāgami—Non-returning.
- (4) Rahat.

A “Sowan” is an Initiate who has suppressed the desire for self, egoism or personality. He has to a large extent a clear vision to see things in their right perspective. He is free of doubt or scepticism, and he goes on his march of progress using his intellect as his guide to reach his goal. He does not see any useful purpose in mortifying his flesh to attain the next rung on the ladder. He kills the desires of the flesh by intellectual methods and not by mortifying it.

A "Sakadāgamin" is one who has killed anger and lust, while the "Anāgami" has entirely killed out the roots and every vestige of personality, doubt, anger and lust. There is not a particle of them on his ground to sprout up again and to pull him back. The field is cleared of all seeds and there is now no danger of those weeds growing. The pilgrim has reached the threshold of the Order of Rahaṭṣ, from where he becomes the Buddha. He has reached the loftiest step we can see in the ladder of evolution, and he waits here with ever-increasing usefulness of life to attain still loftier heights. Such then is the mission of the "Nirvāṇa Dhātu," clothed in forms to suit his status, to ascend the steps of the ladder of evolution. Giddy heights they are to us ordinary mortals; but some day it will be our glorious privilege to reach them.

The steps which have been traced in this sketch are only a few of the many that every unit of life must tread. These few are the outstanding milestones in the march of progress, starting from the stage of man and ending in Buddhahood. Short cuts are within his reach. It is therefore the privilege of the pilgrim not to tarry, lose time, or mark time at any of the rest-houses at which he arrives in the course of his journey. After labour and refreshment he resumes his march with as little delay as possible to the next stage of the journey, pressing forward as he advances from milestone to milestone, ascending height after height to breathe the fresh and pure air and live in the clean atmosphere to which the Nirvāṇa Dhātu is heir.

Peter de Abrew

## AWAKENING

EARLY in the morn I woke  
Before the birds were singing  
Or the world had robed her in a cloak of green,  
And I knew myself immortal,  
Granted life again by touch of Thee,  
As early in the morn I woke  
Before the birds were singing.

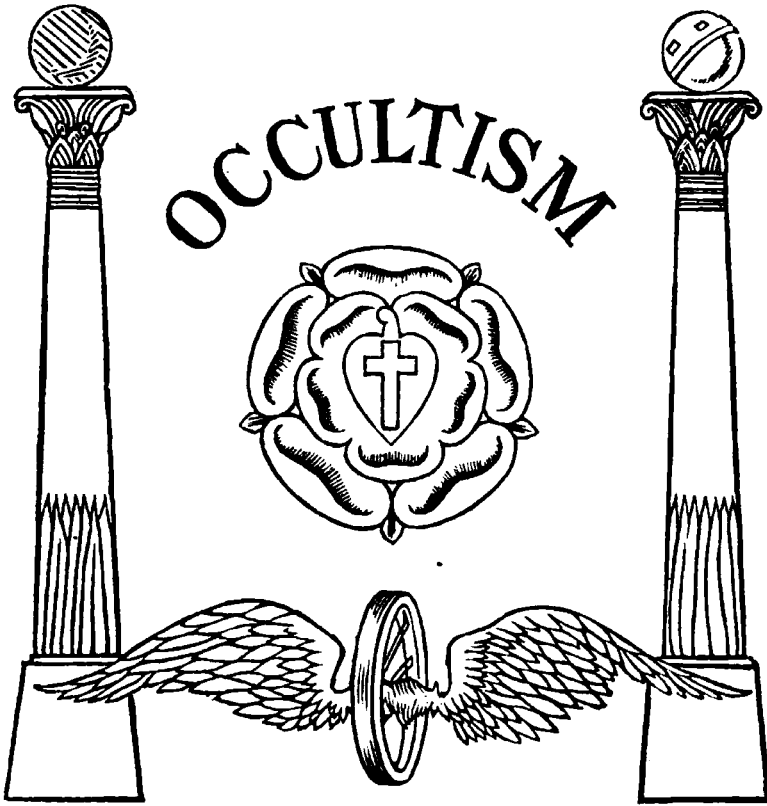
My little song across the wood  
The grey dawn carried at my will  
To Thee—the Timeless, Ancient One of Days—  
My little song to Thee the grey dawn carried  
As early in the morn I woke  
Before the birds were singing.

Infinite Thy gift to men—  
Immortal, endless Life!  
Who knoweth Thee, Awakener, and Giver of New Birth?  
My hands out held—so poor—are pressed with treasure—  
Thine!  
And ever dost Thou stir the little heart of me  
With Breath.

Awakening! Awakening!  
Eternal endless Life!  
Before the birds were singing  
Or the grey dawn crossed the hill,  
Early in the morn I woke  
Aroused by touch of Thee,  
Early in the morn I woke  
Before the birds were singing.

DOROTHY GRENSIDE

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## PRAYER AS A SCIENCE

By W. WYBERGH

*(Concluded from p. 384)*

### THE BUILDING OF THE SOUL

**W**HEN a man has reached the stage wherein his interests are definitely centred upon the inner or soul-life, it is naturally the limitations of that life which he feels most acutely, and prayer for him naturally takes on another aspect. For one thing he finds that these limitations are chiefly in

himself, rather than imposed on him from without, and the response to effort is more immediate and certain. He is chiefly concerned at first with questions of the emotions, with morality and ethics, with virtues and vices, and of course with the joys and sorrows which these things afford. The starving or stunting of intellect and emotion is as real a pain to him as hunger was to the lion, or as poverty to the pure materialist, and the tendency to indulge in vice and neglect virtue are after a time found to be the principal evils or limitations from which he desires to escape. Sin comes to be as disgusting as dirt or bodily disease, and it is, as a fact, as much a product of ignorance and stupidity as are the dirt-bred diseases of the body. Questions of conscience now cause as much distress as business worries used to do, and clear insight is desired as a blind man might desire sight for his eyes.

He betakes himself therefore to prayer to relieve himself of these limitations, and again the actual methods are twofold. At first he fights these limitations upon their own plane, that is, the plane of the soul and the intellect—the plane of morality—and the effective prayer for this purpose, in the very act of which he makes his escape, is suitably directed mental and emotional activity, as formerly it was physical activity or “work”. Of course the usual transition and transformation of motive takes place. At first it is the physical and then the mental *consequences* of wrong and ignorance which are feared, but this is gradually transformed into the love of good and hatred of evil for their own sakes, because all the “good” thoughts and emotions actually consist in an expansion of consciousness while they are being experienced, while the “evil” ones are felt as limitation. For “good” is life, union with God, the All-Conscious, and evil is in its nature that which at any particular stage tends towards limitation of the consciousness appropriate thereto. A man at this stage prays because he likes to “feel good,” though if he is ignorant of

the science of prayer his methods are sometimes ill-suited to that purpose.

The key to success is the knowledge that, as far as the soul is concerned, a man *becomes* what he *thinks*, and in a certain sense that for the moment he actually is what he thinks, as far as mental or soul-life is concerned. Now it is plainly impossible to pray for a virtue of which you cannot form any conception whatever, and still less for one which you do not really feel to be desirable; while if you make a mistake about what is "good" for you at the moment, and are incautious enough to pray for it, your prayer in the nature of things will be answered, but the results may be exceedingly disappointing. There are then three principal elements concerned in this prayer; first, discrimination between things that only appear to be and things that are really desirable because, *if you are able to pray for them at all*, they bring with them real freedom and expansion of consciousness; secondly, the power of forming a clear and definite conception of the desirable object (in this case, of course, a state of mind); and thirdly, the power of will and concentration which make it possible to hold firmly and continuously to this conception when formed. These are as essential as acute senses, developed muscles and animal vitality are for successful action (*i.e.*, prayer) on the physical plane. The rudiments of them already exist, having grown up unperceived as the result of the physical activities belonging to the previous stage, but the result and purpose of prayer at this stage is to develop them fully, though the *apparent* purpose be the satisfaction of the emotions, for at this stage also our true aim is other than we think—"It doth not yet appear what we shall be".

We may note that here too the specific act of prayer and the general attitude towards life must not be too widely inconsistent with one another. If we habitually harbour evil thoughts, the effect of prayer for virtue may be completely

annulled ; while a prayer that attempts to soar into the bright thin air of the Spirit will faint for lack of sustenance and because the world of Spirit is as yet " unreal " and divorced from life. Another practical consideration that now appears, is that to dwell in the act of prayer upon one's own sins and imperfections is merely to strengthen them, not to get rid of them. " Forgiveness " is not needed, for the turning away from sin and the setting of the face toward goodness *is* forgiveness, though the results of past errors are of course only in so far destroyed as we may subsequently achieve by setting in motion the opposing forces of goodness. We should, it is true, try to discriminate clearly between what has been right and what wrong in our conduct ; but having done what is in our power to remedy it, the thoughts should be turned henceforth steadily upon all that is true, pure and beautiful. There is nothing more likely to make a man into a miserable sinner than that he should be always thinking of himself as such. Lest this be thought to militate against humility, it should be pointed out that *at this stage* humility is not the thing to be aimed at, but rather the building up of a strong centre of individual consciousness. Self-respect is here the key-note ; humility comes later, and is absolutely essential to the growth of the spiritual faculties ; but, if sought too soon, the result is merely flabbiness and weakness, which makes all progress towards spirituality impossible, even if it does not end in hypocrisy.

For the man who is in this stage, public and liturgical prayer is usually of less importance than private prayer, for he may be presumed by this time to be able to formulate his own needs more or less clearly, and to be able to some extent to concentrate his attention. But his private prayer may become much more effective if he knows something of practical psychology and understands how his own faculties work.



When a man prays to God for strength or for the attainment of some virtue, or for guidance or enlightenment, what does he do, and what is the answer? What he does is, in effect, to picture to himself as vividly as possible the virtue or the strength that he desires. He thinks either of that virtue as an abstract quality possessed by God in a transcendent degree of perfection, or, more probably, he thinks of the concrete exemplification of it in the person of his Saviour and Master: he thinks of himself as being in touch with the Almighty Power, and able to draw upon an inexhaustible reservoir. But when he pictures all this *to* himself he is in reality picturing it literally *in* himself, for, as we say, he pictures it in his mind, and his mind is at this stage for practical purposes "himself". Now in the mental or soul-world the making of such a picture or conception is equivalent to the providing of a channel through which the universal spiritual energy may manifest, a machinery for the transformation of spiritual into soul-energy. A man's own efforts to mould himself into a particular form do, in the very act, induce an inflow of power from "without" which reinforces the power exercised from "within" the soul, exactly in proportion as the effort and the mental image created are in harmony with the realities of the soul-world. Thus while a man, by following and praying for false ideals, may with much labour and effort mould himself into their likeness, such success would in any case be only temporary; while an effort to bring himself into harmony with reality, as it exists in the soul-world, is both immeasurably more fruitful and effective and also more permanent. The process, when constantly repeated, results in the attitude of mind becoming habitual, and thus ultimately the virtue or the strength is acquired and the consciousness permanently expanded. Prayer brings its own answer—is indeed its own answer—direct from God, not "supernaturally" but in conformity with those expressions of the Will of God which we call the laws

of psychology. True indeed is it that: "Before they call I will answer, and while they are yet speaking I will hear."

It will be seen that prayer at this stage is hardly to be distinguished from meditation, for to meditate upon a virtue is to pray for it, with this further advantage that, being a less personal and exclusive form of activity, it has less tendency to make a man priggish and sanctimonious. Many books of practical directions for meditation have been written, and different temperaments require different methods; but all really useful and practical methods are based upon a knowledge, empirical or otherwise, of the laws of psychology, and are calculated not only to attain the immediate end in view, which in this case is the expansion of consciousness upon the mental and moral levels, but also to pave the way, perhaps unconsciously, for a further advance into the spiritual regions, where the limitations of the soul are transcended rather than removed. Such methods will, moreover, embody in themselves a recapitulation of the more primitive stages, thus following the course of nature, and leading the consciousness onward by easy and natural steps towards an expansion beyond the normal, for without much practice the mind cannot suddenly withdraw from outer things towards which its attention has through past ages been directed, and direct itself upon the inner world—and that very inability is just one of the limitations which have to be conquered.

All methods of meditation involve in some form or other the following stages. First the body is quieted and the attention withdrawn from the outer world. This is sometimes done by reading, or by fixing the eyes upon a crucifix or a picture, or by music or other such means. But the mind must not be made vacant, for it is not self-hypnotisation that is desired, but alertness and vigorous work in the unseen world, and meditation differs profoundly from self-hypnotisation. Therefore the means which are used

for fixing the attention should have a familiar and habitual relation to the interior world of thought. Thus through the eyes or the ears the mind is led into itself, and there dwells upon what it desires; and the physical senses, having been first concentrated, are then stilled and transcended. Then in turn the mind, having found an *interior* object, *i.e.*, a thought, which gives it pleasure, proceeds to dwell upon it, either by imagining it as embodied in the Saviour, or by thinking out its meaning and its application to all the circumstances of life. By thinking of the Saviour the man becomes like Him, and by meditating upon purity or honesty or any other virtue he weaves them into his character.

This is at first the direct and deliberate object of his prayer—to improve his own moral character, and these efforts are in effect directed towards removing rather than transcending the limitations of the soul. So long as the main interest in life is that of the personal self and its relations, these direct efforts constitute the right and appropriate form of prayer. As, however, success is in part attained and the man acquires what the Greeks called the “political” virtues, *i.e.*, becomes an ordinarily good man, higher possibilities present themselves and the value of previous achievements seems less decisive. He becomes less concerned with the “saving” of his own paltry soul; the desire for personal virtue or for personal enlightenment becomes merged into the love of all goodness and beauty, and delight in the laws of Nature or of God for their own sake; he begins to reach out from himself to God, not asking benefits but pouring himself out in devotion and aspiration. The emphasis is upon union and universality, and not upon separateness of personality, and the terms “within” and “without” take on a less rigid meaning.

Here we are dealing with the transition from the typical prayer of the Soul, or Mind, to the prayer of the Spirit, a stage which is sometimes called “Contemplation,” sometimes also,

especially by St. Teresa, the "Prayer of Quiet". For the very reason that it is transitional it is impossible to specify it very exactly. It begins in meditation and "recollectedness" and is perfected into a sense of peace, as concentration is attained and the wanderings of the mind are stilled. It would appear that, since the consciousness is by no means empty, the mind in some form is made use of, but certainly not the concrete, image-making side of it: it is what St. Teresa calls "the superior part of the Soul"—not yet the "Spirit"—which is concerned, and its activity is largely dependent upon the progress that has been made in the control of the lower mental faculties. All distracting thoughts, such as those of sin and imperfection, must especially be avoided, and in fact no thought of self should exist at all. This implies that, as the result of long practice, there should now be no conscious mental effort, for there is a practical certainty that it would be in reality selfish, however subtly so. An effort even to think on nothing stultifies the soul and makes the imagination more restless. Hence it is certain that this prayer of contemplation cannot be forced, but will in good time come naturally, if meditation and concentration are assiduously practised. Once more it must be repeated that such practice is useless without a corresponding attitude being carried into the ordinary affairs of life. Thoughtfulness and concentration in these things must go hand in hand with the practice of meditation.

There is also a stage which corresponds with and is essential to the practice of "contemplation," for this can hardly be attained by a man who has not developed to some extent the power of genuine intuition (by no means to be confused with mere "fancy"), by means of which he can carry on his activities without entire dependence upon the logical faculties of the discursive intellect. "Contemplation," indeed, is to ordinary prayer and meditation very much what "intuition" is to intellect, for it is the faculty

of going straight to the heart of things. Again, just as this prayer requires the discarding of the ordinary mental activities, so, in the wider sphere of life, the corresponding stage implies a power of detachment, a "sitting loosely" to the interests of the personal self, an acting upon principle, not upon inclination (which belongs to a much lower stage), and not even upon policy (which corresponds with the mental state of meditation and concentration).

The immediate effect of this prayer is an extraordinary sense of lightness and freedom. Fear and scrupulousness disappear, and there is a feeling of enlargement, serenity and sanity. These are precisely the effects which are produced in everyday life by the habitual use of the intuition, by acting always on principle without care for the consequences, and by detachment.

### THE PRAYER OF THE SPIRIT

And so, by degrees, man reaches the stage where the true Prayer of the Spirit becomes a possibility, and finally a necessity to him. Of this prayer it is difficult, nay almost impossible to speak. Of all that lies within or below the stage of the intellect—of the physical objects, the desires, the emotions, the thoughts, the aspirations, the vices or the virtues, which have hitherto formed the subject and the method of prayer—it is not impossible, however difficult it may be, to convey an impression in language. It is only the ignorance or the inadequate equipment of the speaker which stands in the way. For these belong to a category which forms or may form the material for a mental concept. But with the things of the Spirit it is otherwise. It is no mere difficulty of finding language, or even of forming a concept, that intervenes: it is rather that in so far as it becomes the matter of a mental concept, Spirit—the essentially free, the unlimited, the Life—ceases in

a sense to *be* Spirit, and becomes form, the plaything of the mind. It is the old story of chasing the rainbow—the glorious light has become a drop of rain. For truly “eye hath not seen, nor ear heard,” nor can ever, in the nature of things, see or hear or understand.

Can then man know God at all? Can we do more than know *about* God? The difference is that between the spiritual man and the merely good man. It is the knowledge of God which is Eternal Life, not the knowledge about God. He can never be known by the intellect, and still less by the emotions: He is known only by becoming united with Him, and this is the supreme escape from limitation which is the essence of prayer. He is not known by creeds and preachings and prayers of the ordinary kind. So long as we pray to God, so long as we love Him and worship Him as a Being outside ourselves and other than ourselves, we cannot reach Him, we cannot know Him. For that very prayer, or love, or worship, is itself the sign that we are approaching Him, but that we are not united with Him. When our will is blended with the Divine Will, when our consciousness sees and knows as He sees and knows, then we know Him. In all that has gone before, in all the mental concepts which stand at the root of our prayers, we have been attempting the conversion of the Godhead into flesh: the spiritual life is the taking of our manhood into God. God can only be known by God, and it is the Divine Self in man which “knows” God.

It is idle, therefore, to attempt a description of that which must be experienced to be understood. And yet it may be of service to attempt so much as will suffice at any rate to show that, whatever spirituality *is*, it is quite definitely *not* merely an extreme degree of virtue, or of love, or of any kind of emotion or aspiration, as is so often supposed, any more than it is an extreme degree of intellectual or physical development. The prayer of the Spirit is accordingly something different in

kind from the prayer of the soul for virtue, and the difference is far greater than that which exists between the good man's prayer for virtue or help or enlightenment and the "prayer" of the animal for food or sex-gratification or of the undeveloped man for victory or worldly success. Those other prayers have been the efforts of the self to escape from conditions, inward or outward, which are felt as limitations—in order to become a bigger or more powerful or greater or nobler self. But this prayer of the Spirit is the effort of the self, now a stable, highly developed and powerful, but none the less limited entity, to escape from itself altogether, that it may live henceforth consciously in the Eternal Now and the Eternal Here, which is Life everywhere and for ever.

Such a prayer, therefore, is no longer a petition; it is no longer a seeking of anything, however exalted, for the self, or for any other individual self, for that would be stultification—a mere contradiction in terms. Truly to pray that prayer is no longer even to seek, but to find. It is the fulfilment of the declaration that he who would save his life must lose it—a paradox indeed, for the experience of the Spirit always presents itself as paradox when clothed in intellectual form. It is the last and supreme operation of the psychological entity, by which, ceasing to be itself, it becomes a spiritual being. Saint Teresa has described the process, but even she cannot describe the result of the process. She can only say that it is a transformation such as that of the chrysalis into the butterfly, and that the condition of the new life is that "the worm must die". This is a matter of experience—direct, immediate and unquestionable—however antagonistic it may appear to our preconceived ideas about the nature and direction of human evolution.

Prayer of the ordinary kind can lead one up to the threshold, but can never take one across it. On the other hand the final step forward into the new life cannot be taken until the

threshold has been approached; thus none of the previous stages can be omitted. And, once more, as in the lower stages, an habitual attitude of mind and outlook upon life is inexorably demanded, if the special psychological operation which we call "prayer" is to succeed in its object. This attitude can best be described as the Principle of Unity, realised by the intellect and carried out in the life. It shows itself in the habitual concern with all that is shared in common rather than with what divides man from man, and in the joyful recognition of universal brotherhood as exemplified in St. Francis, and the willing identification of oneself with the vicious and criminal brother. Thence follows the eye that sees beauty and goodness everywhere, until there gradually emerges the consciousness of God in every creature, and the whole world and all the processes of the world-life become unspeakably solemn and glad and sublime, and sadness and regrets become impossible. For, in the words of Julian of Norwich, "God doeth all-thing, and all-thing that is done it is well done . . . for verily sin is no deed".

While the character has ripened as the result of long experience and continuous endeavour, whether or not "prayer" has been deliberately used for this purpose, the unfoldment of the Spirit, the opening of this Principle of Unity, has been going on all the time beneath the surface, until it is ready and able to emerge into conscious life. In looking at the primitive transition from the life of the body to the life of the emotions and the intellect, we saw that a time comes when man finds that his capacity for purely physical experience is limited, and that if he seeks a fuller life he must do so in the sphere of soul. So it is, again, when he is nearing the great transformation.

There comes a time when the activities of the soul and the mind, that which has hitherto been for all practical purposes the "self," with its emotions, its personal loves and



personal hatreds, its struggles, its falls and its victories, begin to pall, as did formerly the bodily pleasures. At first the real reason is not discerned, and the new wine is poured into the old bottle. Just as in the previous transition period from bodily to mental interests the dawning powers of the mind at first merely enhance the physical life, so now the dawning, but as yet unrecognised spiritual faculty intensifies the soul-life, and the added power is used, sometimes with frantic energy, for the purpose of obtaining more and more soul-satisfaction by the expansion of consciousness along the old, familiar lines. For a time the man is bound to believe that the new and increasing sense of limitation and futility is due to deficiency in the mind and the soul, as previously to lack of bodily satisfaction, and he throws himself with redoubled effort into the expansion of the soul-life. He thinks the remedy is *more* knowledge, *more* virtue, *more* activity, and he does not yet realise the possibility of escaping from the soul itself into the life of the Spirit, because soul-consciousness is all he has ever known. He endeavours to escape by combatting the insistent and growing sense of limitation on the soul-plane itself, and this, we have seen, is "prayer" or "work" upon that plane.

Now, so long as the man's interests are really centred upon the soul-plane, this is undoubtedly the right kind of prayer, just as physical activity is the right kind for the animal, and indeed for the animal man. We have seen that it is useless, and in fact impossible, to pray for that which we do not really want, but merely think we ought to want, and still more so to pray for that which our faculties are not yet capable of apprehending at all. Yet the effect of praying always and only for the very highest that those faculties are capable of apprehending, is undoubtedly to develop them in such a manner as to pave the way for the transition to a higher plane altogether. Thus these very activities of the

soul—the struggle for more virtue and more knowledge—the immediate result of which is now losing its attractiveness, have had, as always, an effect quite other than that which was their ostensible aim. That effect has been to prepare the soul-faculties to become the instrument and the means of manifestation of something utterly different in kind from themselves. Beneath the weariness, the feeling of inadequacy and of approaching change, the boundless vitality of the new spiritual life begins fitfully to show itself.

But before the new possibilities are definitely recognised and followed, this period of frantic soul-effort is almost certain to come. Some men tire of it sooner, some later; some, with developed powers of mind, seek and find refuge—for a little time longer—in the pursuit of knowledge for its own sake: some by ceaseless action try to retain the savour of the old interest and the old excitement; others vainly endeavour to prolong, by excessive piety, the pleasure of being virtuous and devotional. Most of us live and die without having exhausted these possibilities, or rather without having perceived or at least practically realised their ultimate insufficiency. It is possible to go on and on, accumulating perfections and faculties and emotions and virtues and knowledge till a man becomes a veritable paragon; and yet these things do not by their accumulation produce satisfaction, nor do they represent what is best in humanity, any more than the muscles of the athlete produce intelligence or satisfy the needs of the intellect.

To the supreme souls, the real flower of humanity, there comes sooner or later a supreme weariness. Solomon discovered that “of the making of many books there is no end,” and the excess of emotion and the consciousness of virtue bring no more permanent satisfaction than the accumulation of knowledge. “To everything there is a season, and a time to every purpose under the sun,” said the Preacher, and he spoke of more than the bodily life of the individual between

the cradle and the grave. As the time draws near for "the worm" to die, it becomes sick. Desire fails—even desire for virtue and knowledge; love ceases to thrill, emotion stirs no more. Vice at its best was long ago found to be a poor thing, but now virtue and morality, once so eagerly sought for, so earnestly prayed for, so steadfastly practised, turn to dust and ashes, and for a season "the mourners go about the streets". Man is approaching his long home by the gate of death, not of the body, but of that thing which he had thought to be his very self—his mind, his soul. An inner, a deeper "self" is struggling to be born, while the soul, the old "self," now in its turn become merely the outer husk, the protecting matrix of the new life, sinks into a grey calm, which to itself seems the calm of approaching dissolution.

The true path of progress, then, when this stage is reached, is the turning away not merely from more material to less material objects of desire, as in previous stages of transition, but the turning away from "self" altogether. To that which has hitherto regarded itself as "self," namely, the concrete intellect, such an attitude inevitably appears to be the deliberate renunciation of all that has hitherto constituted life and consciousness for the sake of something indefinable and therefore unreal, an adventure into that "supernatural" which the intellect rightly posits as the unthinkable and therefore as equivalent to the non-existent. And yet it would be a fatal mistake to suppose that there is anything arbitrary or miraculous about it, or conflicting with the conception of an ordered universe. It is not the abrogation of law but the superimposing of a higher law upon a lower, analogous to the apparent supersession of the "law" of gravity by the interposition of the human intellect, which is nevertheless itself subject to the "laws" of psychology. An even more serious mistake, yet one frequently made, is to suppose that this transformation is nothing but a lapse from intellect into

emotion and the realm of fancy, for it is in reality the acquisition of a new faculty which is neither intellect nor imagination nor emotion, but a higher and more immediate reality than any of these.

It is in effecting this transformation that the vital need of humility is experienced—that humility which has been rightly described as the very basis of the spiritual life. For the supreme virtue of “humility,” and this turning away from the “self” altogether, connote the same thing. So long as the immediate task is the acquisition of virtue and character, and the training in that degree of love which is a function of the individual self, humility, as already remarked, is out of place, or even a hindrance. Here it becomes a necessity.

The task now to be attempted is a far more difficult one than the renunciation of bodily pleasures for those of the mind or soul, or of vice for virtue. It is only rendered tolerable, or even possible, by the growth within of a faculty other than the intellect in which the consciousness may be centred anew. Any premature attempt, before the psychological “self” has grown into a strong centre, does in fact result in a kind of paralysis or even disintegration of consciousness, showing itself as mere vacuity and *unconsciousness*, or at best in psychic visions and images, instead of in *superconsciousness*. The new birth has obviously nothing to do with the development of the so-called “psychic” faculties, for in so far as these concern themselves with images or “visions,” they are clearly within and not beyond the purview and scope of intellectual consciousness—the image-making faculty—whereas the spiritual consciousness is something which, while it may find partial expression through intellectual concepts or psychic visions and sensations, or physical actions, is not limited to any or all of these, and does not consist of them.

St. Teresa, Julian of Norwich, and in fact almost every one who is competent to speak, testify to the fact that such visions

are frequent at this stage, that they are neither to be feared, as a rule at any rate, nor unduly valued. At the worst they are a hindrance; at the best they are only a vehicle through which the spiritual consciousness, when really acquired or in course of being acquired, may express itself to the intellect. They are a danger only when sought or valued for their own sake; while from another point of view they may be regarded as highly interesting glimpses of the more intimate mechanism of nature, useful to those who know how to use them, dangerous to those who do not, but, compared with the Life that is sought, mechanism none the less. In cases where mystics have described and attempted to classify these visions, it is to be noted that the lowest, called "imaginary," *i.e.*, not fanciful or unreal but conveyed by pictures or sounds, are distinguished from the "intellectual," and these from the "spiritual"; and while the two former classes can be more or less described, and therefore come within the scope of the intellect, the latter are indescribable and probably belong to the content of the spiritual consciousness itself. The reason why they may become hindrances is that they are essentially an enhancement of the personal "self," which makes that "self" harder to transcend. When the great change has been effected, all the faculties involved in the use of these psychic senses may be used with impunity, and frequently are so used as servants of the spiritual consciousness.

Enough has been said to show that the particular expansion of consciousness which we call the New Birth, and which is the object and at the same time the substance of the highest kind of prayer, is something *sui generis*, and that it is led up to as the climax of a very definite psychological development; and further that, just as the absolute perfection of physical development is not a prerequisite for the centring of life in the "soul" or mind, so the birth of the spiritual man does not involve the previous attainment of perfection in virtue or

intellect, though in both instances a considerable degree of attainment *is* needed.

We found that in all the previous stages there is an appropriate "prayer," or definite psychological operation, by the use of which a man can temporarily raise himself a single step beyond what is normal to that stage, and that through constant practice in its use the higher stage tends to become habitual; and so it is here. St. Teresa, the most systematic among the practical mystics, gives the name "Prayer of Union" to this operation, because its most obvious achievement is the removal of the limitations which hitherto have constituted the selfhood of the self, allowing it to be flooded by and to expand into the Divine Self, or in other words bringing about the union of the human consciousness with the Divine. Even in contemplation, as indeed the name implies, we are still outside, not inside. But in that union man ceases for the time to be subject to the limitations of man; though he does not cease to be man, he becomes more than man.

Like other prayers, its method is a recapitulation in miniature of the whole previous evolution of consciousness (and therefore of the previous stages of "prayer" already described), ending in the launching forth upon a new phase. As St. Teresa says, very many can reach this point, but very few can take the next momentous step and pass beyond. The preliminary stages of this prayer are naturally those that have been already described, but by this time they will have become easy and almost instinctive, so that the stage of concentration, called by some "Contemplation," and by St. Teresa the "Prayer of Quiet," will be quickly reached. It will now be understood that while in the previous stages meditation upon a virtue, or upon the person of a Saviour or Master, had as its object the personal attainment of that virtue and the approximation on the mental and moral plane to the character assigned to or imagined of

that Ideal, the importance of it in relation to the next step is chiefly the attainment of the power of concentration itself, the power, that is, of controlling the movements of the mind more and more until it becomes utterly still. The true function of activity in the past, whether mental or physical, is similarly found to be, in this relationship, the development of the will-power; while love, the essence of all the virtues which have been acquired, now presents itself as true wisdom or *unselfishness*—that true wisdom which finds no barrier between the individual self and the Universal Divine Self, which breaks down the distinction between the within and the without, that by which the self un-selves itself, which alone makes possible the complete escape which constitutes the next step.

The nature of ordinary intellectual cognition implies the duality of the knower and the known, of the self of man and the Self of God. When, therefore, we enquire into the psychological operation which leads up to this final knowledge, we see that so long as the mind is actively engaged with mental concepts, or the affections with personal love, even of the very loftiest character, the duality of knower and known is thereby maintained. The problem is therefore to cease to think and to imagine, and to observe without becoming *unconscious*—which is what necessarily results from ceasing to think before the spiritual faculty is developed and ready for the birth. The state aimed at is not one of reverie, of mere inactivity or passivity, but one of the supremest activity; only that activity is not concerned with material things or feelings or mental concepts at all. It is such a state which is described by St. Teresa as the “Prayer of Union”. It represents an expansion of consciousness which as much transcends the capacity of the mind as the latter does that of the body, and is so tremendous that the naïve and unlearned naturally describe it as the veritable “supernatural” indwelling of God Himself in His fullness, though doubtless in reality it is not so. St. Teresa says

that the soul is in the body, "yet she seems to be separated from it"; and, again, that "here there is no imagination nor memory nor understanding that can hinder this good". Yet there would still appear to be a consciousness in some sense of duality. It is "Union" as distinguished from "Unity": there is distinction but no separateness. She uses the beautiful simile: "Union is like two tapers so joined together that the light of both makes but one; or that the wick, light and wax are all one and the same," but says that they may still be separated again, thus indicating that even this "Prayer of Union" is only a transition stage to something which is definite and permanent.

Although this spiritual life entirely transcends the mental, it would be a great mistake to suppose that it involves the permanent negation of the mental powers. It is true that these latter are not involved in the temporary attainment thereof. The schoolboy does not play cricket in the hours devoted to the training of the mind, but nevertheless the scope of the physical powers is vastly and permanently increased as the result of mental development, while at the same time they cease to be applied solely to the playground but are made subservient to the rational life of the mind and soul. Similarly the spiritual life, when attained, far from leading to or requiring mental and bodily inertia, on the contrary enhances and vivifies the mental and bodily faculties to an extraordinary degree, but so as to make them subserve the purposes of the Spirit. The records of those who have truly attained are frequently records of tremendous activity and efficiency in the affairs of the world, and yet these outer activities are undoubtedly only a partial expression and indication of far greater and more effective work carried on in the invisible worlds. We must remember, in fact, that we only know *about* their true life, for to *know* that life is to share it.



That the expansion of consciousness can take place otherwise than through someone who has himself fully and completely attained to this Union with God, is contrary to the testimony of those who have experienced it, though from the scientific point of view the reason for this is not clear. Those who have attained, to whatever religion they have belonged, whatever their intellectual belief, have, where they have given any information upon this point at all, left on record their indebtedness to a Saviour, a Master—someone in whom the Divinity was made manifest, in most cases someone who was acknowledged as man and yet at the same time worshipped as God. The idea of a merely vicarious saviour belongs not to this stage of prayer at all, but to the earlier one of soul-prayer. At this stage the Saviour, combining in his own person the human and Divine consciousness—that combination which is the object and substance of the “Prayer of Union” itself—becomes to the disciple rather the Way and method of the At-one-ment; a Mediator, it is true, but in the sense of a bridge, a connecting link, someone through whom the disciple, by uniting his personal self with the Master’s self, may unite himself with the Universal Self of God. The process, being specifically the transformation of soul-consciousness into spiritual consciousness, is not describable in terms of psychology, but for that very reason we may be well assured that, being of universal import, and experienced by people of such widely different conceptions and beliefs, it cannot be confined exclusively to or described fully by the current terms of any one system of theology. The use of any language whatever in this connection can never be didactic or scientific. Its value is the value of poetry and art, which, foregoing all attempt at “explanation,” endeavours by symbolism and imagery to arouse in another the power, if but for a moment, of finding out by experience what is utterly incommunicable in its reality.

Tremendous as is the scope of this "Prayer of Union" and the Spiritual Life which corresponds to it—the life which has escaped from the chrysalis of the intellect—there is good reason to believe that it is not the final goal of humanity. There is still, as St. Teresa declares, a touch of duality about it; and she proclaims, as a matter of experience not to be gained by any consideration of the logical or theological consequences which follow therefrom, an experience which belongs equally to the so-called "*Via negativa*" of Plotinus and of Oriental mystics, and is shared, in fact, by the great ones of all times and all religions—an even more stupendous possibility which she describes under the figure of "the consummation of the Spiritual Nuptials".

This condition, through whatever religion or philosophy it is attained, presupposes that of "Union" already described, for indeed "No man cometh to the Father but by the Way"; and it matters not under what form of theological belief or philosophical conception that Way may be described. Once more, "There is no God but God"; and there is no Way but that which is also declared to be the Truth and the Life. "Religions" belong to the mental life, the soul life, not the spiritual life. Names do not alter facts; and man's beliefs, belonging as they do to the plane of the intellect, are powerless to alter or to affect the fundamental facts which concern the unfolding of his spiritual life. Before the "Principle of Unity" these differences inevitably disappear, and the higher the state attained the more complete is the disappearance. From our lower intellectual standpoint, the standpoint of the people who write books on Mysticism, it may be right and proper to draw distinctions; but "in Christ" there is neither Jew nor Gentile, nor Christian nor heathen, nor philosophy nor logic nor theology; and when that supreme state is reached in which, as St. Paul says, "God is all in all," what room is there for difference? Here, at the end and fulfilment of all prayer.

says St. Teresa, "the butterfly dies". She declares that "more cannot be said (as far as can be understood) than that the Spirit of this soul is made one thing with God," and again, that it is like rain water mixing with river water so that they can never again be distinguished. The Buddhist finds no better terms to describe what he means by Nirvāṇa than this same beautiful picture: "The dewdrop slips into the shining sea," and another great modern mystic has said: "Thou art thyself the Object of thy search: thou art thy Master and thy God."

But these things are mysteries, which are outside the scope of prayer considered as a science. We can only say that those who have, in all religions, left us the record of this culminating experience, have at the same time given proof in their own persons that the transcending of all duality does not result in any diminution of Life in its more concrete manifestations, as might be theoretically expected, but rather in Life fuller and more abundant than the man of the world ever dreams of. Here, then, the subject must perforce be left, at the point where the intellect, having done its essential part, of necessity and yet with all confidence and joy, willingly and deliberately transcends itself, and this Mortal puts on Immortality.

W. Wybergh

# THE RING

A FAIRY-TALE FOR CHILDREN

By AHASHA

*(Translated from the Dutch)*

**T**HERE was once a little girl called Annie. Everybody liked her. She was always obliging and good to man and beast. When at home she helped her mother or looked after her little sister, and at school she always lent her slate-pencils, her sponge or her rubber, and when she had sweets, she always gave part of them to others.

Now you must not think she had no faults. She even had one very, very ugly fault: she always exaggerated. If Jantje van Dorssen teased her, she would say: "Oh, I think *all* those van Dorssen people are nasty," and yet Jantje's brother was a good boy and his mother was always nice to Annie. So I would be able to give you a hundred examples, but enough of it.

Annie's parents were very sorry that their little daughter had this fault and did all they could to correct her, but nothing would help.

One day, as Annie walked all alone in the wood, she saw an old woman sitting on the trunk of a tree; she was so old and her back was so bent, she looked a hundred years old. A large fagot lay beside her and the old woman wiped her forehead.

“ Good day, mother,” said Annie.

“ So, my little dear, are you going for a walk ?”

“ Well, you know, I am going home, but—can I help you to carry that fagot ?”

“ Well, I did not dare to ask, but if you would be so kind—I am already old and stiff with rheumatism.”

“ Of course, mother. If you would come along. . . .”

Annie picked up the fagot and together they went on. As they went, Annie asked where the old woman lived.

She answered that it was very near ; near the little pond just opposite the oak.

“ How is that ?” thought Annie. “ I have never seen a house there. But if she says so, it is sure to be true.”

After walking a bit Annie really saw a small house appearing through the boughs of the trees, and as they turned the corner of the lane she saw it clearly.

After they had arrived at the house, she put the fagot before the door.

“ Say, dearie, will you get me some water from the well ?”

“ Certainly, mother ; will you give me a bucket ?”

Annie drew deliciously fresh water from the well and brought it to the old woman, who said to her : “ Little girl, I am very thankful for your help. Will you take a small present to remember me ? Look here. Here I have a small silver ring. It is for you.”

She slipped the ring on Annie’s finger and it fitted beautifully.

Annie thanked her heartily, remained a few minutes to talk to her, and then went home. In walking she looked every moment at her little ring.

“ Look here, mother, what a beautiful ring I’ve got,” cried Annie, and ran into the kitchen, where her mother was cutting bread and butter for supper.

"Just look!"

"Where, Annie? I see no ring."

"Here, on my finger."

"You little liar! I see no ring."

Annie looked at her ring in dismay. Did not mother see anything? How was that? She took it off and put it in her mother's hand and yet mother saw nothing.

When her father had come home, she told him what had happened to her. But father saw no ring either. And Jan, her eldest brother, said laughing: "Well, little mouse, you have been dreaming. There is no house near the little pond in the wood. I suppose you are still sleeping."

"That is not true. I have been there and I have seen it, and to-morrow I will show it to you, you nasty boy. You only say that to tease me. I did *not* sleep; you *always* tease me. I have *never* seen brothers who did not tease their sisters."

Oh! oh! What was that? How badly the little ring suddenly stung her finger.

"What is it, Annie?" said mother, "did you hurt yourself?"

"My little ring stung me, Mummie."

"That's it—an invisible ring, that stings into the bargain!"

Annie silently ate her supper and asked if Jan would come with her to-morrow. Yes, Jan would come.

Very early the following day Jan and Annie walked into the wood and very soon they reached the little pond.

"Well, Annie, where is your little house?"

"I do not see it . . . oh Jan, it really was not a dream; really it was not."

"If it was not a dream, it ought to be there. It is not there, so it was a dream."

Annie began to believe so too. Only, when she looked at her little ring, she knew it had *not* been a dream.

That present made things seem a bad business. Sometimes she felt nothing, but if she was guilty of exaggeration, it stung her finger, even until blood came.

As nobody could see the ring, nobody believed her ; and so she spoke about it no more, but was more careful in word and thought, for even when she exaggerated in thought the little ring pricked. She had already tried to take it off, but it would not come off now.

Thus two years passed. Annie scarcely ever felt the ring's presence now, and she was not nearly so much given to exaggeration as she had been. Her parents and friends noticed it and said : " That is because she is growing up."

But it was because Annie did not like being stung ten times a day. Fear of it made her think differently, and in the long run the difference in thinking had become a habit.

So she was walking through the wood on a beautiful summer evening. The leaves still hung on the trees, the crickets chirped, the nightingale sang its most lovely song. It was a divine evening.

Then Annie saw something grey appear between the trees. It came nearer and nearer, and as she saw it she wanted to run away for fear. She saw before her the spirit of the wood. His head and shoulders she saw clearly, also his hands and arms. She saw nothing more, except a long grey robe that lay like dew upon the moss.

" Do not run away," he said with a kind voice and look ; " do not run away, Annie, we are already good friends."

" I do not know you, spirit," said Annie confusedly.

" But I know you. We spirits of the wood love human beings, but they drive us away and make it impossible for us to live with them. They smell of nasty gin or tobacco. They laugh noisily and speak loudly ; they think they understand everything and tease us spirits. But sometimes we see somebody who is different, and so it was with you. We wanted

to correct your exaggeration, and that is the reason I changed myself into the old woman and gave you the little silver ring. You do not need the ring any more now, Annie. I have come to ask it back for other children; but instead of it I have given you something else—the gift to see spirits, elves and gnomes.”

“And the little house?”

“Come with me, Annie.”

The spirit glided on above the moss, and Annie walked silently beside it. Thus they reached the little pond. There was no house.

Then the spirit fixed its eyes intently on the open space and lo!—slowly a little house appeared, the same house of two years ago.

“See here, Annie. Through the force of the will alone I built there a little house. That force is in every man, but he does not know it, and even if he does, he cannot use it. Human beings think they know everything, and yet we know far, far more than they. As an open book nature lies before us, but human beings are no longer accustomed to nature. You have now become a wise girl: become a good woman and live happily. Do not tell anybody about our meeting; people would simply laugh at you. If ever you want me, think with all your might: ‘Albraha, come,’ and I will be there and if possible I will help you.”

Then Albraha disappeared and with him the house.

Annie slowly went home. The animals no longer fled before her and the flowers nodded kindly to her. She understood the nightingale’s song, for now she was one of them. She was initiated.

Annie became a good woman, and afterwards brought up her own children to know Albraha.

Ahasha

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## BOOK-LORE

*Smithsonian Institution: Bureau of American Ethnology: Bulletins 55, 62 and 63.* (Government Printing Office, Washington, D.C.)

In his remarkable original research into the conditions which hold where races are mixed, Professor Boas made what is nothing less, for Theosophists, than the startling discovery that in families immigrant into the United States the cephalic index of the children born in Europe differs from that of the children of the same parents born after the family settles in America. Such is the power of the Race Genius! This extraordinary fact, dealt with in *Inter-Racial Problems* (p. 801) by the learned and original author, is but one of the many invaluable elements which the Theosophical reader of American works in Anthropology and Folk-Lore can build into his system of belief so as gradually to make that system one of knowledge. The literature is of course vast; much of it is tedious; but all of it is worth while; and most of it is remarkably trustworthy.

Forefront in these two lattermost respects are the volumes published by the Bureau of American Ethnology, whose exhaustive and careful studies we are privileged to review from time to time. Those before us now are in keeping with the tradition of the Bureau: Hrdlicka is becoming a name of weight in the field of physical anthropology, and this volume adds to that; Mr. Cooper has drawn together material most comprehensive referring to those curious tribes, the Tierra Del Fuegians; the third volume, however, is in a newer field and deserves more than mere notice, partly for that reason, and partly because the work is in itself meritorious.

The idea in ethnobotany is to discover what are the ancestral and traditional beliefs of peoples with regard to the vegetable kingdom of their area, partly with a view to discover facts about plants which may be known to the native, but more especially to study his animistic beliefs indirectly. The work is difficult, because in most cases primitive peoples have limited vocabularies with which to treat

botanical matters. The Tewas, however, are an exception. Their knowledge of plant life is not merely primitive, as they are cultivators in some degree. It is not their observation but their thought which is at fault. The Tewas, for instance,

say that the leaves make the plant grow ; when the leaves fall off, the plant stops growing. . . . The leaves fall from the tree because they get ripe like fruit. If you ask them why a cottonwood sheds its leaves and a pine tree does not, they have no answer.

In the same way they know, but cannot explain, their feeling toward the so-called lower kingdoms. But the feeling is real and true, however misinformed the ideas that spring from it. Take this example :

The pueblo of San Ildefonso is swept before the corn is brought home, " because corn is just the same as people and must have the plaza clean, so that the corn will be glad when we bring it in ". . . . An ear on which no grain has developed is called " lazy grass," and the same jesting reproach is used to a lazy woman who will not grind. When such an ear is found in the course of husking, a man or boy will strike a woman with it, crying " Lazy grass," reproaching her as a poor housewife. If both parties are young, this assault leads to much romping and struggling ; the girl protests that, lazy or not lazy, nothing would induce her to marry that boy. . . . The little girls carry large ears of corn in their shawls, calling them their children. The whole tone of the work is gay and enthusiastic.

We cannot say as much for our work, in spite of our boasted superiority to ideas of animistic origin. The truth is that ours is the ignorance, in this case, and not the Tewas', who feel the immanence of God and hold to Him in their own way stubbornly, against all the advance of " civilisation ". Much of their lore, of course, is the detritus of Atlantean knowledge and legend, as in the case of the belief in the Divine origin of the seven sorts of Indian corn. Much more is based on the curious clairvoyance which the American Aborigines undoubtedly possessed. It is this sort of thing which led a Hopi to tell me once, after I had done much to win his confidence, that the Grand Canyon of the Arizona, a cleft a mile deep and thirteen wide in the Arizona Plateau, is peopled with " many little coloured people. Of course white man cannot see them, for they are hiding when he come. But " Indian see plenty ".

In truth, Indian do see plenty ; more, I think, than some of us. And in careful records like these before us, one finds not a little of the plenty.

F. K.

*The Reality of Psychic Phenomena*, by W. J. Crawford, D. Sc.  
(John M. Watkins, London. Price 4s. 6d.)

This unpretentious book is probably unique as marking the beginning of what is practically a new direction in psychic research—more especially etheric research, to be theosophically accurate. True, the phenomena investigated—levitation, raps, etc.—are as familiar as spiritualistic seances themselves, but we have here not only a remarkable example of physical mediumship, but also its investigation by an expert mechanical engineer, who has been able to measure by ordinary physical instruments the forces producing the phenomena and has arrived at a mechanical theory of the method of their production.

Mr. Crawford, who is lecturer in mechanical engineering at Queen's University, Belfast, describes the results of his experiments with such matter-of-fact apparatus as weighing-machines, in a family circle consisting of the youthful medium, Miss Kathleen Goligher by name, her father, three sisters, brother, and brother-in-law. A red light was used, so that everything could be plainly seen all the time, and neither the medium nor any of the sitters ever touched the table. The presence of Mr. Crawford and his instruments within the circle did not interfere with the phenomena, and the only limiting condition found necessary was that he should not pass between the medium and the table. The medium was greatly interested in his experiments, recognised the scientific necessity for eliminating all possibility of deception, and co-operated with him in the carrying out of his tests; so did the "invisible operators," who responded to his suggestions by rapped-out comments and offered suggestions of their own as to how difficulties might be overcome. As an example of the author's ingenuity in obtaining positive evidence, he determined to prove that the noises which were produced during the sitting were not the result of hypnotisation, the favourite explanation of the up-to-date sceptic. He argued that a phonograph could not very well be hypnotised, so one day he brought a phonograph along and succeeded in obtaining several satisfactory records of raps, blows, and bell-ringing.

The first mechanical problem that naturally occurred to him was to find the seat of the reaction to the force that lifted the table. With this object the medium was placed on the platform of a weighing-machine and her weight was taken both before and during the levitation of the table; the latter reading showed an increase in her weight practically equal to the weight of the table—10 lbs. The next point to be ascertained was whether there was any reaction on the floor

beneath the table, and it was found that there was none whatever ; but the remarkable discovery was made that at a height of nine inches from the floor the compression spring balance registered a reaction three times as great as the weight of the table, in fact the reaction increased as the platform of the balance was raised above the floor ; also a horizontal resultant was registered simultaneously by a separate tension spring balance.

These and many other observations led Mr. Crawford to the conclusion that the table was raised by means of a cantilever or arm of invisible matter projected from the body of the medium, and the reasons he gives in support of this theory can be followed by any reader of average intelligence. Raps and other phenomena were investigated in the same practical and scientific way, and definite conclusions were formed ; for instance, the raps are considered to be produced by rods of the same kind of matter (which we should call etheric) also projected from the medium's body. Many other points of great interest were elicited by simple and careful experiments, but we do not wish to anticipate the reader's own study of the book ; besides, the detailed and systematic manner in which the investigation is described, conveys an impression of thoroughness and accuracy that can only be appreciated by personal examination. The diagrams and illustrations add considerably to the effectiveness of the descriptions.

The question of the identity of the "invisible operators" is not discussed, nor is any reference made to after-death conditions or even the evidence for survival, except in the course of a remark in the Preface that the author is "personally satisfied that they are the spirits of human beings who have passed into the Beyond". Certainly the intelligence which they display in assisting the author to arrive at his conclusions is of an order at least equal to average human intelligence, and far superior to any that could be credited to elemental entities. Mr. Crawford has rendered a substantial service to border-land science by applying simple and scientific methods in a cautious and common-sense manner to the investigation of nervous etheric matter, its properties, its connection with the physical body, and its manipulation from the astral plane ; and his clearly written book merits the serious attention of Theosophical students.

W. D. S. B.

*St. Teresa*, by F. A. Forbes. Standard-bearers of the Faith Series. (R. and T. Washbourne, Ltd., London. Price 1s. 6d.)

No one could wish for a better introduction to the life and work of St. Teresa than the volume before us. It is written in a pleasant, easy style and the matter is brought forward in such a simple, direct, natural way that the book will make its appeal to a much wider public than the Roman Catholic one for which it is primarily intended. The author, by the omission of unessentials, has brought out clearly the fact that Santa Teresa is not merely a saint for her time and nation, but has her message for all time and for all the world. It is given to few human beings to combine in the practice of life so many pairs of those "opposites" which bewilder the ordinary person. Those who read this volume, whatever their Faith, whatever their age or circumstances, will find some lesson in practical faith and in brotherly action; but to Theosophists, perhaps more than to others, should this life be valuable, for they will find that St. Teresa was able to combine and put into practice all those qualities which they endeavour to acquire.

After various vicissitudes Teresa at the age of eighteen joined the order of the Carmelites and found there the opportunity for the great work of her life. St. Teresa's life work was the reform of the Order by bringing it back to its original simplicity and fervour. This was not accomplished easily, for during most of her life she suffered great bodily pain and met with opposition at every turn. It is here that Theosophists will find with pleasure how the saint was able to combine unswerving strength of purpose with detachment, for over and over again in the midst of her plans she had to set them aside in *thought* and action at the command of her ecclesiastical superiors, to whom as a Carmelite nun she owed obedience. Unwavering strength of purpose and humility, austerity and a joy in life, were some of the "opposites" in the character of this great woman.

"A sad nun is a bad nun," she declared, and in her later years she went from convent to convent bringing joy and concord where misery and dissension had ruled. She, the apostle of reform, of the simple life, of austerity, had yet the necessary balance to relax the austerities in certain houses where she found them productive of sadness and unaccompanied by a joyous life of service. With all this stern endeavour we find the saving grace of humour. At seventy years of age, on a tour of inspection, she was carried away when fording an icy cold, flooded river and cried: "Ah! Lord, why do you put such difficulties in our way?" "Do not complain, my daughter," was the answer, "it is thus I treat my friends." "Ah! my Lord," replied Teresa, "that is why you have so few."

We feel certain that all readers of this book will want to know more of Santa Teresa and will be glad to turn to the fuller lives of Canon Dalton, Cardinal Manning, or Mrs. Cunningham Graham, even perhaps to her own works—*The Way to Perfection*, *The Castle of the Soul*, the *Autobiography* and others. If such is the case, this little book will have served its purpose and the author will have been the means of bringing help to many on the way to perfection.

A. L. H.

*Rational Memory Training*, by B. F. Austin, A.M., B.D. (William Rider & Son, Ltd., London. Price 2s. 6d.)

After a careful perusal of the 187 pages of this book in search of some modification or improvement of the time-honoured methods of memory training, one experiences a sense of disappointment, for the author has not been able to get to grips with his subject in any aspect whatever, and the book remains what it was apparently in inception—a series of light talks on memory suitable for the younger members of a school. It contains nothing worthy of the name “training,” and does little more than recommend certain rather obvious rules with regard to memory exercise; its claim to rationality seems to lie mainly in its deprecation of ancient methods and its insistence upon constant practice more than upon methods of association—as though the two were in any way antagonistic. It is no doubt true that the thousands of people who pay from one to three guineas for a course of memory training with the idea that they can be provided with information which will enable them to develop greater mentality almost without serious and systematic effort, are expecting too much, for scientific exercise is essential to great increase in memory, strength or skill; but they do obtain a system of working and of training which cannot be found in this book, though it exists in some others.

We do not like the abuse and ridicule that the author casts upon the “discoveries” which have been made from time to time in the science of Mnemonics. The mind of each man is a great world, largely uncharted, in which his consciousness is only a tiny part, embracing a larger or smaller content according to his personal development, and it thus forms a wide field for scientific research. Now and again individuals have been able, by special capacity for introspection, to mark out some of the roads or tracks by which the string of thought weaves its way through the ocean of possible thoughts and thought connections, and adds its own thread to the pattern that is

being woven in the universal world of ideas. In the psychic world there is a vast quantity of machinery for turning out highly finished idea-products, and it is no more "artificial" (a term of disapprobation!) than printing or weaving machinery, or indeed than the syllogism itself. What our author does not appear to know is that, when ideas are joined by links, the purpose is only to connect the ideas in the mind, and when that has been done, the connecting link drops away and is soon forgotten.

Notwithstanding the deficiency of the book in all that regards rational memory training, its penultimate chapter on memory training in schools and colleges is valuable for its denunciation of present-day methods of teaching which are injurious to young minds, and its strong recommendation that each school should have on its staff one who understands the memory and its ways, and that there should be periods for systematic conversational lessons, in which the pupils are required to recall what happened on some occasion, such as that of a visit from the inspector or an excursion.

E. W.

*The God in You*, by Prentice Mulford. Popular Edition. (William Rider & Son, Ltd., London. Price 1s.)

This little book will help people to realise their freedom, and at the same time their unity with God. They are, it tells them, free to think, act and be, as far as their minds, emotions and bodies are concerned, yet bound by the Divine Life and the Divine Thought for the Universe. You may postpone the time of union, you may set up obstacles by your thinking, but "you will be pushed on, hang back as much as you may. There can be no successful resistance to the eternal and constant betterment of all things, including yourself." The author then proceeds to show how you can hasten your development and become a conscious part of the Supreme Power, and he declares that that progress could—nay, should—be a joyful one. This is a valuable addition to the cheap editions of Modern Thought literature, and will do good in this sorely tried, war-weary world, in helping people to realise their independence and power, which is a state of mind much needed in countries encrusted with institutions that act like damp, mildewing healthy and honest growth. Such a realisation will help them to a proper expression of their humanity; also to steer clear of the artificialities of civilisation. We wish this little book success.

ESSEX

*Life Beyond the Veil*, by the Rev. J. H. Howard. (Headley Bros., London. Price 2s. 6d.)

While many are being drawn by the pain of their own losses, or pity for those of others, to seek some comfort and assurance in ways at which they have looked askance in days of peace and security, there are many others who fear to take any relief in ways which are condemned by the Churches as wrong or even unorthodox. To such timid souls the present volume should be a great relief. The writer's anxiety to keep to the old paths, and to steer a middle course between Romanism on the one hand and Spiritualism and even Nonconformity on the other, would be amusing were it not that one knows how many will be glad of the orthodox comfort which he undoubtedly has to offer.

Fortifying himself and his arguments at every point with quotations from the Scriptures, theological writers ancient and modern, poets known and unknown, and *Peter Pan*, he shows clearly that we may confidently believe in a life after death; a comparatively easy journey thereto, when once we have convinced ourselves that there is nothing to be afraid of; and an intermediate state, neither Heaven nor Hell (but not in the *least* like Purgatory), where we shall await the final judgment, and have abundant opportunities of retrieving the mistakes and omissions of the earth-life. The second section of the book, containing the sections headed "Comradeship with the Unseen" and "Communion with the Departed," is very vague; *Raymond* is mentioned only as a warning that, even if it is true, such communion is only for a very few specially qualified people; but the third chapter, on "Prayer for the Dead," is the most natural and human in the whole book.

In spite of the author's endeavours to avoid that pitfall of Romanism which bears the well known label "Purgatory," he has in the next chapter fallen headlong into one which is known to some as the "Doctrine of Invincible Ignorance". Perhaps, if someone calls his attention to this fact, he may broaden his views somewhat, and realise that even Romanist doctrines have some good points.

E. M. A.



# THE THEOSOPHIST

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## ON THE WATCH-TOWER

IT is interesting and encouraging to watch the progress round the world of the Ideals of Education embodied, in 1911, in the Theosophical Educational Trust. The handful of Theosophists who planted that tiny seed certainly did not anticipate the rapid growth which would ensue in less than a decade from the planting. So far and wide had it spread in India that the Society for the Promotion of National Education was formed six years later, in 1917, to meet the demand for education based on those fundamental Ideals, but National rather than Theosophical in name, and the Theosophical Educational Trust was ready, as is always its parent, to hand over to the representatives of any Nation which it serves any special work pioneered by its members. For the Society's life is Service, and when the hard pioneer work is over and a scheme becomes popular, it readily gives the control of its further working into the hands of those whom it has sought to serve. So was it with the Central Hindū College and School in Benares, founded for the service of the Hindū community by a few humble Theosophists, now the rich and powerful Hindū University of Benares. The reward of the Theosophical Society is in the service rendered, and it knows how to let go as well as how to take hold.

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Hence, when the Ideals of Education proclaimed by it had won their way into the National heart of India, it gladly gave over into the control of a National Society the work it had

done. A few of its schools, however, partly dependent on the grants-in-aid they earned and with students going up to Government examinations, remained outside the National Society, which stands apart from, but is not antagonistic to, Government. It knows very well that it can only supplement, it cannot replace, Government colleges and schools, and only hopes, like Cromwell, to form a "New Model," which will, when India achieves Home Rule, be taken up by a National Government.

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The ideas of the Theosophical Educational Trust have, however, spread so widely in other countries that, as I said in last month's "Watch-Tower" (pp. 412, 413), it is proposed to form an "International Board for Theosophical Education, with a General Council consisting of General Secretaries from each country represented, and an Executive Committee in each country to manage its own affairs".

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I have just received the Second Annual Report of the T. E. T. in Great Britain and Ireland, with its Headquarters at 11 Tavistock Square, London. The aim of the Trust in Great Britain and Ireland is expressed as follows:

Our aim is to form miniature communities—co-educational and run on democratic lines. The boys and girls are co-citizens, learning self-discipline, first by the Montessori method, and then by gradually assuming partial government of the school, with the teachers as elders and guides. The children help as far as practicable in the service needed for the upkeep of the community. On the domestic staff are gentlefolk, who have been properly trained in their own particular line, by whom the children are instructed in cookery, housecraft, gardening and woodwork. The amount of time spent on this practical side, especially in the later years, varies according to the natural bent of the individual. A factor in the educational life of all, the practical side, is yet not allowed to interfere with the culture side. We are most anxious that the standard of work in all directions shall reach a high level of efficiency, and with a view to attaining this we have appointed well known experts in the chief subjects to act as advisers.

The aim is well put, and this creation of citizens for the New Age should be the dominating thought in such Theosophical schools. Culture for all, labour for the community for all, instead of the chasm hitherto yawning between culture and labour, unless the labour were confined to that of the brain. It is well said in the Report that "the object of

education is to form channels for the expression of the emotional, mental and moral aspects of the soul, and that the foundation should be a healthy, controlled physical body". The character is trained by replacing competition by co-operation: "No marks or prizes are used as stimuli to study. The highest reward of attainment is to be appointed a coach to backward or younger children."

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The Trust has seven schools in England, all housed beautifully, and a separate Trust has been created for Scotland, which starts with two schools, King Arthur's School in Edinburgh being in the midst of twenty-four acres of land.

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Here in India the S.P.N.E. is steadily solidifying its work. It would be glad of more Life-members and more monthly subscribers, to meet its second year of expenses. There is to be an Education Week as there was last year, from April 6th to April 13th. Mr. Arundale has a wonderful power of inspiring enthusiasm, both in his co-workers, and in the students who come under his influence. He seems to create in others the power of teaching and the love of it; presumably he awakens it, but it appears in all the teachers he contacts after a few months. It is a great gift, this power of his, and nobly used.

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I spent the early part of last month in Sindh, and presided at a Theosophical Conference, and gave several Theosophical lectures. Fifteen years had passed since my last visit, and Sindh has shared in the change so marked elsewhere in India. I lectured also on Home Rule and against the Rowlatt Bills, proposing new and hitherto unheard-of coercion for India. The welcome everywhere was warm, and the audiences very large. I was surprised to find so large an audience at Karachi to listen to a Theosophical lecture, but the interest was evidently very keen.

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The National College and School at Hyderabad is full of promise, the students being instinct with life and energy, and devotion to the Motherland being strongly marked. The Scout troop is exceedingly well drilled, and gave a creditable display.

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The 17th February was duly kept at Adyar, the day of the birth of C. W. Leadbeater, of the passing away of Colonel Olcott, and of Giordano Bruno's burning in Rome. At Bombay, where I was on that day, we had the memorial meeting in the morning in the prettily decorated pavilion at the back of China Bagh, and in the evening I lectured in the Town Hall to a crowded audience on "The Value of Theosophy to India". It was a good thing to have the lecture there, as many people will go to the Town Hall who will not go to a Theosophical lecture in a hall belonging to a Theosophical Lodge. The Town Hall is "non-committal," and there was a large sprinkling of Europeans and of khāki-clad soldiers.

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An extraordinary amount of hostility has been engineered against me by the followers of Mr. Tilak in the political field, and I fear that his opponents were right when they told me that his party would only pretend friendship in order to use my influence to get into the Congress, and would then turn against me. It looks as though this were the motive underlying the violent attacks made upon me. However, I do not regret the part I took in re-opening to them the Congress door, for I acted on Mr. Gokhale's direction, he wishing that the breach should be healed. Probably he was misled by his ever-generous nature, and that the colder-blooded critics were in the right. Anyhow, I would rather be betrayed than betray. Unfortunately, the Congress deputation contains some of the most truculent of my assailants, and one of these, Mr. Bepin Chandra Pal, has on the platform and in the press promulgated some vulgar and grossly untruthful statements intended to complete the destructive work engineered by himself and his friends at the Delhi Congress. He was foolish enough to appeal for corroboration to a highly respected Calcutta Solicitor, who promptly exposed his falsehoods so far as they came within his personal knowledge, and between the values of their respective words no one who knows the two men could hesitate for a moment. It is not wonderful that English friends should be astonished at the extraordinary *volte-face* made by the majority party in the Congress; but the Congress remains the Congress, whatever a temporary majority may do, and we must remain faithful to it, even though the majority, at a most critical moment, has broken in twain the Nationalist party. These ups and downs will happen in

political struggles, and we are not as badly routed as are the Liberals in Great Britain. Already there are signs of a reaction, due to the excesses of the leaders of the majority.

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South America is showing great activity in the Theosophical field; the Presidential Agent there now is the old and well-tryed Spanish worker, Señor Don José Melian, who has served as the channel through which vivifying and strengthening forces could flow into a continent which has so great a future. A very interesting report has just arrived, giving a bird's eye view of the whole field. Brazil has three Theosophical magazines, Chile two, Costa Rica two. Three other Spanish Magazines also reach South America, one from Yucatan in Mexico, and two from Spain.

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Burma has lost by death five of its foremost workers during the last four years, and they have left large gaps, not yet refilled. The Assistant General Secretary, Maung San U, died, attending plague patients; death, while fighting for the Empire, took from us Captain Teare and Captain Rohde, both very earnest and devoted workers; two young but most valuable members, Mr. M. Arunachalam Iyer, the Hon. Superintendent of the Burma Educational Trust Boys' School, and Mr. S. Muniswami Iyer, the Assistant of the General Secretary, have also passed away. May they all soon return to us to continue their services to the good cause at this critical time.

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Another heavy loss to the Indian Section of the T. S. is the passing away of Mr. K. Narayanaswami Iyer, one of the oldest and best known workers in Southern India. He was a lawyer, and began his active work in his local T. S. Lodge, holding study meetings every morning, before going to Court. In 1892, he began more general Lodge work, and a little later, he retired from his profession, led the life of a Sannyāsī, and gave himself wholly to devoted service in the Theosophical Society, continuing that work right up to his death. The starting of many Lodges in Southern India is recorded to his credit, and he was particularly successful in inducing members to raise their own buildings on their own land. He did not confine his work to South India, but went further afield from time to time, and must have travelled over the whole land. For some

time he was in the north, but his fiery temper was a little in his way among the northern people. He did a large amount of translation work from Samskr̥t into English, and he caught the spirit of the originals, so that his translations were thoroughly Eastern and vivid. He died, as he had lived, in harness, ever devoted to the Masters and striving to do Their will.

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I have received the following letter, and publish it with great pleasure.

To the Editor of THE THEOSOPHIST

DEAR SIR,

A copy of the undernoted letter is sent to you in the earnest hope that you may see your way to encourage with enthusiasm and pertinacity a Crusade on the part of all races and creeds for the early realisation of Prohibition in India.

*Kalimpong, Bengal, 25-2-19*

To

His Excellency The Viceroy in Council

From

The Rev. T. D. Sole, Moderator,  
and

The Rev. J. A. Graham, D.D., C.I.E.,  
Clerk, of the Eastern Himalayan Presbytery.

Dated Kalimpong the 14th February, 1919.

May it please Your Excellency!

At a Meeting of the Eastern Himalayan Presbytery (which represents a Christian Community of 7,500 persons) of the Presbyterian Church in India, held at Siliguri on 25th January, 1919, the following Resolution was adopted after a full consideration of the moral and economic harm wrought among the people of this District by the use of strong drink:

“It was unanimously resolved to petition the Government of India to follow the great example set by the United States of America by passing a Law to prohibit all intoxicants throughout India.”

On behalf of the Presbytery, we beg to subscribe ourselves Your Excellency's humble and obedient servants.

(Sd.) T. D. SOLE,  
*Moderator.*

(Sd.) J. A. GRAHAM,  
*Clerk.*

No better work can be done by Christians in this country than that of getting rid of the trade in intoxicants which has wrought so much evil in this country. They have more

weight with the Governments than have Hindūs and Mussalmāns, and they will turn their influence to the best possible use in persuading the Governments to abolish the liquor traffic. The question of the revenue derived from it should not be weighed against the demoralisation wrought by it among an Eastern people, unfitted by long heredity to stand the poison of liquor. We heartily wish success to the efforts of the Eastern Himālayan Presbytery in this direction.

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Friends abroad who take interest in the social work here will be glad to know of the secure establishment, on its own land and in its own buildings, of the Young Men's Indian Association. It was formed in January, 1913, and was formally opened on March 15th, 1914, in the partially rebuilt and renovated buildings, acquired for its housing. It is a registered society, and its objects are stated as follows :

(1) To establish a Young Men's Club, with gymnasium, lecture hall, library, reading room, recreation rooms, and residential quarters, mainly for students.

(2) To draw together students of all classes and creeds under a common roof so that they may recognise their common interests as citizens; to enable them to have lectures, discussions and classes; and so to train and develop their bodies that they may grow into strong and healthy men.

Its Governing Body comprises many of the leading Hindūs and Mussalmāns of the Madras Presidency, and much interest has been shown in its welfare by the chief citizens of Madras. Its objects as enumerated under (1) have all been fulfilled, except the gymnasium, which is still a "castle in Spain". Object (2) has also been satisfactorily worked out, and is being carried in new directions by the Secretary of the Managing Committee, Mr. A. Ranganathan Mudaliar, a Deputy Collector, who retired in order to devote himself to this work: his trained capacity, gained in Government service, has proved invaluable to the Institution. Its income meets its running expenses under his careful management. Its Reading Room and Library are fully utilised, and its Games' Rooms are popular. Its Cricket Club is renowned through Southern and Western India and Ceylon, for its team is one of the strongest, as its record of victories proves. It also possesses the largest Hall in the City, the beautiful Gokhale Hall, which has become the favourite hall for lectures and public meetings.

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I am receiving from England a large number of invitations to visit towns, deliver lectures, and so on. I am grateful for the warm welcome offered to me on every hand, but can make no engagements at present, for my movements depend entirely on the dominant claims of my political work. As said above, on pp. 514, 515, an extraordinary crusade is being carried on against me by Mr. Tilak's party; while my friends in England have been showing him kindness and hospitality, his friends here have been doing their utmost to destroy me. The ostensible cause is, to some extent at least, that I stand by the Montagu-Chelmsford proposals with the modifications passed by the Special Congress in Bombay; the greater number, though not all, of these are also approved by the "Moderates". I have refused to go further, as the majority in the Delhi Congress desired, and have thus become a very black sheep. I cannot help it, for I consider that if we can gain the essential features of the Congress-League scheme, as embodied in our modifications, we shall do exceedingly well, under present circumstances, and I decline to imperil the whole scheme by going back on our earlier position and demanding more. The party which was originally for rejection, led by Mr. Kasturiranga Iyengar, the Editor of *The Hindu*, and which refuses all negotiation, was triumphant at the Delhi Congress, and has therefore the right to say that it represents the country. I think its claim is true, for the unwisdom of the Government has caused a deep and widespread resentment, and has weakened our hands. It was the original declaration in *The Hindu*, signed by the Editor and, I think, by 13 others, which caused the allegation that there was a party for rejection, and its leadership was fathered on myself. As the signatories retreated from their untenable position, I did not care to put the blame on them, to whom it rightly belonged. They are now in the majority, and re-assert that view. I am still against it. Hence the trouble. None the less, with my native obstinacy, I cannot give way, though I acknowledge that the country is, for the moment, with them, not with me. But majorities change, and therein lies my hope. If the present attempt at unprecedented coercion were stopped, and the kindlier feelings towards India shown during the War were allowed to prevail, the atmosphere would change. At present things are very black.

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## WHY NOT RECONSTRUCTION IN THE THEOSOPHICAL SOCIETY ?

By GEORGE S. ARUNDALE, M.A., LL.B.

I CRAVE the hospitality of the columns of THE THEOSOPHIST to venture the suggestion that when throughout the world the great question is that of reconstruction, members of the Theosophical Society should ask themselves whether that question does not apply as much to their own movement as it is universally accepted as applying everywhere else. The question is obviously so vast a one that it is impossible either to offer a tentative answer or even to indicate with any preciseness the general lines along which reconstruction in the Theosophical Society should probably proceed. All I am anxious to do, within the limits of this article, is to draw the attention of my fellow-members to the fact that some kind

of reconstruction may possibly be as necessary in our own movement as in any other.

There are, of course, many kinds of reconstruction. We might decide upon a reconstruction of form. We might consider it to be necessary to alter our Rules and Regulations so as to provide a new form for our eternal movement, to suit that which we are now at liberty to call the "changed" world—"the Changing World" being now seen to be one of our President's most prophetic utterances. We might deem it advisable to make a radical change in our Objects. It might reasonably be held that the Objects of the Theosophical Society were Objects fashioned for the old world, not for the new. Again—and here we are treading on firmer ground—we might regard the reconstruction of the Theosophical Society primarily to involve a reconstruction of attitude on the part of individual members or on the part of National Sections of the Society. Of course, in all these cases the only possible kind of reconstruction consists in drawing out into prominence new aspects of those eternal verities for which our Theosophical Society unalterably stands. Any reconstruction, therefore, can only be a reconstruction of superstructure, not a digging at foundations.

We must beware of narrow orthodoxy in the Theosophical Society. We must beware of members who would impose upon us the attitude of Madame Blavatsky, or of Colonel H. S. Olcott, or of Mr. C. W. Leadbeater, or of Mrs. Annie Besant. Short though the life of our movement has been, there yet seems to have been time for a small group of people to have come into existence who have narrowed down H.P.B.'s fiery iconoclasm into a formal orthodoxy. Doubtless, too, there are those who long for the good old days of Colonel Olcott; and when our beloved President lays down her present office to assume even more exalted duties, another group will be added to the list, striving for long to preserve a narrow, and probably most inaccurate, interpretation of Mrs. Besant's present

attitudes and methods. Of our own great Theosophical leaders it is supremely true, as it is of all of us--*tempora mutantur et nos mutamur in illis*. I feel that both H.P.B. and Colonel Olcott must often wonder why people are so foolish as to imagine that their leaders have stood still since they left the physical body and that, therefore, in loyalty, their followers must stand still too. What a shock might it not be to some of our good members if they learned authoritatively that H.P.B. is well satisfied that the present direction of the Theosophical Society rightly succeeds in natural order to the direction given by H.P.B. herself. And how troubled some of our President's narrow admirers will be when that which they regard as the "Besant attitude" is superseded by the modified attitude which doubtless will be brought into being by her successor. They will ignore the vital fact that any President, however forceful, seeks but to be the mouthpiece of the world's Greater Brethren. They will forget that, as far as we of the rank and file will allow, our leaders place our great movement unreservedly at the disposal of the Rulers of the world, and that, where possible, in settling important lines of policy, the guidance of the Higher Authorities is not only sought but obtained. It seems to me, therefore, that we must be on the alert to receive our share of the changes and modifications that are refashioning the world.

We are more or less aware of the relation of the Theosophical Society to the old world. We know what kind of Theosophical Society has been required in order to help the world through death into rebirth. We see clearly that the insistence on Brotherhood, on the laws of Karma and Reincarnation, on the essential unity of all religions, on the need for an open mind with regard to undiscovered laws of Nature, were all needed in order to give the world a grip upon those special realities which would help it through a great darkness into a light brighter than it has yet known. There

was to be a great War. Let the inevitable quarrelling and hatred be as far as possible discounted beforehand by an increase in the active recognition of Brotherhood, so that the note of Brotherhood should continue to sound even above the clashing noise of enmity. The War would plunge the whole world into the utmost grief and anxiety. Death would come in all its cruel tyranny, and the peoples of the world might be powerless against its crushing force. Let it become known once more that beyond Death there is Life—death's master, and that final though the parting in this life may seem, there is beyond not only the Life Eternal but many physical lives of comradeship with the certainty of a time in the distant future when all parting will cease. Again, though this fact does not yet emerge so obviously, it was known that in the remoter future there is to be a great Āryan Empire. As obstacles in the way were seen to be religious differences, colour, caste and sex distinctions. To prepare a force to overcome these obstacles, men and women have been gathered together throughout the world under the banner of the First Object of the Theosophical Society. And many allies are there as regards the principles involved. For example, the great Woman's Movement is now triumphantly surmounting the obstacle of sex distinction. Then there is the Third Object of the Theosophical Society, to declare to mankind that there is more in heaven and earth than science or religion has yet disclosed, and in the spiritualistic movement and kindred activities are the signs of the outer world's slow awakening in this direction.

We thus see that the second half of the nineteenth century has not merely been a summing up of the old world's failures and achievements, but also a preparation for our passing from the old to the new—from the old age of old forms to the youth of new. And in this preparation the Theosophical Society and similar movements

have played a leading part. But the work of the Theosophical Society in the old world is done, and, I think we may say, successfully done. Now let us serve the young world, and let us look to it that our Society is well equipped for its new task, and that, in that breaking asunder of outworn bonds we see going on around us, we do not forget to break asunder such outworn bonds as we ourselves may still possess. Let us adapt our ancient truths to their new purpose, and make our movement speak the old message in a form suited to the young world's needs.

The vital question at the moment, therefore, is as to what new attitude or form shall mark the passage of the Theosophical Society itself through the valley of the shadow of death into the new life of the new world.

In the first place, is there need for any alteration in our Society's constitution? Is the existing system of government within the Theosophical Society adapted to the new conditions? Is it desirable that we should become still more democratic in form, or would it, on the other hand, be wise to strike a more autocratic note, in view of the fact that the world is passing hurriedly on to a complete democracy? The solution of this very important question partly depends, I think, upon the place we are able to assign in our movement to the great Elder Brethren. At present, if I may reverently say so, They remain in the background so far as the outer world is concerned. They are not made an article of faith. They have not been erected into dogmas. Our only dogma is our declaration of brotherhood, and though a large proportion of members of the Theosophical Society realise that this dogma of necessity involves the existence of Elder as well of younger brethren, we actually leave the question as to Their existence entirely to the imagination and intuition of individual members. But it might be argued that now that the world has responded to the striking of the note of Brotherhood, now that

the principle of Universal Brotherhood may be regarded as generally accepted, ought not the Theosophical Society to begin to emphasise the next step—*i.e.*, to recognise the existence of a super-human kingdom, of which are Those who are the Elders of the human family, who have long ago passed through the stages through which we are passing to-day, and who are the guides and rulers of the world? We might then ask whether the Theosophical Society should not begin to stand forth more openly as a channel between the Elder Brethren and Their younger comrades in the outer world? Might it not be well that we should learn to accept more formally Their nominations to the Presidency of the Theosophical Society than was possible in 1907? Further, might it not be desirable, in view of the above, that we should make each President hold office either for life or, at least, for a term of years longer than the seven which is now the rule? Again, to what extent is it desirable that the President of the Society should have more autocratic powers than at present possessed by the holder of that office?

I do not for a moment pretend to offer a solution to these problems. There are some, I know, who think that there is already a tendency on the part of the members of the Society to suffer under an undue measure of autocracy. I do not think the complaint is justified. I cannot conceive of any movement of which the component parts are more autonomous than are the National Sections of the Theosophical Society. In no other movement, of which I am aware, is more care taken to safeguard both the liberties of the individual member and the freedom of the Society itself from identification with any specific opinion or activity. It is true, of course, that almost the whole force of our movement during this great War has been on the side of the Allies. I, for one, see no reason why the Theosophical Society should not, if an overwhelming majority be available, declare as a

body in favour of a certain attitude or of a specific action. The trend of opinion in the Society would have to be well-marked for such a course of action to be adopted, and the President's active assent obtained, it being understood that to the vast majority she is, or he is, the accredited agent of the Masters. However this may be, if the Society takes a firm stand on the principle of Brotherhood, may we not conceive that within that principle there are vital elements which, in course of time, the members of our movement may be trained to recognise and support? I could imagine, for example, that had our Society been a little older, it might have been able to declare for Woman's Suffrage. Were it a little older, it might be able to declare against vivisection. The limit of the Society's corporate activity surely depends upon the extent to which the average member is truly aware of the real significance of the word "Brotherhood". The reason why our movement is at present unable to enter into any details is because we yet possess but a meagre understanding of the term. We see it as a general principle, but we do not yet fathom its varied applications. Some of us may know that vegetarianism is a factor in true brotherhood. But the Theosophical Society as a whole cannot insist upon vegetarianism among its members for the simple reason that there is no consensus of opinion on the point. But with the entry of the New World do we not expect a more detailed and scientific application of the principle of Brotherhood than has hitherto been possible? If so, must not the Theosophical Society give the lead?

In other words, is the world as a whole sufficiently Theosophical automatically to perform the general functions hitherto specifically performed by the Theosophical Society itself, so that the latter may be left free to serve as a nucleus for those who are able to go a step further still? In the Old World the Theosophical Society had to assert a principle not generally recognised. Is this principle sufficiently recognised

to-day as a result of the Theosophical Society's work? If so, would it be desirable for the Theosophical Society to become a nucleus for those who have some further acquaintance with the detailed application of the principle of Brotherhood, rather than to continue the work, possibly already done, or, at least, well started, of establishing the general principle of Universal Brotherhood as a vital factor in life? On the other hand, it might be considered wiser to leave the Society as it is, continuing its insistence upon general principles, and specially encouraging within its ranks the formation of sub-nuclei to be concerned with the working out of detailed applications of the great Law of Brotherhood.

I do not feel competent to answer these questions, but I do feel that if we are not to sink under the dead weight of habit and orthodoxy, these questions should be asked and should be authoritatively answered by our elders. Certainly I do not consider that the First Object of the Society in its present form is necessarily unalterable. I can conceive of a different reading. For example, to mark the entry of the Theosophical Society into the new life it has to express in relation to the New World, we might, while keeping the First Object as it stands, in order to indicate that much work still remains to be done in the formation of such a nucleus of Universal Brotherhood as the Theosophical Society exists to establish, add a phrase or sentence indicative of the members' general belief in the existence of Elder Brethren, without, of course, binding anyone to specific belief in an individual Master. We might add to the First Object the following phrase: "The members of which believe in the existence of Elder Brethren in the super-human kingdoms of Nature, just as they know of the existence of younger brethren in the sub-human kingdoms of Nature." The wording of this is certainly crude, but readers will possibly catch the idea. And we might add after the word "distinction" the words "kingdom of nature,"



to mark the truth that Brotherhood is not confined to the human kingdom alone. The whole question with regard to the official interpretation of the word "Brotherhood" by the Theosophical Society depends, as I have already said, upon the extent to which it is considered that a strong nucleus of Universal Brotherhood has already been established, and how far those able to judge are of opinion that the momentum in the direction of Universal Brotherhood set up by the Theosophical Society will gradually gather increasing speed of its own accord, so that the Theosophical Society itself may now begin to become a heart within a heart. To put my question in another way, is the Theosophical Society sufficiently stable for its Esoteric Section to become still more esoteric and for some at least of the present esotericism to become exoteric? In any case, I think it is of the utmost importance to remember that our Three Objects must neither be regarded as of the nature of the laws of the Medes and Persians, nor considered as holy formulæ which it is sacrilege to touch.

Then, as regards the Second Object, is it premature to suggest that the study of Comparative Religion, Philosophy and Science has now received sufficient encouragement to continue of its own motion? Might we not substitute for the Second Object as it now stands, an assertion of the common origin of all great Religions and of the fact that the great truths of life are to be found in them all. We might say: "To spread a knowledge of the common origin of all great Religions and to popularise their common teachings." While any individual Religion may lay stress on specific truths, the wisdom of God is to be found in all. Here again, the wording is distinctly crude, but it seems to me we might now begin to proclaim the result of our study of Comparative Religion. We have studied for over 43 years, and we ought, in our Second Object, to embody the results of the study. The Theosophical Society should then, as corollary to the Second Object as now re-stated, pursue definite paths of

helpfulness in every Religion, according to the immediate need of the Religion concerned, as indicated by its most mystic adherents. I have read, for example, that the great need as regards Christianity is that it shall be permeated by a spirit of enquiry. Many eminent Christian divines express a fear lest Christianity become unable to face its difficulties, and recognise that it must shake off its spirit of narrowness and must possibly revise some of its cherished doctrines. The Theosophical Society must be behind every Religion in its new effort to find itself. Religions require reconstruction, and it is for the Theosophical Society to show them the way. If we think of Hindūism, we might urge the need for its permeation by a spirit of sympathy. Similarly, other lines of reconstruction might be found for other Religions. And the Theosophical Society, taking a definite stand on the essential unity of all Religions, by that very assertion becomes a far more definitely unifying force than is possible with the Second Object as it is at present worded, and as, no doubt, it had to be worded so that the study of Comparative Religion might be begun at all.

We then come to the Third Object. Now I have always felt that this Object is a most clumsy expression of that which is really wanted. Doubtless, when the Theosophical Society was established almost forty-four years ago, the main point was to drive out the conceit of man with regard to the manifestations of God. It had to be asserted that there are laws of Nature of which man knows nothing, and that within himself are powers which man would do well to try to understand. But this Object seems to me to have been formulated for the benefit of the trained scientist and student of Nature and not for the ordinary man in the world. For my own part, I think it is high time our members began to study even the more or less already explained laws of Nature. To proceed to a study of the unknown, the unexplained, the latent, we must first be

acquainted with the known, the explained, the patent. And while I have no objection to the Third Object remaining as it is, I should very much like to preface it by some assertion of the need for the Theosophical study of the laws of Nature as we know them already. Above all things, I look for a Theosophical interpretation of the known laws of Nature, for a studious contemplation of Nature, as we see her around us, in the light of Theosophical teaching as to the evolution of her various kingdoms. The average member of the Theosophical Society badly needs a course of Nature Study in the light of the Theosophical interpretation of the laws of Nature. It is also imperatively necessary to try to begin to bring the world to a respect and reverence for life in whatever shape or form, and to a sense of its inherent beauty, and the Theosophical student should make an effort (1) to know what science already declares with regard to Nature; (2) to apply to the dicta of science the illuminating rays of Theosophical interpretation. It is by no means necessary to become a specialist in order to acquire a general conception of the present state of accepted knowledge with regard to the laws of evolution and their working in Nature's kingdoms. Nor, I think, is it desirable to imagine that the hidden laws of Nature are a science by themselves, independent of those which have already been more or less discovered. In my personal experience, I have found in the ordinary science books as much Theosophy as in those specifically labelled Theosophical; and my understanding of Theosophy has been enormously awakened and systematised by a study of current literature dealing with evolution and cognate subjects.

Our Third Object has arrested materialism. Let us now, in the more spiritual atmosphere available, introduce our Theosophy into the known, in addition to its undoubted duty of championing the unknown. A re-stating of the Third Object would help us to do so, and convey more clearly the

fact that our movement is concerned as much with the known as with the unknown.

For my own part, I would, on the whole, prefer to have but one great Object for the Theosophical Society—an amended First Object proclaiming our belief in the existence of Elder Brethren as completing the circle of Universal Brotherhood, which we declare to be a fact in Nature and which we seek to make increasingly patent through the agency of our Society. I would then have as subsidiary Objects modifications of the Second and Third as they are at present. My conviction is that the First Object is the Object of Objects, the real expression of the heart and life of our movement. But its supreme importance is lost sight of when it exists only as one among three, even though *primus inter pares*. Too often, as I am aware from personal experience, is it forgotten that acceptance of the First Object is all that is necessary for membership of the Society. And I am eager that we should bring as our message to the New World the inspiring knowledge that the ladder of brotherhood stretches infinitely far into the Heavens as it descends deep down into the earth. The Reconstruction of the world needs the guidance of the Elder Brethren, and the more Their existence can be accepted in this lower world, the better work can They do among us, the more stable will be our building. Has the time come for the Society to declare: Believing in the existence of a Universal Brotherhood without distinction of kingdom of nature, race, creed, sex, caste or colour, and regarding it as our first duty to strive to live that Brotherhood, we accept in principle the existence of Elder Brethren in the super-human kingdoms of Nature as there are younger brethren in the sub-human kingdoms?

George S. Arundale

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NOTE.—I desire to draw the attention of the readers of this article to page 464 of *Man: Whence, How and Whither*, in which the following statement occurs :

There is still a Theosophical Society ; but as its First Object has to a large extent been achieved, it is devoting its attention principally to the Second and Third. It is developing into a great central University for the promotion of studies along both these lines, with subsidiary centres in various parts of the world affiliated to it.

It is clear from this passage that it is quite possible for the Society to have accomplished one or more of its Objects. We are told that the First Object has practically been achieved, but we are not told that there is no First Object, though much of the Society's work is said to be directed towards the furtherance of the Second and Third Objects. At all events, I hope it is not too much to suggest that with the birth of a New World, the Theosophical Society, in International Convention assembled, due notice being given to the various Sections beforehand, shall consider its functions in relation to the new conditions, and decide whether the Objects as they now stand sufficiently express its duties.

For my own part, while accepting the view that there still may be much work to do under the First Object, and while agreeing that for sake of continuity of tradition and sentiment it may be well to preserve the Objects more or less as they stand, I feel, nevertheless, that we might possibly take a step forward in the directions I have suggested above. But, of course, no step must be taken to disturb the magnificent harmony which has so triumphantly brought our great Movement unshaken and unweakened through the gravest cataclysm the world has known for many thousands of years. If, as a body, we are ready for a further advance, by all means let us take it. If not, let the Objects remain as they are, and let those who desire to go forward form groups within the Society for special lines of activity and research.

G. S. A.

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## IS THEOSOPHY A RELIGION?

By T. H. MARTYN

MRS. BESANT in *The Ancient Wisdom* refers to Theosophy as an "all-embracing religion and ethic"; Mr. Leadbeater in his *Outline of Theosophy* says "it is not itself a religion, but it bears to the religions the same relation as did the ancient philosophies, it does not contradict them, but explains them". The same authority further on adds: "It may be described to the outside world as an intelligent theory of the universe."

It is not difficult to reconcile both these points of view, for the author of *The Ancient Wisdom* expressly qualifies the term "religion" with the words "all-embracing," whereas "religion" is usually applied to one or other of the special movements that find expression in different countries with different races. If any one of the great religions—Christianity, Hindūism, Buddhism, or even Muhammadanism—incorporated the Theosophical interpretation and applied Theosophic knowledge and explanation to its own teachings and tradition, it would become *de facto* an all-embracing religion such as Christianity especially claims to be.

Most separate expressions of the truth which have become "religions" from time to time, seem to pass through a similar history. This history may be divided into periods briefly summarised thus:

1st period: That of the work of the Founder. Followers are few, and these mostly consist of pupils or disciples.

It must be remembered that all religions have had their origin in the East and by way of Eastern customs.

2nd period: That following the passing of the Founder. The pupils or disciples become active, altruistic workers and missionaries wherever they go.

3rd period: The sayings of the Teacher are preserved in some form and used by Schools resulting from the work of the disciples. The Schools vary in their interpretation of the teachings and work of the Founder according to their own environment. Doctrines and Creeds are formulated and discussed.

4th period: The tenets of the growing body of followers are adopted by some political head as a national religion.

5th period: Degeneration; when its influence over the people has been exploited by politicians or priests, and ignorant followers have sought to interpret spiritual truths with materialising results.

These are roughly stated periods that meet the eye of the latter-day historian, but he probably knows nothing of the occult side of the Founder's work. Some sort of ceremonial, or set of habits, will probably have been suggested by the Founder, and possibly, by his few disciples, adopted and practised. In the later periods these imperfectly develop into the observances of the particular religion resulting.

Then again, there is the greatest and most important occult fact of all, when the World-Teacher is the direct Founder, *i.e.*, that He is Himself a continuously shining Spiritual Sun; radiating the Divine Life which we interpret as Love and Wisdom. This influence is felt by and intensely affects the first Disciples, but it does not cease to radiate when they pass away. It responds to every expression of aspiration on the part of any later follower and adherent of the religion. The Founder is not merely a man who has lived and died, but the great Elder Brother at one with the Father.

who ever lives in full consciousness, and whose loving and continuous interest in both saint and sinner is not a whit less than when He limited Himself in a human form.

Men (sometimes women) become the founders of new cults; we have numerous examples even in our own day of Deweys and Eddys, of so-called fanatical Mahdis and Indian Yogīs, but with the passing of the founder the following disintegrates, and what might have become a new religion fades out. Why the little following that surrounded the simple Nazarene Teacher on the shores of Galilee should herald the mighty, world-embracing movement we know as Christianity, is to materialistic thought one of the most unsolvable of mysteries. Just as is the similar wonder that the wandering beggar prince, Siddārtha, should with his handful of disciples prelude the vast superstructure of Buddhism that owns as adherents some third of the world's population to-day.

Well, here is the reason as explained by Theosophy. The Buddha, the Christ, are living Beings of infinite power and all-embracing influence; Masters of the heart, the intellect, the emotions, and Supreme *life givers*; ever ministering to the needs of the inner, invisible side of man. As the Theosophist would put it, They stimulate the growth of the mental and causal bodies in man. Thus the central fact of Their religions is that these Great Ones bring God and man together by providing a personal link. The Christian finds his highest moments those when the heart pours itself out in silent, secret love to Jesus or the Christ; the Buddhist when he adores the majestic figure that Arnold so beautifully portrays in *The Light of Asia*; the Hindū when he venerates the Divine Child Kṛṣṇa, or other of the "Gods" who symbolise His loving interest and care. In Muhammadanism itself, the least understood of the later "religions," it is still the Founder who links the suppliant with the great All-Father Allah.



Exoteric Theosophy has not made any attempt to replace this distinctive and necessary aspect of religion, and therefore it seems to the writer that it should not be described as a "religion" nor claimed to be such by its supporters. By itself Theosophy seems insufficient to the soul that longs for God "as the hart panteth after the water-brooks". Certainly it satisfies the intellect and provides a motive for purity of living as well as for noble and high thinking; but is that all that the spiritually starved millions of to-day need?

Many ardent Theosophists have retained their association with their different religions, Eastern and Western both, and so have kept the personal tie intact; some have made links of their own with the great Masters who also belong to the Lodge of Elder Brothers, as does the great World Teacher; but what about those who have no such personal ties? At times members who have broken away from their religions and joined the Society, expecting to find in it right away the potent, personal touch which they threw aside with the rubbish, have told us that our philosophy, without this link, is rather cold. Perhaps it is. But what we are concerned to know is, whether the Theosophical Society, as such, was ever intended to do more with the various religions than to purify and restore them by explaining their true purpose, and to dust away their accumulations of superstition and time-serving anomalies.

Nothing is lost to the sense of importance of our world movement if we see in it the great Light Bringer, the great Purifier, the great Restorer. All these things it most surely has been and is to a world worn out with its travail with ignorance and selfishness, and preparing to awaken out of its troubled night. But it is not necessarily a substitute. The theory in fact is that when people join the T. S. they already belong to some religious body, and in some Sections, for many years past, our members have been invited to retain definitely their association with the Churches where possible.

There is another aspect of this question too which suggests the enquiry as to whether the Theosophical Society was intended *merely* as a vehicle for restoring much needed life to the world's religions. What about the world's political topsy-turvydom, its social imperfections, its cruel educational fetishes? Has not the Society a mission here also? Perhaps it is in an affirmative reply to this question that we may find a negative to the first. In any case it may safely be affirmed that Theosophy stands for religion that is domestic, social and political, and for politics that are religious.

T. H. Martyn

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## SPIRITUAL WOMAN, UNSPIRITUAL MAN

By G. B. VAIDYA, B.A.

**S**OMETIMES a desire comes to be expressed that Theosophy should be officially proclaimed as a religion. Men of certain temperaments leave a form of religion, come into the Theosophical Society, and after perceiving the eternal truths about the Spirit, seek a form of religion again through which to realise those truths. Theosophy would be the loser by being proclaimed as a religion. It will then cease to include in its fold seekers of all temperaments.

If, after coming into Theosophy, one requires a form of religion, that form is Hindūism, which recognises all possible stages of man's spiritual development and provides for them. A doctor treats all ailments ; Hindūism treats all temperaments. A Theosophist desiring a form of religion should enter Hindūism—officially and formally—and become a Hindū by religion. He will find there what he seeks and what he needs for his helping. Hindūism is the religion of humanity, and all may safely enter it who seek and need a form anew. All needs and all aspirations of Man on his upward path—on the path leading to God—are fully represented in Hindūism. It is the religion for all.

One peculiarity of Hindūism is that it gives teachings of religion in a simple and perfect form. Rather it has only one teaching to give. It sums up religion in a single teaching ; its teaching of religion is one—one without a second. So simple, so beautiful, and yet so true and noble. It has

in its bosom one teaching, and that is the *ekam sat*. "That which (eternally) is, is one"—everything else either is really not, or is of it and within it. All other teachings are inferred or deduced from it. But that is the one teaching, about the One who eternally is. The universe has come from the One, and returns to the One. This is the teaching of the Vedas, the Ancient Wisdom of Hindūism.

But when we come to the *expression* of the teaching or teachings, we have a new scene unfolded before our eyes. New methods, new ways, new expressions. To the expression and manifestation of Hindūism there is no full point. One Book has not expressed it; one Man has not expressed it; one Age has not expressed it. Many Books have endeavoured to give fuller and fuller expression to it; many Men have lived and worked to express it more fully; many Ages have added so richly to its outer expression in human accents. And as time passes, there will be many more Books, many more Men, many more Ages, still expressing Hindūism in still newer ways. Its tenth Avatāra of Viṣṇu is yet to come to express it anew. There is no full point to the expression of Hindūism. The promise of Shrī Kṛṣṇa is—*whenever* there is need I will come and teach it anew. This *whenever* is eternally ever, and so no full point can be conceived to the expression of Hindūism. It has been and will be ever new. And at the heart of Hindūism is one teaching—one without a second—the *ekam sat*. Religions can add nothing to it; philosophy is silent in its presence. And such is Hindūism—so great, so true, so noble. One teaching, many expressions. What sane man or woman will be willing to barter this great Hindūism for anything the world can give, aye—

*apī trailokyarājyasya*

*hetoh kim nu maheekṛite*

(*Gītā*, I, 35)—even for the sovereignty of the three worlds! One teaching, many expressions—that is the key-note of Hindūism.

Sages of Hindūism have tried to carry its teachings to the very door of man. They have spoken in the language he knows and in a manner which he can easily recognise. To illustrate my point I am in this article referring to an ancient book, written in Marāthi by a Maharāshtra saint and describing in detail an episode raising woman above man—man and woman there representing, of course, two distinct types of evolving souls. It is an interesting incident in the mystic life-story of Shrī Kṛṣṇa, where women are seen to be instinctively spiritual and men instinctively material. Women recognise divinity quickly, while men do not. I propose here to narrate that incident.

We are now on the plane of expressions. Hindūism has been expressed in books, and in other ways in the contemplative schools of which ordinary men and women can have no conception. It has also been made understandable in the lives of its great men and great women. They came and lived, and by their manner of life explained and expressed the guarded heart of Hindūism. And when we come to the mystic life of an Avaṭāra of Viṣṇu—say Shrī Kṛṣṇa—with its eloquent acts and dramatic incidents, then we see the *kindergarten* of Hindūism. The mystic life is called Līlā, easy and playful and mirthful action conveying the highest truth or an aspect of it. When you look into the subject closely and see with an eye of devotion, you wonder how the highest truths have been brought down as it were from Heaven to earth; how the inconceivable has been made conceivable; how the abstract has been made concrete; how the formless has been clothed in a form. The Avaṭāra and those who have written of Him have given joy to men and women where otherwise there would be a mere blank. *Religion made easy* is the proper description of the playful life of the Avaṭāra; and many writers have preserved in books an enchanting account of that wonderful life. They are so faithful in their work that

often you feel the same old scenes enacted before your very eyes. The scenes and acts are present to your consciousness. You feel yourself in their midst. You see the Actor in the actions teaching His lessons easily and playfully. You learn the lessons, you realise the truth in the midst of joy, the action vanishes, only the Actor remaining to claim your willing and respectful homage. Everything falls away as dust, only Hari the God remaining. Where philosophy says that Brahman is joy—*ānandaṁ Brahmā*—Shrī Kṛṣṇa speaks not, but dances His mystic dance so perfectly that you dance with Him in your consciousness and *know* there that Brahman *is* joy. And so on of other matters which to the intellect are speculations or concepts, but which to the spiritual consciousness are aspects of Self-realisation.

Now to return to the subject in hand. In the playful life of Shrī Kṛṣṇa there is an incident showing “woman spiritual, man unspiritual”; Shriḍhara Swāmī gives it in his *Harivijaya* in a masterly manner. The Marāthi literature is enriched thereby, and the Province of Maharāshtra is proud of the achievements of its Saint-poets. It is time for the people of Maharāshtra to render that literature in English and give it as a gift of love to the people of the British Empire.

Chapter the sixteenth has this lesson—*spiritual woman, unspiritual man*. Readers all, come with me to the hallowed place of Gokula, where Shrī Kṛṣṇa is born and has now grown into a playful Child of seven.

To remember Him is a great penance; like His name no name is so sacred; the Purāṇas give many means to reach the Divine, but the name of Shrī Kṛṣṇa is the best means; all sins vanish before that name; no sin can be conceived that is not burnt in the fire of His remembrance; so full of sin was Vālmiki, and yet the holy name purified him; to remember Shrī Kṛṣṇa and yet to continue to be sinful can never be; whose name has such magic power, in Gokula is born He.

Thus opens the story of the incident where women will be found to have passed the supreme test of their life, and reached the supreme goal of evolution.

Shrī Kṛṣṇa, the perfect Avatāra, works on the mission of His life and triumphs over oppositions one after another. The gods and their king, Indra, worship Him, and all men and women see that happening before their very eyes. "The gods must worship us," say *men* of the sacerdotal caste, and begin to dislike and hate the Boy. They do not recognise Him, and feel no reverence for Him. "He is bad; He is sinful; His deeds are impure; He has polluted the city; He honours not our customs; let us abandon this place," say they. "We are Brāhmaṇas of the highest caste; the gods and men worship Him and not us," say they.

Intellectual *men* in Gokula, with the pride of their learning, see not God, though so near to them; the veil of intellectuality successfully screens Him from them. And so has it ever been. Exclaims the Saint-poet: "How deluded are the Brāhmaṇas! Perfect Brahmā-Joy, Shrī Kṛṣṇa—they recognise Him not, possessed of limitless pride of being learned."

He continues:

When God is not recognised in the heart, ceremonials bind and actions delude. When the Lotus-born's Source is not realised in the heart, all ceremonies are vain, devotion to them is fruitless; how will they bring freedom? Chantings of the Vedas, recitals of the Shāstras, readings of the Purānas—all are ravings of drunkards when Hari is not recognised in the heart. Arts and sciences avail not when Hari is not recognised in the heart. Pilgrimages and Yoga-practices and preachings avail not when Hari is not recognised in the heart. By the mere study of the Shāstras and the Purānas these intellectual men, proud of their learning, can find no freedom, when the Bearer of the garland of forest-flowers is not worshipped and realised within the heart.

Thus we ever find that the intellect or learning of men without spirituality has found Him not.

The story depicts the eternal conflict between spirituality and intellectuality. Spirituality has its eyes open and can recognise the Divine; intellectuality draws a veil round itself.

Intellectual men indulge in philosophy, but, unless God is found, philosophy is of no avail. They speak as parrots speak. Pity them who recognise Him not.

The intellectual and proud men of Gokula see in the Child Kṛṣṇa a mere child. To them His presence is polluting. They retire into a forest, with their families, and there engage in sacrificial worship on a very grand scale. They have carried with them everything except Hari, whom they have left in the heart of Gokula. Their women cook food needed for sacrificial worship. Without knowing God, the men kindle fire, and the smoke blinds their eyes. What do they get? Without the grace of Hari the sacrificial ceremony is like a face without a nose. The sacrifice should be unto Him, but not knowing Him they seek heaven. They go and stay where Shri Kṛṣṇa would not enter and pollute them!

The allegorical narrative is very plain. It pictures for us the opposition between the doctrine of the Heart and the doctrine of the Head, and the language is the melodious language of poetry of which our poet-Saints are masters. They know how to convey a mystic teaching in the language of poetry that allures and attracts. They have thus carried the sublimest teachings of Hindūism to every home. Millions of men and women, who would not read a philosophical treatise, read these writings and imbibe teachings of the Spiritual Science more easily and more convincingly than students of philosophy. The teachings are the same, but the manner of conveying them is more charming and more attractive. The songs of the Saints appeal to the hearts of men, which they fail not to illumine.

Shri Kṛṣṇa understands this. He sees the conceit of the Brāhmaṇas who lead the exodus and go far away from Him into a forest. They leave Him, but He cannot leave them. He must go to them and lead them from the unreal unto the real, from darkness unto light, from death unto immortality. So one morning He goes to the forest, and the boys of Gokula go with Him. They do not want to live without Him. They have learnt their lesson. A godless life leads to sorrow, they know. They run after Him as He walks quickly. He and they engage in play for a while, at some distance from the camp of the Brāhmaṇas. The play and the mirth over, all feel hungry. They rest for a while under the hospitable trees. The boys weave wreaths of forest-flowers and offer them unto Him who is worshipped by the universe. But hunger oppresses all, and they have not a morsel with them. Knowledge, meditation, learning, thinking, all withdraw when hunger oppresses. Hunger is an evil spirit that oppresses all. When the fire of hunger blazes, one loves not clothes, one loves not ornaments, one likes not song and dance and play and mirth. Helpless are arts and sciences before hunger. Now all are



hungry. To Shri Kṛṣṇa the boys appeal for food. Oh protector of of the world, give us food, we are hungry. And He knows where food is being cooked—there in the camp of the Brāhmanas!

Now comes the moment of test, for men and for women, for the Head and for the Heart. We will see who fails and who passes, and learn our lesson.

There, boys, you see the camp of our friends the Brāhmanas. They are engaged in their sacrificial ceremonies and have food ready for offerings to Fire. Go and stand at the front door as guests, and their Shāstra requires them to offer food first to the guest that comes. Say to them that Shri Kṛṣṇa is hungry and wants food for Himself and His comrades. They will give you the best food they have—go. The boys run. The comrades of the World-worshipped One come straight to the front door of the sacrificers and announce themselves. The Brāhmanas are busy in outer formalities, not recognising the Lord of Vaikuṅtha. Some are worshipping Indra, whose rule has an end, but care not for the Lord of Gokula, who is the Indra of Indra. Unfortunate they! Some worship the sun and pray for long life, but think not of the Lord of Ramā who would free them from the bonds of worldly life. Some worship various deities and pray for wealth that perishes. Unfortunate they! They worship Shri (wealth) and not Shridhara (the source of wealth). Others worship metal images, but recognise not the living and the loving God actually present in Vrindāvana. Him who is life and spirit and joy, and is above images, they know not, and worship only images. They call themselves Vaishnavas, and Shaivas, and Sauras, and Shāktas, and Gaṇapatyas. Each group considers itself as superior to the others. They know not the one Lord of Vaikuṅtha common to all. They know not Him in whom reside Viṣṇu and Brahmā and Indra and all the gods. They are proud of their Vedic learning and bend not their heads before Him. Then the boys say to them humbly: "Give us food; Shri Kṛṣṇa is hungry, He is waiting for it under yonder Kadamba tree, He is the Lord of Vaikuṅtha, obey Him."

Intellect will not thus obey. It is too proud to bend. It serves a good purpose in the evolution of man. It stands firm and questions, and tests each experience that comes. It is the function of intellect not to yield prematurely, to be ever watchful and knowing, and in that watchful condition to become spiritualised—as the sequel will show.

At the words of the boys, the gods-on-earth (the Brāhmanas) become enraged. Shri Kṛṣṇa has come to pollute them even there! He has really come to transmute their vision, to teach them, to save them; but they know it not. They beckon to each other not to give any food to the boys for Him. Say they: "These boys are of low caste and

we are holy persons ; even if we talk with them we become polluted and must take a bath ; even their very sight is polluting ; and the Son of Nanda is a bad boy, give no food for Him." Angrily they refuse to give any food. Pride blinds them. At the sight of the Shūdras they feel polluted and go for bathing. The comrades and devotees of Shri Kṛṣṇa understand their conduct and take it as an insult to their Lord. From their conduct they infer the arrogance of their mental attitude. The face shows the mind, fragrance shows the flower, words indicate the inner attitude, conduct shows the stage of development, social usages show the social status, character is an index to the ideal, the manner of talking shows the quality of learning, love and reverence indicate the nature of devotion, the gift is an index to benevolence, battling points to heroism, grandeur indicates the king, smell proves the kind of wood, sound betrays the musical capacity of the throat—so the behaviour of the twice-born betrays their mind to the comrades of Kṛṣṇa. And they return and report the result to the Lord. The twice-born let go an opportunity such as comes once in a life. They behave as the unfortunate behave. They recognise not the greatness of Viṣṇu. And the boys return and speak to Shri Kṛṣṇa. He laughs. "The learned Brāhmaṇas are deluded," says the Lord.

The intellect fails. Such is the import of the simple story. Now comes the test of the Heart, represented by the simple but spiritually seeing women of the selfsame Brāhmaṇas.

The Dweller-of-milk-ocean says to His comrades : "The Brāhmaṇas are blinded by illusion. They know Me not. Go now to their women and say that Shri Kṛṣṇa wants food." In a moment the boys run, but this time they go by another route. God's men leave evil ways and take to good ways ; so the comrades of Kṛṣṇa go by another route. They go to the women by another path. As they come to the women quietly, without drawing the attention of the men, they find them sitting quietly after finishing the work of cooking. The women are now thinking in their heart of the Lord of Ramā. Transcending all action, sages calmly dwell in the Divine Self, so they all worship in the heart Shri Kṛṣṇa after the work is over. The grace of Hari is collirium to their eyes ; the grace of Hari is the *tilaka* on their forehead. Their lips speak the names of Hari ; their ears hear of the greatness of Hari. They contemplate Hari and pray to Hari. The boys come and salute them. "Shri Kṛṣṇa is under yonder tree and is hungry," say they. "He sends us to you to ask for food. The Brāhmaṇas scolded us and sent us away ; so we now come to you."

"Shri Kṛṣṇa is hungry, and He sends you to us for food—the Ornament of the three worlds has favoured us in this," say the women. And they add : "The Brāhmaṇas are deluded, they recognise not the Lord of Vaikuṇṭha, the gods-on-earth see not the Perfect Brahman in the Avātara of Shri Kṛṣṇa, they refuse food to Him. Deluded are they, they worship not the Nārāyaṇa for whom they say

they perform the sacrificial ceremonies, when He is now here in Vrindāvana, to reach whose feet all study and worship and pilgrimages are meant; that Nārāyaṇa they recognise not, who is the Dweller-of-milk-ocean and the Lord of Vaikuntha and the serene Dweller in the Heart and the Lord of Śrī. He asks for food, who is the Jewel in the Heart of Shiva and before whom bow in supplication Brahmā and Indra. He with His own lips begs for food, the essence of the four Vedas and the Heart of the six Schools of Philosophy, He begs for food. We consecrate our life unto Him and renounce all for Him, and give Him food and hold fast the feet of Him who is the Saviour and the source of all spiritual joy, for whose sake Prahlaḍa disobeyed his father and Vamana disobeyed Shukra and Bibhishana disobeyed Rāvaṇa and Bharata disobeyed his mother, for Him we mind not the wishes of those who come in the way of God's work—there is nothing wrong in that." They start at once with baskets on their heads, full of the best food they have prepared. Through the grass enclosure they break open many ways for themselves, so that there may be no delay. They pass out by many doors. To see Him one goes by the door of hearing, to see Him another goes by the door of praying, to see Him the third goes by the door of contemplating, to see Him the fourth goes through the door of service of His feet, to see Him the fifth goes by the door of worship, to see Him some others go by the door of saluting, to see Him some go through the door of devotion, to see Him a few go by the door of oneness, to see Him some go through the door of Self-joy. As they walk, some of them talk to Him mentally in consecration, some become fishes in the water of contemplation, some are absorbed in the divine Self.

Some walk in full realisation of the Self to meet the Self, carrying baskets filled with the food of love and devotion. They walk very fast to see Kṛṣṇa. As streams of rivers rush on to meet the ocean, so do they rush in currents of spirituality to meet the Ocean-of-mercy. Disobeying fathers, brothers and husbands, they all go to worship Kṛṣṇa whose face their eyes long to see. Their ears are eager to hear His words, their tongues are busy in praising Him, their noses await the fragrance of the lotus-feet of Hari. Their hands are waiting to offer flowers in worship; their feet walk quickly on the path leading to Hari. Thus do they all walk with the velocity of the wind.

The Sage-poet here describes the attitude of mind intensely devoted to God to whom it feels attracted. And the language is the language of poetry, not of philosophy; so charming and so eloquent. People understand this language, though they may not be educated in the modern manner. It touches the very springs of their life, and their hearts understand it. These writings are universally studied among the Hindūs by men and women, and they form the source of the

marvellous peace that reigns supreme in the heart of Hindū India.

One of the women, unfortunate as she is, is delayed for a moment and is left behind. As she is about to start with her basket of food, her husband happens to come to the kitchen. He learns what has happened and finds that the women have already carried food to Kṛṣṇa. He beats his wife and abuses her for taking food to Kṛṣṇa, a cowherd and a bad cowherd at that. In which Shāstra is it written that women should honour cowherds? The whole food becomes soiled if you feed low-caste people before offerings are made to Fire and before the Brāhmanas are fed. Oh foolish woman, you are given to me as my wife by your father in the presence of the Vedas, the gods, the Fire, and the Brāhmanas as witnesses. Instead of worshipping me, your husband, you are going to worship a cowherd. So saying, he fastens her to a post with a rope. Then, accosting him, she says: "You are surely the husband of this body; take it and keep it safe to yourself." Seeing that all the other women have gone, she is moved to tears, her heart contemplates Kṛṣṇa and her lips utter His names—Govinda, Gopāla, Mādhava—and she dies. All the Brāhmanas are apprised of what has happened and they resolve to punish their women when they return. The one who has tied his wife to the post says (not knowing that her corpse only remains): "See how I have punished my wife, she cannot now go." Then he comes and tries to talk to her, but finds that she is dead. He is, of course, very sorry. The others say to him: "You have at least the dead body of your wife; we have lost our wives altogether, who have gone to the cowherd and may not return." She who dies for Hari comes to Hari quickly in her Linga Deha (spiritual body) and, reaching Vrindāvana, hovers round Hari. One attains to that of which one thinks at death. She thinks of Hari, dies, and comes to Him. The Lord of Ramā understands all that has happened. The kind Lord, the Life of the world, by His power makes her body look solid and creates for her a basket full of food. Her wish being to offer food to the Lord, He makes that possible for her. But she is there (apparently) in her physical body before the other ladies reach there. And when they come they are surprised to see her there before themselves. They then see and worship the Lord incarnated to save the devotees. They salute Him and offer Him the food they have brought. He and His comrades eat the food and all are happy.

Though this is the language of poetry, some valuable points of Hindūism are brought out here. The body belongs to the husband, the soul to God. One can leave one's body by a very strong effort of will. Two bodies are spoken of, physical and spiritual. Hindūism has this distinctive teaching to give to the world. Hindūs know that the spiritual body survives, and the physical body, being made of dust, returns to and crumbles

into dust. They therefore burn the dead bodies to help disintegration. Other religionists, not having this teaching, connect the physical body with the resurrection and bury the dead bodies. Cremation is better than burial. This *āchāra* or custom is derived from the Hindū teaching that the physical body is of earth and that there is another body (the spiritual) with which is connected the idea of resurrection. Let Hindūism give this teaching to all. The soul continues to be the tenant of the spiritual body, and in the present story the soul hovers round Kṛṣṇa, who by His grace makes the invisible body appear solid and visible. It also appears that the spiritual body continues to bear the appearance of the person in the physical body. There is a story in the *Mahābhārata* that Nārada recognises the father of the Pāṇdavas in Heaven and brings his message to the sons. It thus appears that even on the heavenly plane the recognition of the person continues to be.

When food is offered to Kṛṣṇa, it is really offered to the God of the sacrificial ceremonies, and the women get the benefit of the sacrifice performed by their husbands. Then the Lord of Vaikuntha says to them: "You will come to Me at death; your husbands have many incarnations to undergo. Go now to your camp and help in completing the sacrificial ceremonies. As you see gold in ornaments, so see you Me in all forms, and be one with Me. Ever think of Me and do your duty in the world. Keeping Me in your mind, live in the workaday world. See yourselves in all and neglect not good deeds. As the same sun appears reflected in all pots, so am I the same in all men and women." At these words of Kṛṣṇa they are glad and are moved to tears. Say they: "We would fain remain with you, our husbands will punish us, we will not go to them. Worldly life is full of sorrow, how shall we get peace and happiness there, oh Lord? Worldly life is a forest of poisonous trees; who will like to be there, oh Lord? Disobeying all, we have come to You; why do You send us back, oh Lord, after attracting our hearts? If we depart from You, our life will depart from us; do not please tell us to return home. With Your own hands, kind Lord, drown us in the river if You please, but do not send us back; worldly life oppresses us; show this mercy to us."

The teaching here given in a poetical form is the same as is given in the *Gītā* in the manner of philosophy. Spiritual unfoldment is appearing near the end of the soul's pilgrimage,

while the intellectual stage of it has yet to run a long course. Then the Lord advises the proper performance of daily duties, which is the refrain of His Song Celestial. Religious worship has a religious form, philosophical contemplation has a religious form; these are easy to understand as acts spiritual; but to spiritualise every act we do (by thought, speech, and body) in daily life, and to make a religion of it, is a hard task. That is attempted here as in the *Gītā*; and the rejoinder shows how hard the conception is: "Drown us in the river, but we will not return to worldly life where You are not." To spiritualise action and make it worship is the secret of the occult life; and Shri Kṛṣṇa, the World Teacher, is trying to teach it, here as a Brother and there (in the *Gītā*) as a Teacher.

Smiles the king of Vaikuntha and says: "A wonder wrought will you see as you return home. Your husbands will salute your feet and praise your virtues. When you worship Me, none can hurt you; go and see at once." Trusting the words of Hari, they wish to return. All fall at His feet before returning. And the woman who died for Him is absorbed in Him, for she is not to return. Her case is that of a particle of salt absorbed in the ocean, never to return. Singing Govinda's glory, the women all return, absorbed in Brahmā-joy. Hearing the glorious names of Hari, the Brāhmaṇas repent and acknowledge Kṛṣṇa as the Perfect Incarnation as proclaimed by the Vedas. "Influenced by delusion and conceit, we failed so long to recognise the Saviour, the giver of Kaivalya. Our women saw Kṛṣṇa, of what avail is our learning? Our nature screened the Life of the world from us. We advised others to worship, but we did not worship. Shri Kṛṣṇa we worshipped not, and hence failed." So say they. To the ladies they say: "You are blessed indeed; Nārāyaṇa has blessed you; useless are our learned talks; our conceit has ruined us. True it is that to the devoted, God is visible. The undevoted will not find Him, though seeking a million years. Seeing our conceit, the friend of our Self has gone far away, He the friend in the hour of death, helper of the poor. Ever proud of wealth, people find not God; proud of learning, how can we see Him? Without devotion He cannot be reached. Shri Kṛṣṇa is pure Para Brahmā, and we spoke ill of Him with these lips. He being pure, we called Him impure; being above all qualities we attributed evil qualities to Him. When the grace of Shrirāṅga is not secured, vain are these dry sacrificial ceremonies; when His favour is not secured sorrow ceases not." The Brāhmaṇas are moved, and tears flow from their eyes. "How inscrutable is the working of karma," they say, "that Hari being so near, we did not recognise Him." Some say: "Let us go and see Hari and fall at His feet." Others say: "There is fear on the road, as the spies of Kamsa

are wandering about to kill Brāhmaṇas." Some say: "Blessed is the woman who died for Hari and is free from bondage and will not return to birth; she discarded her body and ran to see Shripaṭi. Happy she who gave up her life and secured God in return; she has safely gone to the other shore of illusion. She did not perform any ceremony, she did not practise any penance—see how she has obtained Nārāyaṇa. Our learning is of no avail, we know Him not."

Such is the eternal conflict between Spirituality and Intellectuality. Maharāshtra Saints have produced numberless such compositions, giving eternal and sublime truths in an elegant manner, and in the language of the common people. There lies the strength of Hindūism.

G. B. Vaidya

## ONE WAY

I said :

Dear Heart, you will remember  
Old days---clouds, windy weather,  
Sunsets and the purer ember  
Of the misty dawn. Then I may forget,  
For themselves, fields glistening wet,  
The furze, the flowering heather.  
Only through you, dear, these I remember.

You said :

Ah ! Love, can you forget ? The lambent, misty dawn,  
The breathless noons, the softly shimmering eyes ?  
Can you, O Love, forget the silent May-moon nights ?  
Or when Orion, westering in the starless skies,  
Blazed on a sea all purple-black underneath  
A still more purple sky ?

I said :

These, dear, I might forget,  
Save that I shall see, as now though not through weary eyes,  
earth-drawn---  
Thy hair, a misty, aureoled, fragrant faerie net,  
With glints like fired heather on a far-off heath ;  
I'll see the shimmering love-lights in your blue, blue eyes ;  
Love, fugitive, on smiling lips ; as in sudden flights  
On softer cheeks and moulded chin it sweeps and leaves  
Thy face alight.

You said :

Dear heart, those witching days are gone.

I said :

Ah ! Love, you will remember  
Old days---clouds, windy weather,  
Sunsets and the purer ember  
Of the misty dawn. Then I may forget,  
For themselves, fields glistening wet,  
The furze, the flowering heather :  
Only through you, Love, shall I remember.

L. G.





## THE RELIGION OF COMMUNALISM

By PROF. RADHAKAMAL MOOKERJI

**C**OMMUNALISM in the East finds its inspiration in religion. The respect for human personality, the respect for man as man, as representing an inner infinity, which is a religious rather than a philosophical concept, supports the framework of a communal system. Hindū social grouping has its bases in the profound depths of Hindū religious experience.

Nārāyan is the God of the Hindūs. Nārāyan takes all humanity into Himself. He is symbolical of universal Humanity. Nārāyan is also Nar. God is not only a man but

MAN; man in arts and sciences, man in Society, man in industry. God enters into all life. The Absolute has a mediate existence, called man, society, political and industrial organisation, the family, the bond of sexual love. In this mediate existence, circumscribed by time and space, the Absolute throws off Its uniqueness. God becomes many. He assumes various forms. He becomes men and animals, stocks and stones. But all the same, He is the goal and He Himself points out that goal, living in the midst of everybody and everything. This activity of His is Nārāyaṇī. Nārāyaṇī in the plant is the activity to protect the seed; in the animal and the man, the effort to propagate and protect the species. As such she is the Mother of the living kingdom. And in the non-living she is also the mother asleep; her sleep is the meditation of her own self. She is the evolutionary process in the lower plant and animal world. She is History in the human kingdom. She is Natural Selection. As much she is the eternal destructive agency, and then she is both terrible and beneficent in her attitude to creation. The steps of her death-dance in the ecstasy of creation become the births and deaths of species of plants and animals and the rises and falls of States and civilisations.

God is Society. The Goddess in her varied moods becomes different forms of social activity. She is obedience to law and equity (Shraḍdhā). She is political existence. She is popular sovereignty and the social will. She is the production and consumption of Wealth (Lakṣhmī). She is industrial activity. She is the eternal productive principle, as Sākambarī, the sustainer of the world by means of herbs. She is æsthetic activity (Shova) and represents all the fine arts and embellishments that make life beautiful and enjoyable (Kāṅṭi). She is the sex-impulse. She is family existence. She is all the three Veḍas, all the sciences and arts, all the classes, professions and means of livelihood (Bṛṭṭi), all group-activities

(Jāti). She is memory (Smṛti), memory of her divinity, and the historical consciousness binding individuals and social groups by a national ideal. She is contentment (Ṭuṣhti), a contentment in individual life and in social activity. She is the active principle unifying all sense, intellectual and social activity like the thread of a garland. As ACTIVITY (Shakṭi) she evokes activity, and as MOTHER she evokes sacrifice—the sacrifice of the plant for the seed, of the animal for the offspring, of man for the child and humanity, of the classes for society and of societies for generations yet unborn. (We meet Bergson here on a new path.) It is the sacrifice that the Divine Mother is most pleased with, for it is through sacrifice that the individual is sure to reach her. The Hindū common prayer is this: “Mother, awake, manifest thyself, for I am inert as stock and stone.”

Society and group, as mediate forms of the Absolute, evoke the sacrifice of the individual. Service to Society and subordination to the group are steps in the realisation of the Absolute, of the Divine Mother in man. Thus it is that the individual learns to subordinate his egoism for his family good, family and communal interests for public welfare, and when public welfare conflicts with the good of mankind he does not scruple to sacrifice the former.

It is this philosophy, based on living religious experience, that supplies the inspiration for Communalism. It is this which raises the level of competition in social life, and controls, regulates and restricts the rights of property and capital. It elevates the tone of industry, and prevents it from becoming a vulgar pursuit of selfish interests. It humanises industry and substitutes personal and social relations for the cash nexus. It results in effecting distribution by a process far different from the wrangle of industrial groups at the expense of the public wealth and well-being. It establishes an ethical standard for estimating the claims of the industrial

classes, and communises a portion of profits for religious, social and educational activities. It chastens the individual and shears individualism of its greedy, irate, anti-social instincts, and effects a co-ordination of selfish activity and effort towards public welfare.

The philosophy is in the consciousness of every religious Hindū. He is born in it. And from him the people get their guidance and inspiration. Whatever may be the outward forms of worship, whether they worship Rām or Nārāyaṇa, Mahādeva or Ḍurgā or Bhūmia, the God of the Homestead, the groundwork of religion and of philosophy is the same. The peasant may worship many deities, but he knows full well that there is one God, whom he calls Nārāyaṇ, Paramēshwara or Thakūrjī.

The villages have temples dedicated to Rāma, Kṛṣṇa, or other Gods and Goddesses. They have their Shivālayās also. The Brahmins are there to worship, and they get the Brahmoṭra, or Brahmoḍaya (S. India), rent-free land for this service. The villagers make their offerings occasionally to feed Brahmins on whom they depend for counsel in grief or misfortune.

But there are certain other deities, too, which the people delight to honour. There is the Sūrja Devaṭā, who is always invoked early in the morning when the peasant first steps out of the doorway: "Keep me in the faith, O Lord the Sun"; and when he bathes he always offers water in prayer to him. There is also the River-Goddess, the Gaṅgā Māi, the Jumnā Jī, and so on, who free the people from all sins. There is Dhāṭri Māṭa or mother Earth. Every morning he invokes her as he gets off his bed. Doing obeisance to the earth, he says: "Mother earth, preserve me in contentment." When he milks the cow, he lets fall the first stream in her honour, and when he takes medicine, he sprinkles a little in respect to her. At the beginning of ploughing and sowing he makes obeisance and invokes her. There is Gaṇēsha. When the

grain is heaped on the threshing floor, a small image representing Gaṇēsha is made of cow dung or rice paste, with a culm of grass on the top, and is installed in the fields of Southern India. There is also the Kṣhētrapāl. He is Kṛṣṇa, the protector of the fields, and is dear especially to the peasant and the cowherd, dearer than Shiva or Viṣṇu. Kṣhētrapāl protects the cattle from epidemics, and the crops from insects and pests. A similar God is Bhūmia, the God of the Homestead. The peasant's wife brings a lamp to a shrine made for them. She offers the first milk of a calf or buffalo to him. She cleans the place and sometimes affixes with cow dung five culms of grass. In Southern India each village has its *devastān* or *gudie*, as the smaller temple is usually called, usually dedicated to Bassawa, Vīrabhadra or Hanumaṅta; and there is always one to Kāli or Durgā, commonly called Ammavāru, the mother. These *gudies* are built with a vestibule or portico, in which the village headmen meet to discuss public business and travellers are allowed to lodge. The temple of Māriamma has walls, but no roof except the sky. She is worshipped by the agriculturists when they have reaped the harvest from the fields. Māriamma and Siḍhubamma (small-pox spirit) are characteristic village deities. The other deities worshipped generally are Munīsvara, Akkagāru (the sisters), who are regarded as spirits of the wood, and Gaṅgamma (water-goddess).

Then there are the cow and the Brahmins, regarded as sacred throughout the land. The cow is especially sacred, and if the peasants become fanatics on a rare occasion, it is to defend the cow. The Brahmin is the priest for everyday life, and, if he is a learned man, for marriage and other celebrations as well. Whatever observance the villagers practise, the Brahmin plays the leading part. When the land has to be ploughed, the Brahmin says whether the land is asleep or not. When the well has to be dug, he finds out a lucky day and ties a string to the wooden framework when it is put into the ground.

When the crop is to be divided, the Brahmin first takes his share. In Southern India it is a general custom that before measuring the grain, a small quantity is set apart for charity or the needs of the temple. This is styled *Devara Kolaga*, God's measure, and is distributed to a *Pūjāri*, or a Brahmin, or to a *Ḍāsayya* or *Jaṅgamayya*, or to beggars generally. The *Mussalmāns* also get the mosque-attendant to come and bless the heap of grain on the threshing-floor before it is divided, and he gets a regularly recognised share for doing so; this saves the grain from being carried off by evil spirits.

From early in the morning, when he awakes and murmurs "Rām Rām," or invokes *Nārāyan*, *Shiva* or any other gods or goddesses, till he sleeps, every portion of his life is dominated by the controlling power of a living religion. Whom shall he seek for protection except *Kālī* or *Māriamma*? The whole village assembles to perform a propitiatory sacrifice to the goddess. And when there is a death in the house, when the village is visited with a murrain among cattle or any epidemic, fowls, sheep and goats are slaughtered, and rice on which the blood has been sprinkled, the entrails and some of the blood are carried at night in procession round the boundary of the village. In prosperity or adversity the idol is the only guide and solace. The artisans and traders have their special deities along with the God and Goddesses whom they worship in common with the masses of the people. There is *Biswakarma*, who is invoked to increase the wealth of the traders or the skill of craftsmen. There is *Gandhēsvari*, worshipped by the *Baniyas* who trade in spices. On these occasions the artisans besmear their tools with sandal and worship them. The practice of worshipping the instruments of one's calling is universal in India. The traders worship their books, the balance and weights. Even a gleaner or a reaper in Southern India is often seen to bow before her sickle or hoe before she begins her work. The artisans observe

some days in which they do no work. The potters, for example, worship Shiva on the *Chāki* for the whole of Baisāk, and do no work. They also do not work on the wheel on the fortnight of the Shakti-pūja.

That religion is a living thing, ever acting on the popular consciousness, is shown by the numerous sects that arise every now and then, the founders of which come from the masses. I am reproducing here the precepts of a religious teacher of a village for the guidance of his disciples.

For thirty days after childbirth and five days after the woman's monthly cycle a woman must not cook food. Bathe in the morning. Commit not adultery. Be content. Be abstemious and pure. Examine your drinking-water, your speech and your fuel. Hold the law of compassion to your heart. Keep duty present to your mind as the Teacher bade. Stealth, evil speech and lies tend to increase, so avoid them altogether. Shun opium, tobacco, bhang and blue clothing. Fly far from spirits and flesh. See that your goats are kept alive (not sold to Mussalmāns who kill them for food). Keep a fast on the day before the new moon. Do not cut green trees. Sacrifice with fire. Say prayers. Be engaged in contemplation and you will reach heaven.

Popular religion not merely interprets the living touch with nature in terms of an ethical and social valuation, but also exhibits a number of gods and goddesses presiding over human and social relationships, thus affording nature-reactions as well as satisfying both human and social impulses.

There is no doubt that under modern industrial and social conditions the life of the people is gradually being divorced from nature and the elemental forces with which man is surrounded. Machinery, science and intelligence move on the surface of the earth, and as the elements do they upbuild, obliterate and create; but man finds himself in isolation. He loses touch with the earth and the elements, and though his

mastery over nature gives him self-confidence, and even the joy of creation, he loses the enjoyment that comes from the friendship with trees and stones, and from playing with the elemental forces of Nature, ever showing a new and interesting mood to her receptive devotee. Formerly emotions were powerful and instincts strong and persistent. Imagination developed and was assisted by a beautiful pantheism. All these nature-reactions are now gone in a social environment divorced from nature and nature's forces. The economic and social system also no longer develops human relationships. The relations of employer and employed tend to lose all humanity. The working man no longer understands the economic machinery. His perceptions are dull. Not only is his eye dimmed and his ear jarred by the constant roar of noises, but his heart as well becomes languid and feeble. The monotony of work creates a craving for excitement in times of leisure; because the complete and the creative personality is ignored and suppressed in hours of work, the purely individual and fragmentary side of it demands and obtains expression at any cost when work ceases. Not merely are the working men treated as hands, but the employers themselves cannot resist the rush and drive, and feel like cogs in a vast machine. In restaurants and dining-rooms, variety houses and concert halls, strikes and elections, railways and tramcars, man finds that he has detached himself from the world, and divided himself from his fellow men.

But nature cannot be mocked. Education has not been able to supply new raw materials of thought and imagination in the de-natured city. Thus the city-working man protests against the impoverished and alien environment; immorality and intemperance satisfy a great many; a circus, a theatre, a cinematograph, a camp-meeting, a magician, a quack, with all that is melodramatic and can raise mental forces to a primitive effectiveness, are sought by all.



A neo-anthropomorphism and a neo-paganism will restore the nature-reactions, the loss of which has devitalised the working man and tempted him to find the excitement his nature craves by the artificial stimuli of vice. But in this renewal, anthropomorphism and paganism, pluralism and pragmatism will each have to satisfy the ethical needs of the individual. Nature-worship in its renewal should not encourage crouching submission and abject fear, but find inspiration from the self-confidence and self-knowledge that man has newly acquired. Symbols and images will have their values constantly and variously interpreted in terms of ethical valuation, and their meanings and purposes will be consciously realised, so that they may not degenerate into mechanical routine and dull formulæ, or turn into anti-social uses to the destruction of the healthy texture of social life, as has been so often the case in the mediæval period of India, as elsewhere. The fact is that polytheism and symbolatry have their distinctive uses when they feed the imagination and satisfy the spirit; but this can only be secured when there is a free creation, use and renewal thereof by the spirit of man, acting as a self-conscious, reflecting intelligence and not as the tool of a masterful image. It is thus that neo-paganism will find its future in naturalism, and neo-polytheism in a pluralism, free and spontaneous, which will satisfy ethical and spiritual aspirations much better than an abstract and barren monotheism, or a mechanical and soul-killing polytheism.

They will also have their pre-eminent social values: first, by encouraging a simplicity of life and manners, and dignity of character in touch with nature; and secondly, by transfiguring individual and social relationships in terms of the one and all-sufficient relation with God, which will recreate society by efforts towards the elimination of the poverty, suffering and vice of one's fellow man as representative of divinity in the ideal of establishing a paradise on earth

here and now. As in the relationship with nature, so in the relationship of man in society and in industry, the communal consciousness will express itself in ever-renewed symbolical observances and institutions, in rites, sacraments and festivals, emblematic of one common humanism that informs the various incorporate forms of associated life. In the great festivals and amusements of the East, in her periodical melas, snans, jatras and processions, one finds a sense of the oneness of man in his generations, and the sympathetic resonance in the multitude, which will represent on the human side what the pluralistic Religion of Nature of the future will represent in the relationship with Nature. And even more. In the pilgrimages in Chandranāth, on the inaccessible mountain fastness of Chittagong, or in Jagannāth on the palm-clad seashore beaten by the waves of eternity, in Jwālāmukhi with her tongues of subterranean fire, of Kangra or in Sābiṭrī with the morning sun reflected in the calm waters of the Puṣhkar lake, in Amarnāth or Baḍrībiṣhāl in the majesty and expanses of the glacier-clad heights, or in the valleys of the meandering Saraju, Jumna, Narmadā, Ajay or Godāveri, flowing with milk and honey, in the Gomukhi falls at the source of the Ganges, in the different confluences of rivers, in the river's mouth at the sea, we find a spontaneous variety of the symbols of a common cosmism, changing according to the mysterious moods of nature in mountain or sea, lake or desert, forest or valley.

But, dear to the Hindū heart, dearer perhaps than the symbols of cosmism, are those of common humanism that spring from various forms of individual and social relationships—the eternal child, the eternal youth, the eternal feminine, or the eternal mother, or again the god of the homestead, or the eternal shepherd of the pasturage, the eternal king on the throne in his imperial grandeur, or the eternal ascetic who has conquered death and conquered life.

the deity of passion and lust and the deity of prosperity, deities of the occupations and professions, deities of the village, and deities of the clan and nation, and the deity of universal humanity—all these appear and freely and spontaneously renew their appearances—these and many more, as man, rising above a mere mechanical obedience, consciously brings himself into infinite relationships with a cosmic humanism according to his subjective and objective experiences. The eternal child, the mother, the woman, family and clan gods of the national deity—it is these eternal relationships that bind man in family and in different social groups, make the bond of his relation with these indissoluble, and lead him to sacrifices in the conscious pursuit of self-realism. In each step of self-realisation, in each higher synthesis of his activity with the human and cosmic life-process, there is a new vision. New gods appear and the procession never ends; man finds that he himself is the sole actor, and the great stage is one with the cosmos and the pulsating life of humanity. It is this new polytheistic Religion of Nature and Humanity which is at once the basis and support of Communalism and leads it towards the satisfaction of the universal ends of social life in tune with the cosmic existence.

Radhakamal Mookerji

## THE WISDOM OF PTAH-HETEP

By J. L. DAVIDGE

[Interest in the following article centres somewhat in the identification in *Rents in the Veil of Time* of the Sage Ptah-hetep with Selene, the character-ego whom we know in his present manifestation as a gifted writer and exponent of Theosophy, who is doing as great a work for the intellectual and spiritual enlightenment of our modern civilisation as he did for the ancient Egyptians.—ED.]

SINCE Ptah-hetep, a wise man of the Ancient Empire of Egypt, wrote his classic collection of ethical and philosophical precepts, nearly six thousand years have passed. Born in the fortieth century B.C. in the reign of Unas, the last Pharaoh of the great Fifth Dynasty,<sup>1</sup> Ptah-hetep was the son of Kephren, a nobleman of high rank in Memphis, who became closely related with the royal family through marriage with

<sup>1</sup> The papyri assign the precepts of Ptah-hetep to the reign of King Assa (or Isosi), the Pharaoh immediately preceding Unas :

“ The precepts of the perfect feudal lord  
Ptah-hetep, he who lived when Assa reigned,  
Assa, the King of Egypt, north and south,  
Assa, who lives to all eternity.”

I followed the chronology of the “ Lives,” meanwhile submitting the apparent discrepancy of a whole reign to one of the investigators at Adyar, who replied thus : “ I cannot explain the statement that he lived in the reign of Isosi, except that scribes of later times, not fully understanding the parentage of Ptah-hetep, put an earlier date than was actually the case.” The Prisse Papyrus, which is the oldest copy of Ptah-hetep, is over a thousand years later than the book of *Precepts*, having been inscribed probably in the twelfth dynasty, and the difficulty of assigning a date to Ptah-hetep could not have been greater then than it is to-day. In the “ Lives ” the date of Unas is given by the investigators as 4030 B.C., or about a thousand years earlier than the orthodox chronology. The Prisse Papyrus (acquired by a French archæologist of that name and presented to the *Bibliothèque Nationale*) is also the oldest hieratic inscription extant, the hieratic being a cursive style of hieroglyphic, much used by the priests in copying literary compositions on papyrus from the fourth or fifth dynasty to the twenty-sixth dynasty. A specimen of hieratic from the Prisse MS. is given by Dr. Budge in his *Guide to the Nile* (p. 50). A late copy of *The Precepts* is preserved in the British Museum.

the daughter of the reigning Pharaoh. As a boy, Kephren had been dedicated to the temple service, but finding the secular life of the world more attractive, he abandoned the priesthood. Thereupon his marriage with the Pharaoh's daughter was arranged, His Majesty having looked upon Kephren with a friendly eye.

It was a most favourable environment into which Ptah-hetep, their son, was born, amidst the luxury and refinement of a splendid civilisation. From the first he "was a studious youth, and he grew up to be a very learned man, and wrote a widely celebrated book entitled *The Wisdom of Egypt*".<sup>1</sup> Known to-day as *The Precepts of Ptah-hetep*, we have it from the lips of the old philosopher himself that his work is a compilation of words of wisdom uttered by sages of old who listened while the Gods spoke to them—a fact clearly shining through the mist to myth and legend to confirm our belief in the divine kings antedating Mena. We are nevertheless the debtors of the venerable prefect for determining, with over a hundred summers on his head, to set down the wise proverbs of his day, appending his own in rhythmic arrangement to enable them to be the better remembered. Though *The Wisdom of Egypt* is scarcely the "oldest book in the world," as Canon Rawnsley claims for it in his capital verse translation,<sup>2</sup> it yet enshrines the most ancient wisdom of the Egyptians. As we listen to Ptah-hetep we seem to hear his moral maxims echo down the centuries, in Khensu-hetep (1500 B.C.), and in *The Proverbs of Solomon and Ecclesiasticus*:

Good words are mere difficult to find than the emerald.  
 If thou art a wise man, bring up thy son in the fear of God.  
 If anyone beareth himself proudly he will be humbled by God  
 who maketh his strength.

To Egyptian influence is due in no small degree, it would seem, the infusion of the Hebrew scriptures with the virtues

<sup>1</sup> THE THEOSOPHIST, Vol. XXXIII, Part I, p. 98.

<sup>2</sup> *Notes for the Nile*, Chap. 7.

of right and wise living, fulfilling the promise of the Almighty recorded in *Genesis*, XLVI, 3: "Fear not to go down into Egypt: for I will there make of thee a great nation." Truly the "cradle of the Hebrew nation," Egypt, gave to the Israelites the secrets of her applied sciences, arts and crafts, as well as the mysteries of religion, many of the traditions and beliefs of the *Old Testament* being traceable directly to Egyptian origins.

Founded by Mena (the Manu) about 5510 B.C. to effect the reunification of Egypt, Memphis was renowned in the days of Ptah-hetep not only as the seat of government, with a magnificent court and the commercial and industrial life of an advanced civilisation, but as a centre of learning and Ptah-worship rivalling the sun-cult at Heliopolis, that other centre where Moses became "learned in all the wisdom of the Egyptians," and where at a later period over twelve thousand priests were directly connected with the temple worship, a "veritable Vatican of priests and Oxford of scholars". Under the artificer-God, Ptah, arose in Memphis the great architects and builders who raised the pyramids, and as the religious aspirations of the nobility were bodied forth in masonry, so likewise were the national ideals in education becoming articulate in the writings of learned men, the accumulation of wealth promoting culture, cultivating the historic spirit and fostering an expansive development analogous to that of the Elizabethan period in England.<sup>1</sup> The discipline of industry and the spread of science and religion were encouraged by the Pharaoh in his dual rôle of king and hierophant, and the rejuvenated civilisation struck its roots still deeper into the enduring course of three thousand five hundred years. In this spacious and stimulating environment Ptah-hetep indited

<sup>1</sup> Donald Mackenzie says the area of this "London of Ancient Egypt" was equal to that of modern London from Bow to Chelsea and the Thames to Hampstead, and it had a teeming population. He conjures up a most readable picture of the daily life of the ancient Capital (*Egyptian Myth and Legend*).

the apophthegms of the sages, such as had obviously assisted in building up the social idealism of the nation, and which, judged by their moral tone, must have affected its future development to a degree quite beyond our computation.

Beyond all the virtues of the kingly way, the ideal of duty to God and man is consistently inculcated; Ptah-hetep reverberating in the schools of Khem the central idea of the Hindū religion, and foreshadowing the practical wisdom of the Tao, delivered to the Chinese a few centuries before our own era. Pride, anger, ambition, arrogance, falsehood, meanness, idleness, disobedience—these are the vices denounced by Ptah-hetep. In his *Precepts*, as in the Negative Confession of *The Book of the Dead*, high place is given to the moral virtues of truth, honesty, kindness, gentleness, benevolence, industry and contentment. Duty to the family was in his economy the best school of patriotism, the domestic hearth being the foundation-stone of the social structure. His counsels to young men as to false love, to married men and women on conjugal felicity, on the secrets of success in work and on home education, reach a consummation in his instruction to fathers how to train up their children. The highest of all duties is the right education of children, a duty which the sage of Memphis regards as of far greater importance than the mere acquiring of wealth, useful as wealth undoubtedly is. The duty of a son to his father is couched in almost the same language as the Fourth Commandment:

The son who accepts the instruction of his father shall enjoy length of years.

Listen to the identical teaching in Solomon's *Proverbs* (IV, 1):

Hear, O my son, and receive my sayings; and the years of thy life shall be many.

To every branch of the Civil Service—judges, taxgatherers, public storekeepers—Ptah-hetep addresses timely advice,

urging application and honesty in business, self-mastery, good manners, and all the domestic and social virtues dictated by prudence, efficiency and well-being. His gracious urbanity permeates, like a fragrance, the wit and wisdom which he applies with unerring strokes to the commonplace things of everyday life. For centuries such sayings as these were written by Egyptian schoolboys in papyrus "copy books":

It is an excellent thing for a son to obey his father.  
 He that obeys shall become one who is obeyed.  
 Indifference to-day begets disobedience to-morrow.  
 A loose tongue causes strife.  
 Good deeds are remembered after death.

Running into about four thousand words, the instructions of this ancient Lord Chesterfield were addressed to his son on succeeding to the father's office as Grand Vizier; the Pharaoh, who approved the old sage's retirement, expressing the hope that the son would "hearken with understanding and become an example to princes". Training his son for the highest public office in the land, he insists on even verbal accuracy:

If thou shouldst carry messages from one great man to another, conform thyself exactly to that wherewith he has charged thee: he who perverts the truthfulness of his way, in order to repeal what gives pleasure in the words of great men, is a despicable fellow.

In the oral transmission of affairs of State the highest standard of truthfulness was demanded, as the ritual Confession already cited indicates:

I have not altered the story in the telling of it.

The son is reminded that when he is seated among the guests of a great man he should eat with good grace what is set before him:

Look before thee, but stare not at the food nor look at it often: he who departeth from this rule is boorish. And speak not to the great man more than is necessary, for one knoweth not what word will displease him. Answer readily when he speaketh, and thy word shall give pleasure.



When carrying a message from one nobleman to another, the son is admonished not to say anything that will cause strife between them. He must never repeat what a nobleman said when in a temper. Ptah-hetep's matured views on the everyday affairs of life are reflected in the following selected passages :

If thou abasest thyself in obeying a superior, thy conduct is entirely good before God. Knowing who ought to obey and who ought to command, lift not thy heart up against him. As thou knowest that in him lies authority, be respectful towards him as belonging to him.

Be active during thy lifetime, doing more than is commanded as thy duty. Spoil not the hours of thy activity; he is blameworthy who makes bad use of his time. Lose not the daily opportunity of increasing the household possessions. Activity produces wealth, and wealth lasts not when industry slackens. If thou hast become great after being small, rich after being poor, or when thou art the ruler of a city, harden not thy heart because of thy elevation. Thou art become but the steward of the good things of God.

Avoid every attack of evil temper. It is a fatal malady which leads to discord . . . between fathers and mothers, as well as between brothers and sisters; it causes wife and husband to hate each other; it contains all kinds of wickedness. Be not of an irritable temper concerning that which happens about thee; grumble not over thine own affairs. It is wrong to get into a passion with one's neighbours, to be no longer master of one's words.

A judge must not only be patient, he must be wise in council. If thou art a wise man sitting in the council of thy lord, direct thy thoughts towards wisdom. Be silent rather than scatter thy words. . . . If thou art powerful, respect knowledge and calmness of speech. Command only to direct, to be absolute is to run into evil. Let not thy heart be haughty, neither let it be mean.

See that thy employees are adequately rewarded, as befits one to whom God has given much. It is no easy thing to satisfy employees, as is well known. One says to-day: "He is a generous man; it may mean much for me." To-morrow: "He is mean and exacting." There is never peace in a town where the workers are in miserable circumstances.

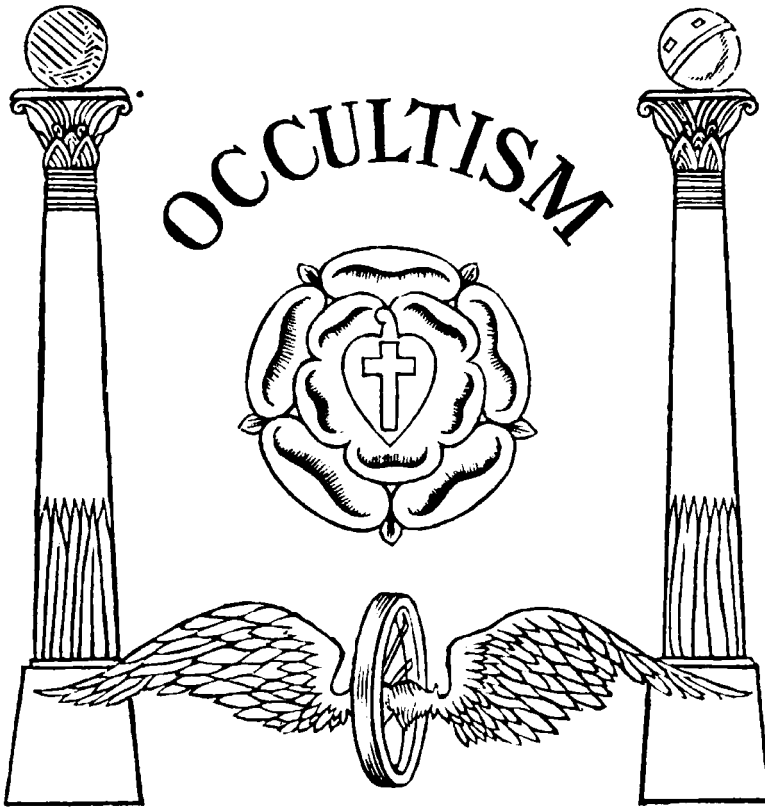
How beautiful is the obedience of a faithful son. God loves obedience; disobedience he abhors. A son who attends the instruction of his father is ever happy, and his father honours him. He attains to high office and dignity. A disobedient son blunders continually and never prospers. Verily a good son is one of the gifts of God.

“Let your heart be more generous than your speech,” is the closing advice of Ptah-hetep, as he wishes his son a prosperous career. “I have lived for a hundred and ten years,” he says, “and have received more honours from His Majesty than did any of my ancestors, because I have been just and honourable all through life.”

Old Ptah-hetep is one of the outstanding figures of antiquity, looming through the mists with Hammurabi and Job. “If all the other monuments in Egypt were wanting,” remarks Dr. Budge in *The Mummy* (p. 17), “these precepts alone would show the moral work of the Egyptians, and the high ideal of man’s duties which they had formed” nearly six thousand years ago.

J. L. Davidge





## SPIRITUAL DARKNESS

By P. L.

**T**HE problem of what has been known to mystics as Spiritual Darkness, is one which has to be faced by all who make any attempt to tread the path of the Spirit. All of us have read or heard of it; most of us, even those who have hardly as yet put our feet upon the lowest rung of the ladder, have had a taste of it, and to every one has occurred the question at some time or other—what is the explanation of the phenomenon and how shall we deal with it?

The first thing to realise is that it is inevitable. It is not the result of mistakes or of special conditions, but the natural outcome of the laws by which we grow. It comes upon us at every stage of our growth and not only when we stand at the threshold of saintship. It is a part of the experience of every human being, but it is when we reach the stage at which we are taking ourselves consciously in hand that it becomes noticeable and, of course, as we evolve, the depth of our darkness is in direct proportion to the height of our stage of growth. That, of course, is not surprising, since in all such matters the same law holds good. The greater the degree of vision, the more complete the obstruction when vision is shut off.

The next thing to be remembered is perhaps less obvious. It is this: spiritual darkness does not necessarily mean unhappiness. We connect it with misery—the very phrase by which we describe the condition is one which suggests agony of soul. But the interpretation which has crystallised into the phrase is a very partial one. To be in a state of spiritual darkness means to be in a state in which we are debarred by our own condition from being true to our own highest purposes or to the purposes which are ours, not merely as individuals but also as parts of a larger whole—a race, a nation, a family—purposes which are imposed upon us by the scheme of things, as it were, or, one might say, by the Logos and not by the necessity of our personal karma. If we take this as our general definition, it is clear that elation, produced by any one of various causes, may land us in a condition of the most profound spiritual darkness.

Apropos of the idea just mentioned, namely, that we must harmonise ourselves with the scheme of things, it may make the matter clearer if we realise that all through Nature we may observe the rhythmic swing of Manifestation and Pralaya followed by Manifestation again. Day and Night, the seasons of the year and a thousand

other pairs illustrate this. And, as we study human life in its various aspects, we find that Man has to accommodate himself to these. Wilful neglect or opposition to them may lead to temporary and partial success, but ends in dissatisfaction of some kind or other in the long run.

Returning then to the idea that darkness may lurk in happy moments, that joy, love, ambition, or any other of the states of feeling which produce in us a pleasurable mood, may blind us to realities, another interesting fact emerges, namely, that these moments are by their very nature more dangerous and in a sense more "dark" than the conditions at the opposite pole of experience—those of unhappiness, dissatisfaction, loss of interest, and the like. When we are miserable we ask: "why?" But when we are full of joy in ourselves and our surroundings, we do not stop to question whether or not we are forgetting our goal. (Not that all happiness is of the nature of spiritual darkness, any more than is all unhappiness. But we must recognise that either condition may be such blindness.)

Granted then that spiritual darkness may manifest itself to us as either a happy or an unhappy state of mind and feeling, how shall we know that we are experiencing it? The fact is we very often are quite unaware of our condition while we are passing through it. This is specially the case when our mood is one belonging to the happy class. There is a common factor, however, by which we may recognise the phase through which we are passing, whatever its other characteristics are, and that is the fact that while in it we are out of balance. We are either elated or depressed, taken off our feet by joy or deprived of our equilibrium by sorrow. In either case we are in the dark spiritually.

Now there are various kinds and various degrees of this darkness. Let us see if we can make some sort of classification of them.

The simplest form is that which comes to us through the physical body. It is really a very simple and unimportant thing which brings on our black despair in this instance, but we must not forget that in every case, however trivial the whole affair may seem to the philosophical observer, the man who is passing through the experience is overwhelmed by it at the time and it has for him an awful reality. All his philosophy deserts him for the moment, and jangled nerves, perhaps, or some other lack of physical adjustment, may cause him to feel that now he is really experiencing the horrible blackness of which he has read in our books and in the records of the lives of the mystics.

A condition of too exuberant health may blind us also, and on this side of happiness there is another interesting phenomenon which is very common. A man feels that as a result of meditation he is having wonderful experiences; he is perhaps sensing great and inspiring presences; he is aware of unusual influences about him which uplift him; he tells himself that a marvellous new world is opening out before him and that he has touched some high plane. He is elated. But what are the facts? The whole thing has been fabricated by the etheric brain—a portion of his make-up which has a great faculty for symbolising, dramatising, and glorifying; another case, this, in which the trained occultist will recognise a trivial matter, but which has thrown many a man off the narrow path, and which even the man of experience will find it hard to suppress entirely in himself. Of course, some who experience these things may recognise the nature of the phenomena in question and put them down with a strong hand, but subconsciously the materials for new manifestations accumulate and ooze out at the first opportunity. That opportunity does not come while the man is on his guard. But who of us is always watching?—and when the sentry is asleep, the thief rushes in.

Now we come to the astral body. Here we find again two possibilities, happy and unhappy; and in this case we must make a further division and distinguish those states of feeling which are initiated from within and those which are the result of impacts from outside.

The first class is very simple. Some new attachment, some great emotion, fills us with joy; we are carried away by our feelings. Some disillusionment, some disappointment, blots out our future for the time being, and we are in despair. We all know these phases and understand them. But in the second class, where impacts from outside affect us, there we have a very subtle process going on, which is dangerous in that it is not usually taken into account and often comes upon us unexpectedly. Let me give an example.

A certain class of people are suffering. The whole mass of them in their misery feel a bitter resentment towards another class, because these last are not suffering. A man who belongs to neither of these groups, through intense sympathy with the first, may share their resentment against the second and may lose control of his feelings quite as completely as the sufferers themselves, having caught the contagion, as it were. Or take another case: a man may be very pure and noble in his feelings and yet he may have to bear a certain portion of the effects of the accumulated impurities of the race or the nation to which he belongs. Or a man may be the gentlest and most harmless of mortals, and yet the mass of hatred generated by animals slaughtered for food, or by the vivisectionists, may rebound to him as one of the human race. One or other of these or analogous forces may very well plunge a man into spiritual darkness.

We come now to the most perplexing of those kinds of spiritual darkness which are brought about by the vehicles we wear—those belonging to the mental body. This plane of the intellect is the hardest for us to deal with. The reason is not

hard to find. In the case of the physical and the astral we have within our reach a force which we can apply as a controlling agent. The body and the emotions can be held in check and regulated by the mind. But the mind itself—what about that? Here we are practically helpless. Our intuitions are as yet dormant. If a man has an intuition, it is the event of a lifetime. One or two in an incarnation are treasured as marvellous experiences. These, though eventually they must play the part of rulers of the intellect, are not at this stage of our evolution available to us at will. Hence the peculiar difficulties of this plane.

The root-characteristics of the mental conditions which may be described as belonging to a state of darkness are those of rigidity and one-sidedness. We all suffer from them. Take our Theosophists. Each one looks at life from a particular angle of vision. One reads all experience in the light of reincarnation, another judges everything by his conception of brotherhood, and so on through the long list of the many aspects of our Theosophical teaching. We read the work of one philosopher and feel there is truth here; we study his opponent and see that he also has truth to tell us. We are not capable of synthesising the two aspects described to us, nor have we any knowledge by which to judge their relative merits. But we cannot follow both. So we cling to one and leave those phases of truth represented by the other out of consideration in our application of our theories to practical life. How few of us can take a broad view, balancing the various phases of truth as we know it, few though these may be even in our highest moments, and judge in the light of them all? None of us, of course, know the whole truth, and hence this form of darkness is one from which none of our race can escape. Yet it is valuable to recognise our limitations in this direction; for although it is impossible for us to transcend them, yet we approach nearer



to perfection by realising where lies our goal. The man who admits his condition in this respect as one of darkness will grow gradually into the attitude of true tolerance which says not: Oh yes, that man has his own point of view; let him have it, it is none of my affair; I will not interfere—but which says: That man has a point of view other than mine; let me enrich my experience by trying to appreciate it.

But all this is related to the larger question of approaching that universal standpoint where our angle of vision has expanded to include the whole circle of knowledge. Our darkness here is rooted in inexperience and will be dispelled gradually as we grow. We are, however, more vitally concerned with forms of darkness which are due to a lack of adjustment in our relation to the truth we have already assimilated. Here again we find the double-sided possibility. On the one hand we find the man who feels thoroughly satisfied with his philosophy of life. He has just come into Theosophy, perhaps. Many things which before were obscure are now clear to him. He feels completely master of the situation and faces life with an easy assurance based, as he believes, on a highly satisfying understanding of its principles. On the other hand there is the man whom something has disturbed in regard to his intellectual outlook on life—perhaps a mental storm brought on by external karma, or the slow-creeping results of an accumulation of misconceptions in his own mind—and who, as a result, declares that after all there is something quite wrong with what he has previously cherished as the highest truth. What he has learnt no longer seems satisfactory, his Theosophical ideas are unattractive, work appears quite useless, and he feels that the sooner he clears out of it all, the better. His mentality has become twisted, as it were, and “the times are out of joint” to him.

Both these persons are in an unhealthy state spiritually, and are suffering from a morbid condition of mentality which

shuts them off from the light. The danger in each attitude is that there is "something in it," as we say, and it may be a necessary one to the man who falls into it before he can get further illumination, and yet, if lingered in, it becomes a hindrance to progress.

Physical body, astral body, mental—we have seen how each in turn may be the seat of spiritual darkness. Conditions within our own constitution or impacts from without affecting our vehicles may produce in us on any one of these planes conditions which blind us spiritually. But horrible as these conditions are when they manifest as misery, dangerous as they are when they come to us as elation, they are unreal and of little importance when compared with another kind of spiritual darkness—the darkness which comes from the plane of the Ego. This is the overwhelming experience of which those already mentioned are only the reflection, and the one which, when once endured, makes the others seem as unsubstantial shadows.

What happens in these cases is this: A man has had, perhaps in meditation, a realisation of the egoic point of view. He knows himself the immortal individual as well as the mortal, and he lives in the light of this realisation, interpreting all life from the wider standpoint. All at once, as the result of some new experience, the vision fades from before his eyes—a shock from outside perhaps, or a disturbance consequent upon a vigorous self-initiated effort, brings about this change—and he finds himself cut off from the Ego as far as his ordinary consciousness is concerned. The effect of this is catastrophic. He who was conscious of a larger life than that of the personality, who looked at all life from the point of view of a wider self, finds himself penned once more (or perhaps for the first time in this incarnation) within the limits of what he can touch and see and understand by the help of the ordinary witness of the senses and the reason. The contrast is

indescribable. It may be that the meaning of it all is very much to his advantage; the Ego may be developing in a new direction and may be absorbed in this new task to the exclusion of the personality; or the connection may be, as it were, shut off to steady the personality preparatory to a new quickening. But whatever the real explanation, the horrible fact is the same, and comes upon the man with the blank despair of isolation, bringing with it the most terrific suffering conceivable.

The question then is: How shall we deal with ourselves in this condition? There is one thing that will save us— to cling to the idea of Law. Whatever may happen, whatever we have lost, whatever conditions may surround us, if we can keep in mind the conviction that all that is happening is the result of order and not a manifestation of chaos, then we are safe. The cycle of light will come again; our task is to retain our balance during the interval of waiting. Clinging to the idea of law and method in all happenings, this is our refuge.

Another matter of importance at such moments is that we should be honest with ourselves. In the struggle to understand which inevitably follows such a catastrophe, our safeguard lies in facing the truth as regards all the details of the situation as frankly as possible. Nothing is so hopelessly suicidal at such a crisis as self-deception.

But what happens if at this juncture a man is not able to keep his balance? Presumably one of two things, according to his temperament. Throwing up everything connected with the higher life, he either seeks to destroy himself or seeks to intensify the personal side of his nature, develops egotism systematically, and starts off along the road which leads ultimately to Black Magic.

It is a terrible prospect when we consider that these periods of darkness are inevitable for all of us; that it behoves us to be suspicious occasionally even of our times of joy, and that the ups and downs of ordinary existence are but a

preparation for that real night when our strength will be tried in utter desolation of soul. But the sting is taken out of the whole idea when we regard the process from a philosophical point of view and remember its prototype in the region of cosmic processes. Whatever may be the law of progress in other spheres or in other ages of our own evolutionary scheme, here and now and for us, the way forward lies through continual makings and breakings. Attachment is followed by detachment, self-identification by self-repudiation. When we cling too long to the tattered fragments of an outworn experience or dash away a cup before its contents have been drained, a condition of darkness supervenes. To change means to be in the dark, if the changing brings with it disturbance: to be changed means to emerge into the light once more. In our world growth implies successive changes, and the more rapid the development the more bewildering the succession of re-adaptations required. The art is to make the transition with self-conscious deliberation.

But it is all in the game. Darkness, even when it manifests as misery, is not a thing to be regretted. It is one side of the shield, and perhaps it represents the most important part of our life. Although we are told to look for the flower to bloom only after the storm, yet it is equally true that

. . . tasks in hours of insight willed

Have been through hours of gloom fulfilled.

P. L.



## MEMORY TRAINING

By ERNEST WOOD

OUTSIDE the ranks of the Theosophical Society the beginning of the end of the war seems to have marked a new era for the cultivation of mental powers, for thousands, if not millions, of young men and women are now asking themselves the question: "How can I make the best of myself, so as to lead the fullest life that is possible for me?" One way in which this desire has expressed itself is in a rush to the memory schools, in one of which alone pupils have lately been enrolling at the rate of over seven thousand a month; and it is undoubtedly true that in many hundreds of cases the consequence is that the whole force and current of the pupil's life is changed, for the entire mentality is brightened up so that thinking becomes comparatively easy and rapid, the everyday world becomes more significant, ideas flow, enterprise is awakened, and opportunities are seen and grasped which did not appear to exist before.

It is regrettable that among Theosophists there is occasionally a tendency to look down upon memory training as beneath attention because it is inferior to meditation. The latter, as a definite scientific practice, comprises the three acts of concentration, fluent thinking, and contemplation, and has the aim of opening the inner door of the mind more and more to the influences of the spiritual worlds. The former is also a scientific practice which exercises all the powers of the mind upon the objects of life, brightens up attention, perception,

discrimination, understanding and judgment, and brings all the mental powers thus developed under the control of a will accustomed to be obeyed by the mind. The reason for this entourage of effects of memory training lies in the fact that every act of memory, whether it be an apparently passive remembrance or a deliberate recollection, involves all these in some degree of activity. It is, in fact, very closely analogous to the physical plane act of entering a museum where many objects are arranged in classes or in historical order, looking for something there, and finding and examining it. The storage or the filling of the museum of memory is not a deliberate act of our consciousness—all events in experience take their place therein, but some are impressed there feebly and inaccurately, and are consequently difficult to decipher, while others are clear-cut and well-marked in detail, and therefore easy to find and to see. All experiences are thus somewhere recorded, and can be restored more and more as the mental instrument is more fully trained in accuracy and obedience. Memory training makes us expert in going to the museum, understanding its arrangements, finding what we want, and bringing it forth for present study.

Every good memory training system, therefore, gives systematic practice in attention to mental images, in understanding and classifying them, and in gripping them with the will. Those who pay from one to three guineas for this are not wasting their money, for the very payment of an appreciable amount induces them to practise so as to get something for it, though in truth my own inexpensive book on the subject, which was published some years ago, contains all and more than the purchaser is likely to find in any other existing course, however expensive.

If meditation in its completeness (called *Sanyama* in the Samskr̥t books) is Yoga, memory training is an introduction to Yoga. Memory depends upon the indescribable union of all

coexistent experiences, as though each moment of time were like one picture in the reel of a cinematograph, storing permanently the unmoving relationships of the indivisible moment of time. In other words, things which have occurred together in experience remain connected in the storehouse of memory. They are on the same mental photograph, which is somewhere on the walls of an endless gallery of experience, where it remains in utter darkness until consciousness with its searchlight looks back upon it and re-photographs it into the new conditions of the present. The perfection of this work of memory in ordinary human life lies in its faithful reproduction of what is wanted, and in these words—"what is wanted"—an important fact and clue to memory processes is contained. A memory that reproduced everything would sweep the present away in a flood of remembrances; but when there is something wanted, the thing is already there in an ill-defined and ill-localised form, so that the process is one of making fully clear what is dim, or of making whole what is partial.

This is analogous to the truth, not often understood, that every question that is asked really contains its answer enshrined within itself. If I want to remember, for example, who sold me a certain fancy cloth, I may begin to search in memory for the information somewhat in the following way: It was in the year when I went to Behar—at Gayā—at a shop in the main street—from a small man. I am getting nearer and nearer to complete definition; I remember his name but not his appearance; or perhaps I remember his appearance but not his name, which I would like to know; but this can only be if the searchlight grows brighter or I come upon a clearly drawn picture in my gallery. I remember this little man—with heavy, black moustache and eyebrows in a fair face—with a voice gentle and sweet—his name was Madhusūdana—the

details illumine one another like the play of light diffused upon an irregular surface—I happen to know that *madhu* means honey or sweetness. Such is the course of all acts of recollection, whether we recognise it or not.

From this it will be seen that memory is clearest for those details which have been clear-cut in experience, and when the searchlight is steadily directed. Things are clear-cut in experience when they enter a mind that fully recognises their similarities and contrasts, and other mutual relationships by which they are perceptually discriminated and defined. Hence memory training pays the fullest attention to the following two things: the training of the perceptive faculties to discriminate and classify objects, and the training of the mind by the will to direct its light steadily upon the ill-defined thing that has to be recollected. In an untrained state the mind that is directed to search tries to slip away from the hazy picture and pursue lines of thought offering less resistance to its flow. From such training many blessings must arise, and there could be no better preparation for the development of other mental processes—reasoning and contemplation. I believe it is not too much to say that the serious pursuit of such a course by a person of well established moral character may often prove the turning-point in an occult career not yet distinguished for its success.

It ought to be a matter of common knowledge that perception depends very much upon discriminative power. Our recognition of a chair as such is very human; if we could look into the mind of the domestic cat which scouts among its legs, or the mason wasp that (in India) makes a nest for its young under the edge of the seat, we should find a very different idea of that familiar article; and our own idea becomes fuller, clearer and more definite as we distinguish its relations of similarity and difference with various kinds of chairs, stools, couches, tables and the like. The similarity between a chair and a



stool is more prominent than the difference between them, and the difference between a chair and a door is greater than their similarity; but whenever anything is perceived, these two are always present in some degree. It may be mentioned in passing that this undoubted fact, like all other truths, leads, when carried to excess (from the standpoint of human experience), to the transcendence of human limitations; at the point of perfect perception it would involve a simultaneous estimation of the resemblances and contrasts of the perceived object with all other objects, clearly and fully present to the mind—a condition of omniscience and omnipresence sometimes ascribed to God. It need be but mentioned that the resemblances among objects mark out their classes, and the differences mark the features which distinguish them from their class; as, for example, if we compare a pair of scissors and a table-knife—both are cutting tools (resemblance), but one is merely a sharp wedge while the other is a pair of sharp wedges arranged as opposing levers (difference). Other resemblances and differences can also be discerned.

As already said, one important object of memory training is to enhance this discernment of resemblances and differences, and make it habitually keener. Every good system also trains its votaries in other forms of discrimination, of which there appear to be nine, including the two already mentioned. The relation between “animal” and “cow” is one of Division—a class and a member of the class; yet here there is also a less obvious similarity and difference, “animal” including all animals, and “cow” only one kind. “Cow” and “horse” give us an example of Similarity, in which the common characteristic predominates; and “heat” and “cold” form a Contrast, in which the point of similarity (temperature) exists in opposite degrees. Another set of four relationships in two pairs consists of Partition, such as “cow” and “horns,” where the one thing is a part of the other; Partnership, such

as "horns" and "tail," where the two things form part of the same whole; Analysis, such as "lead" and "heavy," or "bottle" and "glass," where the two ideas are related as object to quality or substantive to adjective, and Affinity, such as "ink" and "negro," where objects have a prominent quality or adjective in common. These seven forms of Comparison may be understood also from the following table :

|            |   |                               |                                 |
|------------|---|-------------------------------|---------------------------------|
| Comparison | { | Logical                       | { Logical Inclusion (Division)  |
|            |   |                               | { Logical Overlap (Similarity)  |
|            |   |                               | { Logical Contrast (Contrast)   |
|            | } | Natural                       | { Natural Inclusion (Partition) |
|            |   |                               | { Natural Overlap (Partnership) |
|            | } | Abstract                      | { Abstract Inclusion (Analysis) |
|            |   | { Abstract Overlap (Affinity) |                                 |

The remaining two are Coexistence in repeated or vivid experience or imagination, such as "Daniel" and "lions," or "Shrī Kṛṣṇa" and "Vrindāvana," and Succession, with Causality, a complex group in which may be gathered together a number of relationships unnecessary to detail minutely under ordinary circumstances, but including such connections as "sun" and "daylight," "poison" and "death," "Kaiser" and "war," and "day" and "night".

To the non-psychologist these relationships look arbitrary and artificial when presented in the pages of a memory book, but they lie at the foundation of all perception and observation, and conscious practice with them produces in regard to mental skill what deftness of hand is in an accomplished needlewoman or pianist; an important difference being, however, that accurate perception is of fundamental importance to all of us, whereas needlework and the piano are for those whom they specially concern.

The conscious use of indirect links between objects not comparable directly with respect to important characteristics, as an aid to clear observation and connection, may be shown.

by a few examples taken purely at random. Suppose I want to remember that Priestley discovered oxygen, I might follow the unscientific method of repeating Priestley and oxygen a great number of times in the hope that their juxtaposition will make them as familiar as Daniel and his lions, beating them into my unfortunate mind like a coppersmith hammering a pot; or I might follow the scientific course of taking links from each—"priest" at one end and "life-giving gas" at the other, and then link them thus: the priest is the servant of God, the great Life-giver. Suppose I want to remember than Sushruṭa taught the circulation of the blood. Now "Sushruṭa" is a word unfamiliar and almost meaningless; I must first know more about it, and learn that it was the name of a man who was an ancient Samskr̥ṭ physician, for there can be no sense in learning mere words, that is, in learning what one does not know—a thing that is often done, strange as the phrase may sound. But suppose that I am content to know that Sushruṭa did it, how shall I remember that name, if I do not happen to know what it means in Samskr̥ṭ (which is, as nearly as possible, "the one well worthy of being heard with reverence"). I am to learn a name which is a mere articulate sound to me, and I must accordingly treat it as a sound; so I relate it to the familiar word "shooter," noting the resemblance and difference of sound, and thence through "bullet-wound" I connect up with "flow of blood".

It must be noted that the link was made only to connect the ideas, and it soon falls away and is forgotten, just as the student of history knows that the battle of Waterloo took place in August, 1815, but forgets that he learnt it from Jones's textbook, page 243, on which there was a picture of the Duke of Wellington in a high cravat. While the link lasts, it does good service in connecting the ideas; but the deliberate search for the link has been still more valuable, for it has lighted up characteristic qualities and distinctive marks,

and trained the mind to discern the features of objects with great accuracy and speed, so that after some practice of this kind the memory is permanently improved and operates more effectively than before, even when no system is being consciously used.

In a complete course of memory training we ought to add to these benefits the fruit of several other valuable discoveries—the different methods of familiarising unfamiliar notions, the quickening of ideas so that they sprout and bud and blossom from what seemed a barren stem of thought, the development of an orderly mental life and the determination of moods, leading the student on, if he cares to continue, to the discovery of some of the latent powers of his own mind and, if his aim be high, the active reception of modifications in thought from planes above the mental, as well as from the great stores of ideas or centres of thought on its own plane.

It has sometimes been said that if mental operations are governed by definite laws, and if the stream of thought is continuous and unbreakable like the current of all material events, there can be no room in it for the insertion of spiritual influences dictating the direction of its flow. That view ignores the fact that the spiritual and material worlds are one, and that their forces are indissolubly blended, so that every act is in some degree a spiritual one; and the further truth that constancy of law in mental operations and in material life is the outward presentation of a universal mind that nourishes all individual minds by bathing them in an intelligible world. This is, however, a theoretical point, and we are specially concerned at the moment with the more obvious effects of memory training, which is of inestimable value as an essential part of the science of Psychology, applicable in every man's mental affairs.

Ernest Wood

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## THE LIGHT THAT DID NOT FAIL

By E. M. GREEN

THE Eve of the third Christmas of the Great War was upon the world. Once again the shops were filled with luxuries of food and wearing apparel, and thronged behind their darkened windows with crowds of eager purchasers. Once again sad hearts drew closer into themselves, seeking to hide their wounds from the gaze of a world that so soon forgets the sorrow of others; or, plunging into the surface gaiety of the season, strove to still the aching of irreparable loss in ministering to those whose wounds were newer and more concrete than their own. And all the while the nations of the world were at grips with Death and Destiny: tense with the ever-increasing strain and pressure of war; interlocked in a struggle growing hourly more deadly and remorseless! All the while the young life of the highest type of civilisation of the Age was being consumed in the furnace of war, as the flowers of the forest perish in the fierce tide of licking flame that leaves no green blade upstanding; all the while the churches were decked with the blood-red berry of the holly, and their altars made fair with white and gold and flowers as pure as snow; all the while God was waiting and watching till His immutable Purpose should be fulfilled.

Ward No. 3 of the Military Hospital at Greenbank had not been much decorated for Christmas; the staff did not find time for that sort of thing in "Ward No. 3," and those patients

who were not in bed did not care to adorn the bare walls with the paper ropes and roses that enliven the wards of happier shelters of pain. The ward for the treatment of patients suffering from venereal diseases is not a cheerful place at any time; and here at Greenbank Hospital, where the occupants were all soldiers suffering from the effects of their own vicious and impure habits rather than from the wounds inflicted by the enemy, there seemed to be a very special atmosphere of gloom and depression.

Into Ward No. 3, at four o'clock on the afternoon of Christmas Eve, entered the Rev. Paul Chalmers, followed by two men carrying a long object wrapped in what looked like a dust-sheet.

"Down there, if you please, men," Chalmers said, indicating a table at the further end of the ward; and proceeding to unveil the object, he disclosed a large-sized bagatelle board. "Christmas present to Ward No. 3, lads," he said, cheerily. "Or rather to those patients who are not confined to their beds. For the latter," he added, as the two men appeared again carrying a heavy package, "there is a gramophone with three dozen records. No, don't thank me, boys, I am merely the bearer of this gift to you from the very kind friend I told you of, who wishes her name to be kept secret. She asked me to give these gifts to you, and say she wished you the best kind of Christmas."

He made a gesture as if to wave off any expression of thanks, but a thin, red-headed man, who was sitting up in a bed near the door, broke out irrepressibly:

"It is not thankin' ye we'd be, Fader? Then it's the most ungrateful set of spalpeens as iver was, we'd be—you, sorr, as have done for this warrd, for this whole accursed place, what niver another human sowl has thought of doing at all. If it was the War Office Ginerals we had to thank, we'd be dead intoirely, for we was trated by thim like a lot of pigs

As for a book or a pack o' cards—it 'ud be a crool hard thing to get *thim* to give us the loike."

"And why *should* they, Tim?" The question came like a pistol shot, as the dark eyes of the speaker fixed the Irishman with a stern and questioning look.

"If you please, Fader, I don't know what ye're getting at! Yer honour give us books an' cards an' games!"

"Yes, because *I* am a soldier in a different Army from the one the War Office represents, and I stand for another country than this England for whom you can no longer fight. If I were the military authorities, I should probably regard you as they do, as men whose self-indulgence has rendered them unfit to do their duty, and who are in that sense the betrayers of their country, broken weapons only fit to be cast on one side. Do you think such men are considered in the councils of war, or that the fact that they need amusement matters, when England is fighting for her honour, perhaps her life?"

There was silence for a moment; then a quiet-voiced man sitting near the fire looked round.

"You said, sir, that you were a soldier in another Army to the one the War Office stands for, and serve for another country than England. Did you mean . . .?"

"Yes, I meant that I am a soldier of Christ, and that my country is that of the soul and not of the body only."

The quiet man sighed.

"They said in No. 2, sir, that you were going to give the Communion to some in there. I was wondering"—he paused and stared into the fire.

Chalmers crossed to his side.

"Do you wish to join with them?" he asked, in a low voice.

The other nodded.

“I’m a Churchman, sir,” he replied, in the same tone. “I was Altar Server at S. Faith’s in . . . for years before I was married. When first I came in here it seemed so bitter hard, I never thought to care for any of that again, but since you’ve been coming, I’ve felt different somehow. Only I never thought you would allow men like us to !”

Chalmers looked at him, and his eyes were very soft.

“If you repent of your sin, and truly desire your Lord,” he said, gently, “shall I, who am His servant, deny Him to you? I am coming to some of the others this evening at half past eight. I will help you to prepare to receive Him. May His blessing be upon you.”

Leaving the fire Chalmers walked to the far end of the ward, where in a dim corner, his face turned to the wall, a man lay, apparently sleeping. Stooping towards him the priest spoke his name, “Chapman”. He had done so twenty times before and met with no response, but now the man flung over on his back and looked up at Chalmers with eyes wild and haggard with misery.

“Damn you! Can’t you let me alone?” he asked, fiercely, and then began to pour out such a torrent of blasphemy and profanity that even the most depraved in the ward held their breath.

Chalmers laid his hand on the man’s shoulder.

“Drop that, *Morrison*,” he said, low and very sternly. Then, as the man stared up at him speechless, he added: “You see, I *know* you; I have not forgotten the term at Oxford when you got your ‘Blue’. Now, my dear fellow, you *must* give up this attitude of yours and we will face things together. I have to go now, but I am coming round to see some of these men to-night. Will you talk with me for a little?”

Still gazing at him as if he were a ghost, *Morrison*—or *Chapman*—nodded:



“Then I’ll come from 9.30 to ‘lights out!’” And still speaking in the half light, easy tone of one undergraduate to another, Chalmers asked a few casual questions as to what “smokes” he liked, if he cared to see a new book on the War by an old College chum, and so on. Then, rising from the foot of the bed with a nod and a “Good-bye till 9.30 old man,” he took a collective leave of the other patients, and left the ward.

The day, crowded for Chalmers with a hundred duties, passed all too slowly with Morrison; the latter, his secret now out, felt all the feverish longing of a man starved for lack of his native air. The tone Chalmers had taken, his instinctive acknowledgment of him as an equal and old College chum, had so shaken him out of the bitter defiance of fate and life that had previously held him in grim silence, that he felt as if he were a new man, with a faint tinge of the golden glow of Hope already upon his horizon.

At 9.30 exactly, his duties with the other men finished, Chalmers drew a chair to his bedside and sat down. Even as he did so, the sick man’s humour changed, some fancied touch of pity or of superiority, or the poison in his blood working its dread work within him, froze again the mood of gentler nature, and he turned almost savagely upon the priest.

“Have you come to talk pie-jaw?” he asked, rudely, “because, if so, I may tell you at once it’s no good. I don’t believe in a God any longer, and I should like not to believe in a Devil, only I know him too well; in fact, he and I are quite good pals. I met him first the year I went up to the Varsity! No one told me where I should be likely to find him, so how should I guess one lapse from the path of virtue would chuck me clean into his arms? You knew my father, Chalmers? Dear old Governor! They used to say he could preach. I believe there was some story about Queen Victoria saying he was her favourite padre. Well, he could gas away

from the pulpit with the best of them about Joseph's Egyptian experiences, about the woman taken in adultery, or the conversion of Mary Magdalene, the harlot ; but he could not explain such unmentionable topics in ordinary life—could not lower himself enough to the level of his fourteen-year-old boy to tell him of the dangers of public school life, or later to warn him what Boat Race night at the Empire might mean to him ! To me it spelt hell or ruin, whichever you like. For a time I got cured, or thought I did ! I got my rowing 'Blue,' and when I went down from Cambridge, I nearly married a pure woman. But, thank God, I knew how it was with me in time, and as I was not cad enough to kill her body or poison it, I broke her heart instead. Then the South African War came, and I got some sort of fever, and—well, I sank lower and lower after that—and only pulled up in 1914, when this War gave me something real to do once again. But I got my old fever in the trenches, and it started this hell fire again in my blood—and now—my own mother wouldn't touch me !”

The hoarse, bitter tones broke, but the fevered, reckless gaze did not waver or soften, though Chalmers' eyes were full of tears. He laid his hand on the coverlet, and said very low :

“There *is* One who loves more even than a mother, Morrison, can you not turn to Him ?”

A hard laugh was his answer ; then, after a pause, Morrison said :

“If I did turn to Him—if I believed in Him, which I don't, you would not help me to get near to Him. Your Christ is just a white plaster saint whom you keep wrapped up in tissue paper, lest a grimy hand might soil Him. You would not give me the Communion to-morrow if I asked for it ?”

Chalmers turned eagerly :

“You desire It ? You repent and turn to our Blessed Master ?”

“No, that is just the point, my dear boy; I neither repent of what you call my sin, nor do I believe (at present) in your Christ. But my point is this: *His Coming ought not to depend on my attitude, if, as you say, He is Perfect Love! If ever He went out to seek and to save that which was lost, why does He not do so now? Why does He wait for me to go to Him? Was there ever greater need than mine?*”

Chalmers drew a small silver crucifix from his waistcoat pocket and pressed it to his lips.

“Master, forgive your servant,” he murmured, inaudibly; then, replacing the crucifix, he turned to Morrison. “I have failed indeed,” he said humbly, “and it has been for you who say you do not believe in Him to know the Master’s love better than I. He does come to you; it is for such as you that He longs. He will come to you in His own Sacrament in the morning, if you will receive Him.”

Morrison lay still; he seemed to be thinking, Presently he said:

“No, I will not receive Him. He would shrink from me; I am full of rottenness, my very breath is poison. I will not cause His purity to shrink from me.”

Chalmers bent nearer:

“He would not shrink from you!” he said, earnestly.

“Yes, He would shrink even as you who claim to be His servant would shrink! Stay. I have an idea. Do you really wish to prove to me that He exists? Then,” as Chalmers bent his head in reply, “I will receive Him if *you* will prove to me that He does not shrink from me. I will drink of the cup that you say is His Blood, that can cleanse even such as I, if you will drink after me, placing your lips where mine have been.”

Paul Chalmers rose.

“I would do it, my dear Morrison; I would do it in a moment, but it would not be right. You are morbid

;

you ask a thing that should not be asked; do you not see?"

The sick man raised himself on one elbow, and pointed with his other hand at the priest.

"I see well enough," he cried, with a laugh that was choked in his throat. "I see that there is no Christ; that there is no redeeming love; that there is nothing anywhere but self and the Devil; man, why did you come prating to me of these things when it is all a lie. I never asked for it, and now you have pushed me back into hell; may your God forgive you—I never can or will."

Chalmers laid his hand upon the burning brow and spoke:

"Be calm and fear nothing—His Peace is with you; His Love surrounds you. And to-morrow, on the morning of His Feast, you and I will drink together of the same Cup where-with He cleanses all sin. Rest now and listen for His Coming, for already He is at the door."

In the pitchy darkness of Christmas morning, Chalmers' alarum clock rang out five, and almost in his sleep he tumbled out of bed at the first sound. Long habit had taught him instant obedience to its summons, however black the darkness, however early the hour. This Christmas he was earlier than usual, for the hospital authorities would not allow of a Celebration at 10 o'clock as he had hoped, and he would not entrust his own services at 7, 8 and 9 to any but himself and his curates.

The fog met him on the doorstep as he let himself out, closing round and enveloping him in a thick blanket of chill, choking vapour, that made him cough and shiver as he crossed the market-place and unlocked the churchyard gate. His was one of the very few churches in Abbotstoke where it was the custom to have the Reservation of the Blessed Sacrament, but

it was only to extreme cases that Chalmers was accustomed to carry the Consecrated Wafer from the Altar. He had greatly desired to do so in the case of the hospital, but had only finally decided upon it after his visit to Morrison on the previous night.

As he opened the church door, he remembered with a shock that he had not arranged for a Server at this first Celebration; the Church Services were all provided for, but he had unaccountably forgotten this one. His head felt strangely heavy still, and his senses were benumbed with sleep and the raw, cold air drawn at every breath into his lungs. He made his way up the dim aisle towards the seven lights that burned before the Mystic Presence on the Altar, and knelt for a few moments on the chancel steps before approaching nearer. When he rose he fancied he heard a slight sound or felt a movement near, and turned towards the west door, which he had left ajar on entering. As he did so, the figure of a man in some loose, dark cloak came towards him, making, as he could see, a gracious and courteous inclination of the head, though the fog prevented his seeing the face of his visitor clearly.

Chalmers paused on the chancel step.

“Can I do anything for you?” he asked, speaking softly.

The Stranger answered in a voice, low, but intensely sweet and clear.

“You are a priest, I think?”

Chalmers bent his head in acquiescence.

“I too am a priest,” the Stranger said, “and I would serve the Altar on the morning of Christ’s holy Feast; would you permit me to be your Server if, as I think, you are about to celebrate the Eucharist?”

Chalmers explained his own omission, thanked him, and gratefully accepted the offer. For the next few minutes he busied himself in collecting the things he would require; then,

placing his bag on a chair beside the Stranger, he went to the Altar. Returning with the Monstrance veiled and shrouded, he was about to make a gesture to the Stranger to take up the bag upon the chair, but to his surprise the latter moved forward, and he found himself automatically obeying an unspoken command and placing his sacred Burden between the hands held outward towards him to receive it.

They left the church in silence, and proceeded in a small procession of two through the cold murk of the winter's night. Dawn still slept a deep unbroken sleep, and no ray broke the gloomy silence. The Stranger walked first, his head slightly bowed towards his upraised hands, wherein the Monstrance rested. Chalmers followed in silence. After a time, he said :

“How fortunate that you have an electric torch ; I meant to bring mine, but I have been dazed this morning, and I still feel strangely in a dream.”

The Stranger turned slightly.

“I have no torch,” he said.

“But then, what is the radiance that I see ?” Chalmers asked, bewildered.

“I bear the Light of the World,” came the low reply. “Is it not enough ?”

At the hospital an orderly met Chalmers.

“Can you put on your things in the small operating theatre, sir ?” he asked. “I am afraid it's all we have empty now.”

They entered a small room, bare and scrupulously clean, and the man pointed to a white table at the further end. The fog came in at the uncurtained window, making even the light of the one electric bulb, which had been turned on, seem faint and inadequate.

Chalmers vested quickly and turned to the Stranger.

“I am so stupid this morning,” he said ; “I ought to have brought a surplice for you.”

The Stranger had taken off his cloak, and now stood robed in a long, white linen robe.

“I have this on,” he said, quietly. “It is not a surplice, but it will suffice.”

As they were going towards the wards, Chalmers said :

“I must explain something which may appear to you strange. I shall not communicate first, but after all the men. There is one—he is very ill, a terrible case—who desires that I should take the Cup after he has drunk.”

The Stranger turned and looked at Chalmers.

“Why does he so desire?” he asked.

Chalmers was looking away down the dim corridor.

“He seeks to test the love of the Master by that of the servant,” he answered, dreamily.

The Stranger bent his head, and they moved on. The beds had been collected in the largest ward, and a table, hung with white and with some sprays of glistening holly upon it, had been arranged beneath the eastern window. The Service was begun as the clock struck six ; Chalmers acting as Celebrant, the other kneeling, with bowed head, upon his right.

When the time came for him to communicate, he received both Elements, then rose and took the small silver Chalice from Chalmers' hand, and together they passed from bed to bed, bearing the Mystic Embodiment of Life to the sick and dying, of Purity to the foul and the unclean. Last of all they came to Morrison. He was propped up in bed, his eyes shining with a fevered light, a burning spot on each cheek. He had had a bad heart-attack early that morning, the orderly had told Chalmers, and the latter bent towards him and whispered :

“You wish it still ? Can you bear the strain ?”

Morrison hardly answered ; his look went past Chalmers to the Stranger bearing the cup.

“Who is that ?” he asked, hoarsely.

“A priest who is acting as Server,” Chalmers replied ; then : “Do you still ask for proof of Christ’s Immortal Love ?”

“I ask to be made to believe there *is* a Christ,” was the fierce answer. “If there is, let Him come to me here and not shrink from my rottenness.”

“He shall come ; He comes now in this Holy Sacrament,” Chalmers said, earnestly. “I, His servant, vouch for His Immortal Love.”

Morrison lay back. Chalmers said a short prayer, and the Service proceeded as usual till the first sacred Element had been received. Then, as Chalmers turned and exchanged the Paten for the Chalice, a strange, numbing sensation stole over him, paralysing his senses, and he sank to his knees by the bedside. As he knelt, it seemed to him that he passed into a dream ; or afterwards it seemed to him it must have been a dream. He saw the Stranger move forward towards the sick man and stand facing him, and saw Morrison’s look alter, widen ; expand, break into a thousand eddying alternations of wonder, fear, joy and hope. Then from above the bed he saw a beam of soft radiance, seeming to pierce the shadows of the high-roofed room and descend into a shaft of rainbow hues upon the wasted form. Then, slipping with even and steady motion down the mystic ladder of light, Paul Chalmers saw the Grail, the Cup that holds the Mystery of the Worlds, the Chalice wherein the Life of God is outpoured for the Healing of the Nations. Rose-red, with beatings at the heart, all mystic, wonderful—the Grail came ever near and nearer until the Stranger, putting forth His Hand, drew it toward Him, and bending, held it to Morrison’s parched lips.

Paul Chalmers heard no sound, yet the lips of the Stranger moved, as Morrison, his eyes ever upon that Tender Face, drank of the Cup. Then—Chalmers strove to move, to speak, to break the spell that held him bound, yet could not ; for then the Stranger held the Cup to His own lips, pressed



them upon the place where Morrison's had been, and drank also. Chalmers saw for one instant the light of the redeemed dawn in the eyes that Morrison had never taken from the Stranger's face, heard for a moment his low ecstatic cry ; then the world was veiled for him in a mist of tears, and to his sense it seemed that he also was redeemed by the sheer agony of his joy.

When he was once more fully conscious, he found himself standing before the Altar and heard his own voice in the prayer of uttermost surrender.

Later, as they unvested, he spoke to the Stranger of his vision.

"Did I become temporarily unconscious?" he asked. I seemed to faint just as I was going to Morrison. And you, did you really drink of the Cup after him? Or did I? I must be ill, and yet—I feel as I have never felt before."

"I drank the cup with him," the Stranger said.

"But, but—the infection. I ought to have warned you more!"

"I have venereal disease," the Stranger said.

Chalmers looked at the Speaker, but his face was in the shadow.

"You!" he said—"You!"

"These men have given it to me," the Stranger said—"these and others; and while they have it, I shall not be made whole. And now I must go to others, or have you any request to make before I leave?"

Chalmers turned eagerly :

"Oh, yes—if you *would* come again to Morrison! He seemed so different when you were there—can you come?"

"I am taking him with me to-day," the Stranger said.

"But, do you know him?"

"I knew him once, and now that we have met again, I shall not part from him."

“Are you taking him to a Home of Rest?”

“I call it a House of Purification, but he will rest. And now, Paul Chalmers—servant of the Living Christ, I must go from your sight; may the Love of Him you serve so well be your strength and your joy, may His Peace be upon you; and may you one day see your Master face to face.”

Paul Chalmers moved forward quickly.

“Stay, you will not go,” he cried; but even as he spoke the air blew chill upon the opened door, and the Stranger was gone.

Chalmers went out into the silent corridor and in his heart it seemed that the Sun rose. A faint radiance faded in the far end of the passage, where the shadows of night did battle with the Christmas Dawn. And in his ears Paul Chalmers heard ever that low voice saying:

“I have no torch; I bear the Light of the World!”

E. M. Green

## CORRESPONDENCE

### “ MOUNTAIN MEDITATIONS ”

WITH reference to the notice on pp. 611, 612, of the issue of THE THEOSOPHIST, September, 1918, I have received the following from Miss Lind-af-Hageby :

DEAR MRS. BESANT,

A writer who complains of criticism is admittedly a nuisance. But I feel sure you will forgive me for asking you to insert my protest against the wrong impression conveyed by the reviewer of my book *Mountain Meditations* to readers of THE THEOSOPHIST. In the September number there is a notice of the book in which the suggestion is conveyed that I have caricatured Theosophists. I fail to understand how anyone can receive such an impression, and Theosophical readers of the book assure me that they cannot find anything which can be described as “ caricature ”. The book is not, I hope, without a sense of humour, and if this sometimes is directed against human frailties and foibles, my own are most emphatically included. Moreover, I have been a humble student of Theosophy for twenty years, and do, indeed, pride myself on taking a Theosophical view of life—hence this protest !

Yours sincerely,

L. LIND-AF-HAGEBY

I have the pleasure of knowing Miss Lind-af-Hageby, and am sure that she could never have meant to “ caricature,” and I bear witness to her study and love of Theosophy.

ANNIE BESANT

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## THE INTERNATIONAL BOARD FOR THEOSOPHICAL EDUCATION

MAY I respond to the offer of our President to receive notifications of approval or disapproval with regard to the proposed International Board for Theosophical Education, by submitting a most eager notification of approval? I am one of those who are convinced of the enormously important work the Theosophical Society has to do in relation to reconstruction in education, and I feel that the more we apply our Theosophical principles to education, the brighter will be

the life of childhood and the keener and more self-sacrificing the life of maturer citizenship.

I therefore beg most strongly to support in general the proposed constitution. May I be permitted to state that there already exists an International Fraternity in Education, the Constitution and Rules of which I have just received from England? This body is established along somewhat similar lines, and I think the two might very well work together. I append the Rules of the International Fraternity, together with a list of the Office-bearers throughout the world.

GEORGE S. ARUNDALE

### CONSTITUTION AND RULES OF THE INTERNATIONAL FRATERNITY IN EDUCATION

The Theosophical Fraternity in Education (hereinafter referred to as the Society at large) is the Association founded in London in May, 1915, by George Arundale, Beatrice de Normann, Dr. Armstrong Smith, Josephine Ransom, M. K. Sweet, Bertram Tomes and others.

#### 1. OBJECTS

To draw together in fellowship members of all branches of the teaching profession as well as others interested in realising the ideal of "Education as Service"—service to humanity—and to work together as an organisation towards the realisation of that ideal.

#### 2. DETAILED STATEMENT OF THE IDEAL

For the purpose of promoting the realisation of this ideal in practical ways in the home and in the school, the Fraternity will endeavour to encourage:

(a) Reverence for the individuality of the child and the development of this individuality through the discipline of love, the opportunity for self-discipline and self-government, co-education, a vital moral and spiritual education, the substitution of co-operation for competition, definite training in the responsibilities of citizenship, and emphasis upon the development of character and faculty rather than upon the accumulation of facts.

(b) Recognition of the dignity, honour and nobility of the teaching vocation.

(c) Freedom to attempt and test new developments in educational theory and practice without relinquishing what has proved of worth, and encouragement in all pioneer work.

(d) Closer local, national and international co-operation among teachers, students, parents and educational associations

#### 3. MEMBERSHIP

Full membership is confined to persons of either sex who belong to the teaching profession and pay the subscription fixed by the rules of the National Society which a member joins.

#### 4. ASSOCIATES

Are those other than professional teachers who are workers in the educational field or who are in sympathy with the aims of the Fraternity, who pay the subscription fixed by the National Society which they join, not more than 30 per cent of whom may represent the Fraternity on any governing body.

#### 5. FORMATION OF NATIONAL SOCIETIES

Any ten members of the Fraternity in Education residing in a country may apply on the prescribed form to the Secretary to the International Council to form a National Branch of the Theosophical Fraternity in Education. Each National Society shall be autonomous and shall draw up its own rules, which must be consistent with the Constitution and Rules of the Society at large and shall have no force or validity in so far as they shall be inconsistent therewith.

## 6. GOVERNING BODY

The Society at large shall be governed by an International Council consisting of the President of the Fraternity at large and of the Presidents of each country.

As the Council will not be able to meet annually, matters may be settled by correspondence. No change in the Constitution or policy of the Fraternity may be made unless it has been sanctioned in writing by at least 70 per cent of the International Council.

## 7. THE PRESIDENT

The President of the Society at large shall be elected every seven years. He shall be elected by the members and associates of the Fraternity in Education by means of a voting paper sent out from the offices of the International Council to every member and associate of the Fraternity.

## 8. ANNUAL REPORT

It shall be incumbent on the Secretary to each National Society to send in a full report of membership and activities as well as a financial statement annually, to reach the Secretary to the International Council not later than July in each year.

## 9. CAPITATION FEE

A capitation fee of threepence per head shall be paid on each member and associate belonging to the National Society. The capitation fees shall be forwarded to the International Secretary not later than July of each year. Any National Society not paying capitation fees for 2 years shall be suspended and shall cease to have all privileges.

## 10. SECRETARY

The Secretary to the International Council shall be appointed by the President of the Society at large. He or she shall keep the National Societies in touch with each other, shall issue an annual report of the Society at large, and generally further the development and organisation of the Theosophical Fraternity in Education.

## 11. ACCOUNTS

The accounts of the International Council shall be audited annually in October of each year and a copy sent to each National President and Secretary.

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 INTERNATIONAL FRATERNITY IN EDUCATION

*International President:* G. S. Arundale, M.A., LL.B. (Cantab.), F.R. Hist.S.,  
Adyar, Madras, India.

*International Secretary:* Beatrice Ensor, 11 Tavistock Square, London, W.C. 1.

## INDIA

*Patron:* Mrs. Annie Besant.

*President:* G. S. Arundale, M.A., LL.B. (Cantab.), F.R. Hist.S., Adyar, Madras.

*Secretary:* D. Gurumurti (Hon.), Madanapalle College, Madras.

## GREAT BRITAIN

*President:* Mrs. Beatrice Ensor.

*Secretary:* Mrs. Josephine Ransom, 11 Tavistock Square, London, W.C. 1.

## AMERICA

*President:* Miss Julia R. Summer, 3911 Rokeby Street, Chicago.

*Secretary:* Miss E. R. Seidel.

## NEW ZEALAND

*Secretary:* Miss Augusta White, 19 Marion Street, Wellington, New Zealand.

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## THE DISTRIBUTION OF WEALTH

THE fact that the leading Theosophical magazines are publishing articles on economics and industrial conditions is one of the pregnant signs of the times. All thoughtful men and women are agreed that we are on the threshold of revolutionary changes in social relations, chief of which is the distribution of wealth. On this subject we are indebted to Sri Prakasa, B.A., LL.B., for a thoughtful article in the June THEOSOPHIST.

It is not the purpose of this letter to summarise or to criticise the excellent paper mentioned, but to point out and emphasise a single sentence offered as a solution of present economic troubles. After suggesting that "All workers regard themselves as equal partners in a joint family," he specifies: "The capitalist has money: he gives his money; the manager and other such officials have brains: they give their brains; the labourer has strength: he gives his strength; and all work together, the profits being shared equitably by all." The whole argument turns on the meaning of the word "equitably". To some minds the only "equitable" division of the products of labour would be an EQUAL division. But the writer does not mean that, as he clearly states in an earlier paragraph. He has left his meaning undefined, no doubt purposely, because of difficulty in exact definition of detail--which we will now consider.

All students of economics are presumably familiar with More's *Utopia*. The adjective "Utopian" is applied to most plans for the alleviation of the working classes when worked out in detail. An enthusiast for any particular system, as Socialism, fails to see the difficulties in realising the details of his plan, difficulties very apparent to the unbiased mind. In the economic readjustments about to be made, the leaders of thought should keep correct principles in view, leaving details to be settled as they present themselves. This the writer above quoted has done by suggesting a general principle of co-operation, leaving the exact proportion of the rewards of industry to be settled "equitably".

A thought occurs in this connection which is rapidly crystallising in the minds of the intelligent workers of the West; it is this: The masses are beginning to question, and will make their question more and more insistent, as to whether the rich are rightfully entitled to their wealth. If they have acquired it by means which, when examined, are judged to violate the best conceptions of right, then there is no doubt what the verdict of society will be: they must restore what they have wrongfully accumulated. In times of social upheaval a phrase often becomes at once a rallying-cry and a goal to be attained, as the "Liberty, Equality and Fraternity" of the French Revolution. In the coming economic revolution some phrase is likely to catch the popular imagination, a phrase which shall express the universal sense of right, a standard by which all economic proposals shall be judged. And whatever the words chosen, the thought will be that of "Equality of Economic Opportunity".

Yerington, Nevada, U.S.A.

C. S. DURAND, M. D.

## BOOK-LORE

*Some Suggestions in Ethics*, by Bernard Bosanquet. (Macmillan & Co., Ltd., London. Price 6s.)

It goes without saying that any book by this distinguished author is very well worth reading. As a writer he is particularly to be recommended to the Theosophist who wishes a field for propaganda among the intellectuals. For his books contain so many of the truths they wish to spread in a form more readily assimilable to intellectual people who are at the beginning of their quest of the Ancient Wisdom.

His aim in this particular instance is to "help ordinarily thoughtful people who are interested in reflecting upon morality" with suggestions from moral philosophy which will enable them to find satisfactory answers to questions such as these: "Must a man be selfish, because he does not 'live for others'? Can morality be hostile to beauty, or vice versa? Is it true that retributive punishment is a mere survival of vindictiveness? If evil is real, does that make it certain that the universe cannot be perfect? Have we any right to be stupid?"

It would be supererogatory on our part to enter into the details of the author's close reasoning on each of his chosen subjects; but the following quotations may give some idea of Dr. Bosanquet's views and the general interest of his book. He defines living for others as "promoting for or in others, definite interests or purposes, in a word, values". And even in the greatest act of sacrifice there is always the duality—something given up and something attained. The law of sacrifice

refers to something wider and deeper than living for others. The secret is that values are impersonal, and to live for them means self-sacrifice certainly, but primarily for impersonal ends, and only secondarily and incidentally for ends which involve the furtherance of others' existence and happiness. It is just as likely, and indeed certain at times, to involve antagonism to others' life in such respects as these. To live for beauty or truth means a very austere self-suppression, and a suppression not of self alone, but of others so far as we influence them. We all recognise in practice that in pursuit of a great value you may rightly be hard on others; and so long as you are equally hard on yourself, people will not greatly disapprove. It does not matter to the value whether it is A or B who is sacrificed to it. This is the ruthlessness of the will for value; and though it may have been rhetorically overstated, it is an error to suppose it immoral. On the contrary, all sound moral philosophy accepts it as fundamental.

He explains what he means by "impersonal values" in relation to love, justice and life.

It means that though they are qualities revealed in and through persons, yet they are imperatives or notes of perfection to which the persons as facts are subordinate.

Love, for example, arises in a relation of person to person; but it does not consist in such a relation. It is an imperious value, which may descend upon any persons, and transcends all others in the severity with which it rules and refashions a personality. Persons are to love like facts to truth, a medium in which something is revealed greater and deeper than the particulars concerned.

For the "plain man" the following is truth seen from a new angle of vision.

Our most comprehensive conception of human values, it may be, is not to be sharply limited to the species *homo sapiens*. Traditional and crystallised religion has perhaps never played us a more injurious trick than when, by dwelling on our ultimate destinies, it drew an absolute demarcation between ourselves and the lower animals.

In the chapter on the "Reality of Evil" there is a very interesting presentment of the higher and lower selves in us, and the appreciation of the Theosophical conception of evil as limitation shows out in the expression: "It is the narrowness of man's mind which makes him do wrong." His interpretation of love cuts, like a dart of sunlight through rose-coloured mists, the veil of sentimentality. It is assumed, he says,

that love has only a single form, and excludes all use of force and all strife between those whom it unites . . . that it manifests itself externally in gentleness and non-resistance only, and has no other word to say. The doctrine seems to me to be false, mean, and shallow. Love does not aim at the pleasure or ease of its object; it aims at his salvation. For its manifestation the whole gamut of passion and action is there, and it burns with the flame which the contact demands and speaks in the language that will be understood. . . . The love of man, and of God if you come to that, is a passion for achieving the highest values and the best life for all—in a word, salvation. The idea of attempting this without being ready to face pain and sacrifice is almost blasphemous . . . You cannot attack an evil nor achieve a good without inconveniencing some one . . . of course you want to hurt anyone as little as possible. But you cannot make it a principle that no one is to be hurt at all.

Dr. Bosanquet is a pragmatist. "You do not want mere 'moral' motives, *i.e.*, desires for peace and happiness; you want their adequate development into ideas which have hands and feet." Therefore he devotes a chapter to "What to Do". "The good man who cannot expand his will to meet the situation may be as good as the world can produce at the moment, but in principle he is not good enough." Among the things "Worth Knowing" we find: "Pure industrialism and commercialism are soul-destroying things. But industrial and commercial enterprise and co-operation at their best may be among the great bonds of humanity, and the highest stimuli of intelligence." The opposite of censurable stupidity, is the intelligence which "means being alive, responsive, awake to interests and wants which may be new to you." Finally, he reveals an exquisite sense of the "unity of spirits". "We may be contributors to a supreme good without having capacity for it in our immediate selves. All lives colour all."

A. E. A.



*The Gate of Remembrance*, the Story of the Psychological Experiment which resulted in the discovery of the Edgar Chapel at Glastonbury, by Frederick Bligh Bond, F.R.I.B.A. (B. H. Blackwell, Oxford. Price 6s.)

Of the many books dealing with psychological phenomena which have been issued during recent years, this one is unique, for it deals with such provable things as stones and carvings, walls, windows and foundations, things which are ocularly demonstrable. The writer tells how, expecting to be appointed to a post in connection with the excavations at Glastonbury, he spent some time in studying all the available literature on the subject, and then, before beginning the actual work of excavating, arranged with a friend, who had previously shown some psychic tendencies, to hold a series of sittings and see whether they could, by automatic writing, get any definite information about the work in hand. Their expectations were abundantly realised and, working in accordance with the directions given, they found them in every case to be correct.

If the record were no more than this, it would be a most valuable addition to psychic literature, but there is much more. The communications, some in English, some in Latin, are made by monks and others connected with the Abbey in the old days, and their love for the place and its surroundings, and their continued interest in it, are evident in every line of the information given. "Those who would tell you of the glory of our house all strive together, Saxon, Norman and native, so which wold ye have?" and so "Haerewith the Dane . . . once warrior, now striving ever for the good," "Johannes de Glaston," "Beere, Abbas," "Johannes Long, Master Mason," and others tell of their share in the work, and also in the play, connected with it.

One day while working on the Abbey, the writer noticed that a piece of carving, representing apparently a mitred abbot, when seen from the side was a grotesque animal, evidently intended for a gargoyle. They asked their unseen helpers for information about this curious thing. The Abbot Beere, who was communicating at the time, disclaimed all knowledge of the freak in a most dignified manner: "Wee knowe not the quips of they who worked for us and did sometimes be rude to them in powers. We builded Benedicts." But the next day the mason tells them:

I, Johannes Long, Master Mason of ye Guild of S. Andrew, carving of ye Gargoyle of S. Benedick, came down from my laddere and walked, for it was cold and in Octobere. Then turning back, I saw my work was like unto our Abbot, and soe I carved anew and made it proper. . . . It was not my intent, but soe it was, and I think our goode master ye Abbot knew not. Of a veritie it was most like, and so we left it.

Quite apart from its psychic interest, the second section of the book is worth reading for its human interest and lovingkindness. The third part of the book deals with several communications concerning a Loretto chapel, not yet discovered, and it is to be hoped that opportunity will soon be afforded for investigating this further information, which will no doubt prove as accurate as the preceding. The archæologist, the psychic, and the child of nature, will each find this volume a delight. Surely few books have such a wide appeal!

E. M. A.

*Is India Civilized?* by Sir John Woodroffe. (Ganesh & Co., Madras. Price Rs. 2.)

The title which has been given to this collection of twelve essays is, as the author himself tells us, quite absurd if it is to be regarded as embodying a serious question; but it was chosen because of the attitude taken up by Mr. William Archer in his *India and the Future*, to which work the present volume is a reply. Many attacks upon India and her civilisation have appeared from time to time of late years, and Mr. Archer's book brings before the public the main objections of other writers on the same subject—an answer to him is an answer to many others. He is very candid in his criticism and instead of confining himself to one aspect of the question—in most cases it is the religious aspect which has chiefly occupied the attention of critics—his is a “typical instance of a cultural attack, for it assails the fundamental principles of Indian civilisation and every form of culture, religious, intellectual, artistic and social”. For all these reasons Sir John Woodroffe has thought it a suitable subject for a “reply”.

“The question of the value of Indian culture is not merely an academic one,” our author tells us. “It has a present practical bearing on the future of India and the world.” And he continues: “I every day ponder upon, and question myself as to, the future of this country. Will it preserve its essential character, that is, culture?”

Many Theosophists will agree with Sir John Woodroffe in thinking this question an important one, and may well be glad of an opportunity to inform themselves through the medium of his book regarding some of the questions which current criticism of Indian ideals raises. We are not here concerned with politics—the writer expressly states that on these matters he offers no opinion: the object of the book is to clear away misunderstanding regarding the fundamental principles of Hindû culture—“a civilisation in its depths

profound, on its surface a pageant of antique beauty," in spite of the "soiled and hybrid development of the time".

Apart from things Indian, as such, there is much in this book that will interest the Theosophist. The author refers often in the course of his exposition to such doctrines as karma and reincarnation; he speaks of dharma and yoga, and many other matters of the kind which are familiar to us, as included in the system we know as the teachings of the Ancient Wisdom—as part of "Theosophy".

Sir John Woodroffe is a guide whom the reader may follow with confidence. He has lived many years in India and has shown himself to be in real sympathy with the spirit of the East; on the other hand he has not lost touch with the ideals of his own people nor been blinded by the essential beauty of Indian tradition so as to be unaware of actual present defects; nor does he forget that "those who write against or in praise of India must do so with exactness, discrimination, and the latter with the avoidance of mere puffing general statements". He is definite and balanced and gives one the impression of being thoroughly reliable.

A. DE L.

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*Vitalism*, being Ten Lessons in Spiritual Healing and the Spiritual Life, by Paul Tyner. (L. N. Fowler, Ltd., London. Price 2s. 6d.)

Probably with the single exception of the conditions of life after death, there is no subject which is more likely to attract attention nowadays than Spiritual, or, as it is more usually called, Mental Healing. The present volume, however, while promising much, is rather disappointing. From the word "Lessons" one expects to find clear, definite teaching as to theories and methods of application, but the first lesson, while constantly using such phrases as "the sense of the Absolute," "the Power," "the sense of wholeness," and so on, gives one only the vaguest notion of what these things are and how they are to be realised and applied. The author says about two-thirds of the way through the *lesson*: "My *appeal* is to those who desire fuller and larger life and understanding, and who would go forward in the way that leads from sickness to health, from weakness to power, from poverty to affluence, from bondage to freedom"—a wide appeal truly, and those who have persevered thus far may be induced by it to travel further. Almost at the end of the lesson they will be told: "When our 'wanting' is strong and persistent, demand will create supply"—which is no doubt true when the "wanting" is also

definite ; but the lesson so far has given no form to the vague " want " that everyone feels who has realised imperfection, and which, being undefined and ill-directed, leads to nothing but peevish discontent and ill-health—the very reverse of what the writer intends to bring about. The concluding sentence : " True assertion of the sovereignty of the individual is found in the largest possible affirmation of oneness with All Good," will not help any but those who can hypnotise themselves by the repetition of high-sounding words into a belief that they understand them.

The second lesson deals with " What every soul is seeking," and begins with Solomon's statement that wisdom is the essential thing. However, a few pages further on, we find that the author prefers Tennyson's idea that *Life* is more important, and by life he seems to mean healthful, pleasurable physical life ; and in order that we may attain this *summum bonum*, we must " experience, with emancipation from the tyranny of things, a present realisation of beauty and joy in the continuing thought of the perfect harmony of the Perfect Whole ". The whole lesson inculcates an etherealised materialism, delicately veiled by frequent use of the words " God," " the Absolute," and " the Spirit," but it is nevertheless quite clear that the thing sought for is a life of perfect contentment, ease and comfort ; it being understood that the person seeking is of a refined temperament, and therefore desires these things combined with beauty and a semi-spiritual atmosphere. An important feature of each lesson is the introduction, near the end, of a catchword or phrase which is not explained, and which is evidently intended to carry one on to the next lesson in the hope of learning how this desirable thing is to be attained ; for instance, towards the end of Lesson V one is told he " need never grow old," but of course no definite prescription is given, and the whole is wordy and vague.

The book is perhaps a little above the average of New Thought publications, for it lays less stress on success, wealth and power from the financial standpoint than most of these do, but it is far below the standard of such men as Ralph Waldo Trine, of whom it seems in some parts to be a feeble echo.

E. M. A.

## THEOSOPHY IN THE MAGAZINES

## PSYCHIC PHOTOGRAPHY

THE February *Occult Review* contains an unusually interesting article by Hereward Carrington on this subject. Unfortunately the reputation hitherto gained by this branch of psychic investigation has been a somewhat doubtful one, owing to the many possibilities of fraud to which it naturally lends itself, and the large proportion of cases in which actual fraud has been detected, either at the time or in the subsequent careers of the mediums concerned. Again, a number of curious markings have been accounted for by normal defects on the plates or films in use. But in spite of this initial handicap, it is evident from this article that psychic photography has made considerable progress independently of professional mediums and under other conditions which preclude almost any chance of fraud. It seems, therefore, that Theosophists may profitably watch these results as adding to their stock of knowledge, for even though photography must needs fall far short of clairvoyance in its scope of investigation, it has the by no means negligible advantage of providing evidence visible to all.

The first experiments described are those of Dr. Ochorowicz, late Professor in the Universities of Warsaw and Lemberg, published in the French magazine *Annales des Sciences Psychiques* and commended by Professor Richet. In this case no camera was used, and the plates, which were supplied and developed by Dr. Ochorowicz throughout, were wrapped in opaque paper and either placed in contact with the medium or held by the experimenter at a distance of about one metre from the subject while in trance. A dim red light was used and a definite thought impressed upon the plate by the experimenter's will. In some cases the subject saw a large hand detach itself from her own, at the end of a long, thin arm which approached the plate. This hand placed itself over the plate, and when the plate was developed the hand was distinctly visible upon it. The conclusions are summarised as follows :

1. That the hand of the "double" can be larger than that of the medium.
2. That a left hand can be projected from a right arm, drawing its force from the entire body of the subject—this being accompanied by a chilly feeling in the extremities and by congestion in the head.
3. That the arm of the double appears to shrink in size according to its distance from the medium's body.
4. That it is easier for the fluidic hand to imprint itself upon the photographic plate (negative) in white than in black.

5. That in the case of the large and shining thumb, it is surrounded by a clear halo of light.

6. The etheric body of the medium, the "double," behaves as though it were an independent spirit.

The experiments of Dr. Baraduc of Paris and other French investigators are then described, and we read that the conclusion reached by Dr. Imoda was that "the radiations of radium, the cathodic radiations of the Crookes' tube and mediumistic radiations are fundamentally the same". Equally remarkable are the results obtained by Prof. Fukarai of the University of Tokio, in which chosen words were photographed on one of a pile of plates also chosen at the time. But perhaps the most sensational in appearance (a few are reproduced as illustrations to the article) are those taken by Mrs. Dupont Lee, an American lady of private means, and frequently witnessed by a well known Washington physician. The first of these, which was taken by a camera, shows the head of a deceased doctor, but the extraordinary feature of it is the appearance of a number of small, fairy-like forms flying towards the man's head. They are referred to as sylphs or nature-spirits, and Theosophists will naturally wonder whether they are the photographic impressions of actual nature-spirits or etheric swirls that have assumed these forms. Another curious picture, one of a group of people, was obtained without a camera, the plate being bound to Mrs. Dupont Lee's forehead for two hours. The last series described and illustrated represents the experiments of Mr. and Mrs. E. P. Le Flohic with flashlight photographs of themselves taken during the appearance of semi-luminous phenomena seen by them in the dark. These show a variety of streams of light more or less connected with the bodies of the experimenters, but they do not seem to have assumed any definite form suggestive of their function. This method does not strike one as particularly promising, for the effect of a sudden flash of brilliant light on a medium who is providing the etheric matter for a materialisation, is known to be highly dangerous.

As for the future in store for psychic photography, much will depend on the chemical potentialities that can be utilised for the improvement of sensitive plates, as well as on the systematic co-operation between investigators and psychics, as Mr. Hereward Carrington observes. Apart, however, from any fresh evidence of after-death conditions that may be obtained by this means, Theosophists will recognise the close relation these phenomena bear to those of "precipitation".

W. D. S. B.

# SUPPLEMENT TO THE THEOSOPHIST

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THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1918, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES :

|   |        | Rs. | A. | P. |
|---|--------|-----|----|----|
| Indian Section, T.S., part payment of dues for 1918 | ...    | 171 | 8  | 0  |
| Charter Fees from Java...                           | ... .. | 65  | 15 | 0  |
| Nairobi Lodge, T.S., Charter Fees, £3               | ... .. | 39  | 15 | 0  |
| "    "    dues of new members for 1918              | ... .. | 25  | 10 | 0  |
| Mr. Julio Garrido, dues of 3 new members for do.    | ... .. | 16  | 14 | 0  |
|   |        | 319 | 14 | 0  |

*Adyar*  
10th September, 1918.

A. SCHWARZ,  
*Hon. Treasurer, T.S.*

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FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1918, are acknowledged with thanks :

DONATIONS :

|   | Rs.   | A. | P. |
|---|-------|----|----|
| A Friend, Adyar      ...      ...      ...        | 700   | 0  | 0  |
| "      "      for Food Fund      ...      ...     | 300   | 0  | 0  |
| Mr. Vadilal Kalidass Shafi, of Ahmedabad      ... | 100   | 0  | 0  |
| Donations under Rs. 5      ...      ...      ...  | 0     | 12 | 0  |
|   | 1,100 | 12 | 0  |

*Adyar*  
 10th September, 1918.

A. SCHWARZ,  
*Hon. Secretary and Treasurer, O.P.F.S.*

NEW LODGES

| Location                                  | Name of Lodge                     | Date of issue of the Charter |
|---|-----------------------------------|------------------------------|
| Gwalior Fort, India      ...              | Surya Lodge, T.S.      ...        | 30-8-1918                    |
| Dinajpur, Bengal, India      ...          | Dinajpur      ,,      ,,      ... | 12-9-1918                    |
| Portobello, Midlothian, Scotland      ... | Portobello Lodge, T.S.      ...   | 1-5-1918                     |

*Adyar*  
 18th September, 1918.

J. R. ARIA,  
*Recording Secretary, T.S.*



SUPPLEMENT TO  
THE THEOSOPHIST

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THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1918,  
are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES :

|  | Rs.          | A.       | P.       |
|--|--------------|----------|----------|
| Indian Section, T.S., part payment for 1918 ...                          | 1,800        | 0        | 0        |
| Dutch East Indian Section, T.S., Java, of 1,154<br>members, for 1918 ... | 577          | 0        | 0        |
|  | <u>2,377</u> | <u>0</u> | <u>0</u> |

*Adyar*

11th October, 1918.

A. SCHWARZ,

*Hon. Treasurer, T.S.*

---

SUPPLEMENT TO THE THEOSOPHIST NOVEMBER  
OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1918, are acknowledged with thanks :

DONATIONS :

|   | Rs. | A. | P. |
|---|-----|----|----|
| Lotus Circle, Brisbane, and Servants of the Star, £4. 7s. ... | 58  | 0  | 0  |
| Bangalore Cantonment Lodge, T.S. ....                         | 15  | 0  | 0  |
| Vasanta (Lotus) Lodge, T.S. ....                              | 10  | 0  | 0  |
|   | 83  | 0  | 0  |

*Adyar*

11th October, 1918.

A. SCHWARZ,

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

NEW LODGES

| Location                                     | Name of Lodge                                 | Date of<br>issue of the<br>Charter |
|--|---|------------------------------------|
| Warren, Ohio, U.S.A. ...                     | Warren Lodge, T.S. ...                        | 14-4-1918                          |
| Nanaimo, B.C., Canada ...                    | Nanaimo " " ...                               | 3-5-1918                           |
| Amsterdam, Holland ...                       | Oosten " " ...                                | 26-5-1918                          |
| Middelburg, Holland ...                      | Ardjoena " " ...                              | 30-6-1918                          |
| Whangarei, New Zealand ...                   | Whangarei " " ...                             | 27-7-1918                          |
| Hyderabad Deccan, India ...                  | Vasanta Mahila Divia Gnana<br>Samaj, T.S. ... | 18-9-1918                          |
| Ramachandrapuram,<br>Godaveri Dt., India ... | Sri Ramachandra Lodge,<br>T.S. ...            | 30-9-1918                          |

*Adyar*

12th October, 1918.

J. R. ARIA,

*Recording Secretary, T.S.*

# SUPPLEMENT TO THE THEOSOPHIST

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## THE FORTY-THIRD ANNIVERSARY AND CONVENTION OF THE THEOSOPHICAL SOCIETY

The Convention of the T.S. will be held this year at Delhi in December, during Christmas week. Further information was published in the November number of *Theosophy in India*. All correspondence should be addressed to the Secretary, Theosophical Society, Hindu Girls' School, Delhi.

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### THE THEOSOPHICAL SOCIETY

#### FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1918, are acknowledged with thanks:

#### ANNUAL DUES AND ADMISSION FEES:

|   |     | Rs. | A. | P. |
|---|-----|-----|----|----|
| Italian Section, dues of 320 members, £10. 11s. ... | ... | 138 | 11 | 9  |
| Mr. C. Jinarājadāsa, Adyar, for 1918 ...            | ... | 15  | 0  | 0  |
| Miss Athalia Wernigg, dues for 1919 ...             | ... | 15  | 0  | 0  |

#### DONATIONS:

|   |     |          |    |   |
|---|-----|----------|----|---|
| Mr. S. Studd, Melbourne, donation for T.S. gardens,<br>£3. 12s. ... | ... | 47       | 15 | 0 |
|   |     | 216 10 9 |    |   |

*Adyar*  
11th November, 1918.

A. SCHWARZ,  
*Hon. Treasurer, T.S.*

---

## OLCOTT PANCHAMA FREE SCHOOLS

## FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1918, are acknowledged with thanks :

## DONATIONS :

|  | Rs. | A. | P. |
|--|-----|----|----|
| Justice T. Sadasiva Aiyar ... ..               | 200 | 0  | 0  |
| Estate of Bhaichand Jhaverchand, Ahmedabad ... | 100 | 0  | 0  |
| Miss Athalia Wernigg, Madras ... ..            | 60  | 0  | 0  |
| Anon ... ..                                    | 15  | 0  | 0  |
| Sympathiser ... ..                             | 7   | 0  | 0  |
| Mr. V. B. Gokhale ... ..                       | 5   | 0  | 0  |
| Mr. S. Narasinga Row, Bangalore ... ..         | 5   | 0  | 0  |
| Donations under Rs. 5 ... ..                   | 4   | 6  | 0  |
|  | 396 | 6  | 0  |

*Adyar*

11th November, 1918.

A. SCHWARZ,

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

## NEW LODGES

| Location  | Name of Lodge               | Date of<br>issue of the<br>Charter |
|---|-----------------------------|------------------------------------|
| Buenos Aires, Rep.<br>Argentine, S. America ... | Loto Blanco Lodge, T.S. ... | 8-5-1918                           |
| Tracy, California, U.S.A. ...                   | Brotherhood " " ...         | 10-6-1918                          |
| Guayaquil, Rep. Ecuador,<br>South America ...   | Ecuador " " ...             | 19-7-1918                          |
| Oamaru, New Zealand ...                         | Oamaru " " ...              | 17-9-1918                          |

## LODGES DISSOLVED

|                                      |           |
|--------------------------------------|-----------|
| Baltimore Lodge, T.S., U.S.A. ... .. | 14-2-1918 |
| Denver " " " ... ..                  | 14-3-1918 |
| Montclair " " " ... ..               | 29-6-1918 |
| Shreveport " " " ... ..              | 30-6-1918 |

*Adyar*

8th November, 1918.

J. R. ARIA,

*Recording Secretary, T.S.*

# SUPPLEMENT TO THE THEOSOPHIST

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## THE THEOSOPHICAL SOCIETY

### FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1918, are acknowledged with thanks:

#### ANNUAL DUES AND ADMISSION FEES:

|   | Rs.   | A.    | P.    |
|---|-------|-------|-------|
| American Section, T.S., part payment for 1918, \$182.25 ...       | 524   | 0     | 0     |
| Swiss Section, T.S., for 1918 ... ..                              | 153   | 7     | 0     |
| Norwegian Section, T.S., of 271 members for 1918, £9. 0s. 8d. ... | 120   | 7     | 0     |
| South Africa, T.S., of 292 members for 1918, £9. 14s. 6d. ...     | 129   | 13    | 0     |
| T. S. in Egypt, £3. 4s. ... ..                                    | 42    | 11    | 0     |
| T. S. in Java (Charter Fee) ... ..                                | 13    | 5     | 4     |
|   | <hr/> | <hr/> | <hr/> |
|   | 983   | 11    | 4     |

*Adyar*  
10th December, 1918.

A. SCHWARZ,  
*Hon. Treasurer, T.S.*

## OLCOTT PANCHAMA FREE SCHOOLS

## FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1918, are acknowledged with thanks :

## DONATIONS :

|   | Rs.          | A.        | P.       |
|---|--------------|-----------|----------|
| A Friend, Adyar ... ..                                    | 700          | 0         | 0        |
| Mrs. T. Ramachandra Row, Benares City, for Food Fund      | 130          | 15        | 0        |
| Mr. Virsukhram J. Hora, Havadia, Surat ... ..             | 67           | 4         | 0        |
| A Theosophist, Bhavnagar, for Food Fund ... ..            | 25           | 0         | 0        |
| Sri Besant Lodge, Tanjore ... ..                          | 25           | 0         | 0        |
| Mr. and Mrs. H. H. Shutts, Krotona ... ..                 | 13           | 8         | 0        |
| Mr. T. V. Gopalswamy Aiyar, Adyar ... ..                  | 10           | 0         | 0        |
| Chohan Lodge, T.S., Cawnpore ... ..                       | 7            | 0         | 0        |
| Mr. R. Mudalyandam Chetty, Adyar ... ..                   | 6            | 12        | 0        |
| Mr. A. R. Bhatjee, Bookseller, Calicut, for Food Fund ... | 5            | 0         | 0        |
| Mr. G. Srinivasamurthi, Staff Lines, Poona ... ..         | 5            | 0         | 0        |
| Mr. Tarachand H. Keswani, Rohri ... ..                    | 5            | 0         | 0        |
| T. S. Lodge, Jhansi ... ..                                | 5            | 0         | 0        |
| Mr. N. H. Cama, Davangere ... ..                          | 5            | 0         | 0        |
| Donations under Rs. 5 ... ..                              | 1            | 8         | 0        |
|   | <u>1,011</u> | <u>15</u> | <u>0</u> |

Adyar

10th December, 1918.

A. SCHWARZ,

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

# SUPPLEMENT TO THE THEOSOPHIST

---

## THE THEOSOPHICAL SOCIETY

### FINANCIAL STATEMENT

The following receipts, from 11th December, 1918, to 10th January, 1919, are acknowledged with thanks :

#### ANNUAL DUES AND ADMISSION FEES :

|   | RS.   | A. | P. |
|---|-------|----|----|
| French Section, T.S., £36. 12s. ... ..                      | 481   | 5  | 0  |
| Mr. Julio Garrido, Spain, for 1918, £24. 18s. ... ..        | 332   | 0  | 0  |
| Scottish Section, T.S., of 610 members, £20. 6s. 8d. ... .. | 271   | 2  | 0  |
| Mr. Edward Drayton, B. W. Indies, £1 ... ..                 | 13    | 5  | 0  |
| Mr. V. R. Menon, Singapore, and Mr. Fones ... ..            | 7     | 8  | 0  |
|   | 1,105 | 4  | 0  |

*Adyar*

10th January, 1919.

J. R. ARIA,

*Ag. Hon. Treasurer, T.S.*

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## OLCOTT PANCHAMA FREE SCHOOLS

### FINANCIAL STATEMENT

The following receipts, from 11th December, 1918, to 10th January, 1919, are acknowledged with thanks :

## DONATIONS :

|  | Rs. | A. | P. |
|--|-----|----|----|
| A Friend, Adyar ... ..                                   | 300 | 0  | 0  |
| Blavatsky Lodge, T.S., Bombay ... ..                     | 200 | 0  | 0  |
| Mr. P. S. Jackson, Madras ... ..                         | 100 | 0  | 0  |
| Mr. P. D. Khan, Bombay ... ..                            | 75  | 0  | 0  |
| Mr. F. L. J. Leslie, Harrogate, £3, for Food Fund ... .. | 39  | 7  | 3  |
| Mr. C. R. Parthasarathy Iyengar, Chittoor ... ..         | 20  | 0  | 0  |
| A Parsi Theosophist, Adyar ... ..                        | 15  | 0  | 0  |
| Mr. C. Mulchand, Ajmer ... ..                            | 10  | 0  | 0  |
| Mr. B. Dwertie, Madras... ..                             | 5   | 0  | 0  |
| Donations under Rs. 5 ... ..                             | 2   | 4  | 0  |
|  | 766 | 11 | 3  |

*Adyar*  
10th January, 1919.

J. R. ARIA,  
*Ag. Hon. Secretary and Treasurer, O.P.F.S.*

## NEW LODGES

| Location   | Name of Lodge             | Date of<br>issue of the<br>Charter |
|--|---------------------------|------------------------------------|
| Tranas, Sweden ... ..  | Tranas Lodge, T.S. ... .. | 12-6-1918                          |
| Vueltas, Cuba ... ..   | Jinarajadasa " " ... ..   | 7-9-1918                           |
| Modjokerto, Soerabaya,<br>Java ... ..                                    | Modjokerto " " ... ..     | 2-10-1918                          |
| Coondapur, S. Canara, India<br>Thana, Bombay Presidency,<br>India ... .. | Asthika " " ... ..        | 4-12-1918                          |
| Lausanne, Switzerland ... ..   | Thana " " ... ..          | 6-12-1918                          |
| Fairhope, Alabama, U.S.A.  | Lotus Blanc " " ... ..    | 8-12-1918                          |
| Poughkeepsie, New York,<br>U.S.A. ... ..                                 | Fairhope " " ... ..       | 25-6-1918                          |
| Bridgetown, Barbados ... ..  | Poughkeepsie " " ... ..   | 1-7-1918                           |
| New York, U.S.A. ... ..  | Barbados " " ... ..       | 7-9-1918                           |
| Desar, Gujrat Dist., India ... ..  | Mayflower " " ... ..      | 6-10-1918                          |
| Gurgaon, Punjab, India ... ..  | Desar " " ... ..          | 12-12-1918                         |
|  | Krishnaji " " ... ..      | 14-12-1918                         |

## LODGE DISSOLVED

Council Bluffs Lodge, T.S., Iowa, U.S.A., was dissolved on 14th August, 1918.

*Adyar*  
8th January, 1919:

J. R. ARIA,  
*Recording Secretary, T.S.*



# SUPPLEMENT TO THE THEOSOPHIST

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THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1919,  
are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

|  | Rs.   | A.    | P.    |
|--|-------|-------|-------|
| Presidential Agent, South America, for 1918, £100 ...            | 1,319 | 6     | 4     |
| United Kingdoms, T.S., for 1918, £56 13s. 6d. ...                | 755   | 11    | 0     |
| Indian Section, T.S., Benares, balance of dues for 1917-18.      | 425   | 8     | 0     |
| Presidential Agent, T.S., Ireland, for 1918-19, £14. 0s. 4d. ... | 184   | 14    | 3     |
| Mr. W. H. Barzey, Sierra Leone, T.S., Africa, for 1918. ...      | 13    | 5     | 0     |
|  | <hr/> | <hr/> | <hr/> |
|  | 2,698 | 12    | 7     |

*Adyar*  
10th February, 1919.

J. R. ARIA,  
*Ag. Hon. Treasurer, T.S.*

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## OLCOTT PANCHAMA FREE SCHOOLS

## FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1919, are acknowledged with thanks :

## DONATIONS :

|  | Rs.   | A.    | P.    |
|--|-------|-------|-------|
| " A Friend," Adyar ... ..                    | 2,000 | 0     | 0     |
| Shri Krishna Lodge, T.S, Bombay ... ..       | 100   | 0     | 0     |
| " A Friend," Bhavnagar, for Food Fund ... .. | 25    | 0     | 0     |
| Miss F. Ward, Mansfield, Notts, £1 ... ..    | 13    | 5     | 0     |
|  | <hr/> | <hr/> | <hr/> |
|  | 2,138 | 5     | 0     |

*Adyar*  
10th February, 1919.

J. R. ARIA,  
*Ag. Hon. Secretary and Treasurer, O.P.F.S.*

## NEW LODGES

| Location                    | Name of Lodge           | Date of issue of the Charter |
|-----------------------------|-------------------------|------------------------------|
| Grenoble, Isere, France ... | Horizon Lodge, T.S. ... | 26-12-1918                   |
| Mymensingh, Bengal, India   | Mymensingh ,, ,, ...    | 13-1-1919                    |
| Dublin, Ireland ... ..      | Hermes ,, ,, ...        | 6-2-1919                     |

*Adyar*  
6th February, 1919.

J. R. ARIA,  
*Recording Secretary, T.S.*

# THE THEOSOPHIST

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Edited by ANNIE BESANT, P.T.S.

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SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

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THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

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Supplement to this Issue

# Theosophical Publishing House

ADYAR, MADRAS, INDIA

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CIRCULAR, MARCH 1919

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## OUR NEW PUBLICATIONS

The following have been issued during February :

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(CONVENTION LECTURES, 1917)

By C. JINARĀJADĀSA, M.A.; G. S. ARUNDALE, M.A., LL.B.; B. P. WADIA ;  
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---

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By ANNIE BESANT

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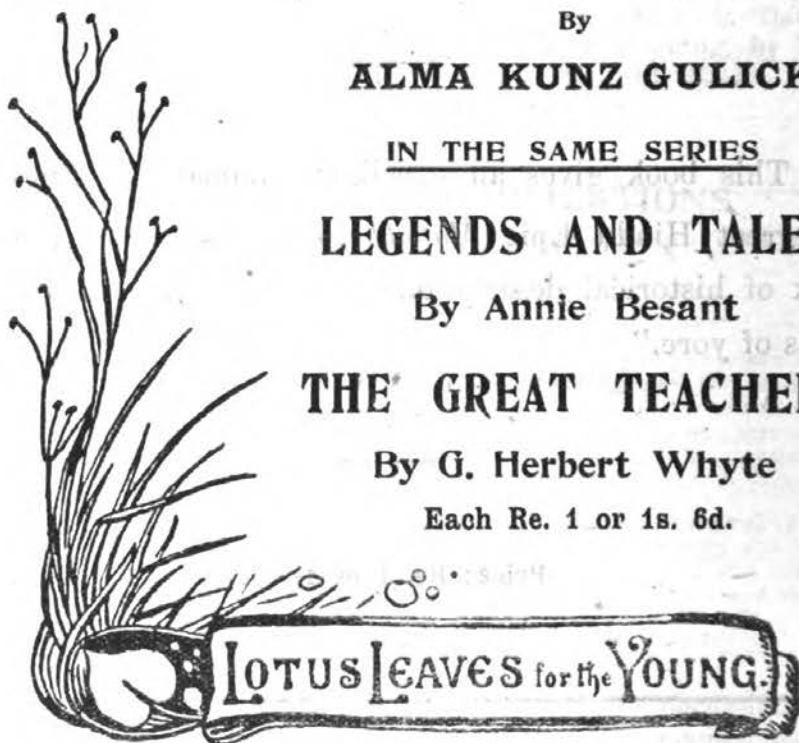
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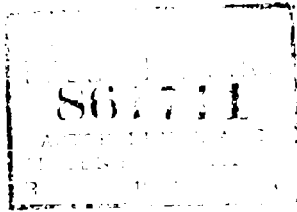
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## ON THE WATCH-TOWER

I MUST begin these Notes, as I began those in the last *Bulletin*, with grateful thanks to all Lodges of the Theosophical Society, which have sent me messages of confidence and trust during the last three months, in consequence of the cruel attacks made on me of stirring up revolution and of being sympathetic with Germany during the War. Those who have read these Watch-Tower notes, as well as my other writings since the outbreak of War in 1914, know the absurd falsity of such suggestions. But there are many readers in Australia, New Zealand and America, who have received their copies of THE THEOSOPHIST with the pages torn out which contained my appeals to Theosophists all the world over, to rally round the Allies, as representing the cause of Right and of Freedom. From the beginning, I regarded the Germans as the tools of the Dark Powers, warring against the White, and have therefore steadily refused to consider it possible that they should prove triumphant in the end.



I have not been able to understand the policy which caused the Censor in India to prevent these expressions of my views from reaching the Dominions and America. They were sometimes allowed to reach neutral countries, for I had letters from Sweden accusing me of "want of brotherliness" for the view taken of the Central Powers, and reproaching me for "compromising the neutrality of the Theosophical Society" by the attitude I took up. But why the Censor should have destroyed the pages containing matter against Germany, remains somewhat of a puzzle. There was at one time a singular unanimity in accusations made in England and in America, seeking to represent me as an enemy of the connection between Britain and India, and I am aware that attempts were made to entangle me in German intrigues here; but it would be too far-fetched an idea to suppose that British officers, such as were the Censors, lent themselves deliberately to help what in that case would have been a deliberate plot, by destroying with that object the repeated proof of my attitude during the War. The destruction must have had some other motive, and the coincidence must have been accidental.

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All readers of THE THEOSOPHIST must be familiar with the fact that there exists all over the world a Masonic Obedience, which admits women on exactly the same terms as men. Some will remember that in the great Woman Suffrage Demonstration in London, there was a band of woman Masons, who aroused much interest. They were not, as was at first imagined, members of any Adoptive Rite, but belonged to the Co-Masonic Order, to which both men and women are admitted, and very many Masons of the purely masculine Obediences have borne witness to the accuracy and precision of the rituals used. I mention Co-Masonry, because many will be interested to hear that a great-great-granddaughter of the Hon. Mrs. St. Leger Aldworth, the Lady of the Clock-case,



the only woman ever initiated in a purely masculine Lodge before the last quarter of the nineteenth century, was initiated a short time ago in the Co-Masonic "Emulation" Lodge, London. Thus the world moves on, and in another fifty years it is quite possible that the ordinary masculine Masonry will no longer require that a woman should enter its Lodge in a clock-case in order to be admitted into the Masonic arcanum.

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An extraordinarily interesting experiment is being made in India just now, bringing down into the political arena a form of spiritual weapon, hitherto confined to religious and spiritual work. Its pioneer is the well-known Mr. Gāndhi, of South African fame, and he practically says in the words, if not in the meaning, of S. Paul: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." He says that this weapon may be used at all times to resist oppression, and to gain reforms, and that its use will spiritualise politics, serving as a means of purification and penance; this view seems to conflict with the statement made by some of his followers, that "it is not a political weapon," for it introduces it apparently into the political field as a general weapon whereby to obtain reforms. He calls it Saṭyagraha, "truth-grasping," or possibly "tenacious of truth," or "truth-resolve". The principle underlying the practice advocated is that Pain may be transmuted into Power. Put in the pictorial paurāṇic way, a man by performing ṭapas may win a boon from the Gods. The essence of Saṭyagraha is ṭapas, self-inflicted austerity and pain, in the spirit of love, not of hatred.

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Now it is perfectly true that pain can be transmuted into power by the spiritual man; from the spiritual world the physical world is guided and trained and uplifted in this very way. There are Roman Catholic cloistered Orders, whose

members lead lives of sharp austerity, fasting often and long, to the verge of exhaustion, steadfastly enduring self-inflicted pain, and spending most of their time, day and night, in meditation and prayer. Their object is the bearing part of the world's penalty of sin, sharing in the vicarious atonement of Christ, and offering themselves in association with Him. Apart from the special tenet of their religion that colours the method of their work, they illustrate the law that pain can be transmuted into power. They labour and suffer in secret, but none who knows the laws of the spiritual world can dare to say that their sacrifice is ineffectual in the uplifting of the world, nor can withhold his admiration from the self-sacrificing motive which lies at the heart of their lives of pain.

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Mr. Gāndhi—Mahātmā Gāndhi, as he is called here—has grasped this law. He began, apparently before its wide significance had broken on his mind, with the well-known political method of Passive Resistance. That means, as it has always meant in history, that a man who cannot conscientiously obey a law, because it conflicts with some principle, deliberately breaks it and submits to the penalty attached to its breach. The method has been largely followed in Britain, and Mr. Gāndhi led a Passive Resistance Crusade in South Africa, and suffered imprisonment several times with some 2,500 of his followers, men and women. He is an ascetic, a man of flawless courage and self-sacrifice, a leader who never sends others into danger, saying, "Go!" but who always says, "Come!"

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He has now adopted, under the name of Satyagraha, the principle that pain can be changed into power. Whether the recommendation of this method of the Saint and the Yogī to crowds of ordinary men, plunged in ordinary occupations, is wise, may well be questioned. No human body could stand the strain of earning a livelihood and carrying on severe *ṭapas*,

self-mortification—to use the Christian phrase—at the same time. The daily and prolonged mental concentration necessary for success in the direction of the acquired power to its object, is not possible for a man engaged in the ordinary affairs of life; it demands seclusion. Nor is the ordinary man capable of perseverance in severe austerity, nor trained in mental discipline sufficiently for continued concentration. The result of this unique experiment will therefore be watched with intense interest.

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The application of the law, however, as now used against what is called the Rowlatt Act, has caused a curious change of method. The Saṭyagrahī does not directly inflict pain upon himself, but places himself in a position in which the Government inflicts pain on him for breach of a law. Now the Rowlatt Bill was so emasculated by the persistent mangling process carried on by the elected Indian members of the Supreme Legislative Council, that it has been reduced to an Act against revolutionary crimes, instead of, as at first, placing the liberty of every man and woman in India at the mercy of the Executive. Under these circumstances the old-fashioned Passive Resister simply says: “There is nothing to break, and Passive Resistance is therefore impossible.” But the Saṭyagrahī is to break other laws, selected for such breach by a Committee, in order that he may be punished by the authorities, and that this self-invited suffering may set free spiritual force. Will it do so? To my mind it is very doubtful whether it will, however good the motive. For the spiritual world is an orderly world, and the breaking of laws in our physical world—not because the conscience feels the law to be broken to be so bad that obedience to it is disobedience to conscience, but because another person selects them for disobedience—seems to me to be at once illogical and unspiritual, so that the result of the action is very doubtful. I am told that “logic is not

everything," but that undoubtedly true statement does not exalt illogicality to the rank of a virtue, nor even make it desirable. Society depends on obedience to law ; the worst evil of bad laws is that they diminish respect for law, and the worst evil of the Rowlatt Act is that it substitutes Executive force for law. Hence it seems to me that while the motive of the true Satyagrahī is spiritual, his action is mistaken ; his character will improve through his high motive, but his method, of subjecting his civic conscience to the dictation of another, is mischievous, and gravely increases the danger of general lawlessness, already threatening society in every country, for his example may be appealed to, however unfairly, by the apostles of violence, as justifying their breaches of the law. It is this danger which makes some people condemn resort even to Passive Resistance, with its limited and carefully considered breaking of a special law, repugnant to conscience, and a quiet submission to the penalty of the breach. It is this danger which made me call its use "the last weapon of a despairing people". Such is the religio-politico-problem set by Mr. Gāndhi to India.

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A large number of invitations comes to me from various countries of Europe, and most, of course, from England, asking me to deliver lectures, make tours, preside at Conferences, and do the various other things which form part of the life of a public worker in these strenuous days. This number of THE THEOSOPHIST will, in any case, reach England before my arrival, as I shall not be leaving India until May, at earliest. So I may, through it, ask all the kind senders of invitations not to press me to fix dates at present, but to grant me breathing spaces after reaching England, so that I may be able to classify the claims upon me and to arrange, if possible, a programme, which shall not be too rigid, but shall satisfy as many as can be included.

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We are losing, about a week hence, two of our very excellent workers—Miss Burdett and Mr. T. L. Crombie. The latter is a very real “assistant Editor” of *The Commonweal*, and Mr. Wadia and I will miss him sorely. It is not only that he is so steady and reliable as a worker, but he has a fine literary taste and a good judgment. Miss Burdett is the right hand of the Society for Promoting National Education in all business matters, and is an ideal business woman in an office. People who make themselves so exceedingly useful have no excuse for ever going away and leaving horrible gaps.

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Moreover the slipping away to “the hills” has begun, and T.P.H. workers come in to say “good-bye”—an always unpleasant proceeding. Our Theosophical workers are so good, so untiring, so unselfish, so ready always to shoulder any burden that suddenly falls upon Adyar, that one wonders how so many good people manage to find their way here. And visitors who come always speak of the peacefulness of the atmosphere, for with all the strenuous, unceasing work, there is always in Adyar a heart of peace.

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Soon, Mr. and Mrs. C. Jinarājadāsa will be flying away to Australia, to stay for a while with our loved and revered Mr. Leadbeater. Since early boyhood our Brother Jinarājadāsa has been closely in touch with “C.W.L.,” who was first his tutor and guardian and, since the boy grew into a man, verily his Elder Brother. With them is going a young Indian of high promise as a Theosophical worker, who has already earned his spurs in service to the villagers round Madanapalle, having, with a little band of young men, built and opened several schools for both children and adults. He will be missed, as he has a power of inspiring others; but the wider outlook that is acquired in visiting other lands is a gain to anyone who consecrates his life to India’s service. He

will, I am sure, return the more useful for his temporary absence.

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With younger workers growing up, and with the fine body of men and women nearing middle age, and well trained in service, I am beginning to feel that I may soon be allowed to slip away, and leave the work with its many branches in hands competent to carry it on and carry it further. So much initiative and power of work are showing themselves in these successive ranks of men and women pledged to and apt for Service, that there is no fear of any gap occurring that cannot well be filled. And the Labourers are of good quality, and stand in graded order, following each other, rank after rank, ready to fulfil their duty.

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I saw Adyar the other day through the eyes of one who had not visited it, perhaps for some twenty years, and was surprised and gladdened as he was motored round from one part to another, seeing growth and signs of steady work in every part alike. We, who live here year after year, do not realise the changes and the expansion in all directions, as year follows year, and each adds its accumulated contributions. What will it be like, one wonders, after another twenty years of growth, another twenty years of ever-enriched experience, of fuller knowledge and of stronger life? How far will those who are now our youngest have carried it forwards?—and we shall then be the youngsters in our turn, to serve in larger, deeper, wider ways, and to build on the foundations that will have been laid for future progress.

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## GOD'S LAND

By T. H. MARTYN

**I**N the newly constructed world that is to arise after the war, what of the land? In the pre-war days economists talked much of labour and of capital, of wealth and poverty, of wages and interest, and very occasionally of land. Yet, forgotten or remembered, the fact stands out pre-eminently, that land is the one producer of wealth, the one primary necessity of labour, the one remedy for poverty.

The earth is a wonderful magician ; and no fairy queen, ever conjured by human imagination, wrought miracles with more ease than does the great mother earth. Drop into her bosom a grain of wheat, some fruit seed, an acorn or two, and such other trifles, wave the wand of time over the seasons, and behold, fields ripe unto the harvest, orchards of fruit-laden

trees, and forests that provide the shelter and comfort of vast cities, while the fields and the orchards feed those that dwell in them. Without land, labour would be useless. The brick-layer would have no bricks, the carpenter no wood, the blacksmith no iron, the tailor no cloth, the sailor no ships, and the soldier no guns. Worse still—if it could be worse—there would be nothing to eat; no, not even fish, for the land supports the rivers and the oceans, and bears them on her channelled surface. Yes! Wealth in whatever form, and all stored-up wealth, which is capital, are directly produced by land; and without land is no wealth, no capital.

Most of us have grown up to believe that land is itself a form of property or wealth, and to act as if that were true. Land is not wealth, it is the *creator* of *wealth*. Capital again is accumulated wealth, wealth being the product of land evolved by applying labour to it. The longest and most complex definitions extant—and there are many of them—will not undermine this simple dogma. Man by his labour can create wealth and hence capital, and only by contact with the land; but he cannot create the land. A wise and beneficent All-Father, anticipating man's limitations, has "created" or, shall we say, prepared for him habitable conditions. He has provided three factors that are essential—air, water, and earth. Man is impotent as a creator of either, outside the laboratory.

It does not seem to have occurred to man as yet to divide up the air, or to fence it off as private property. Now that aeroplanes have made their appearance, there is some whisper of national "rights" in air, but happily, up to the present time, the air has not passed into the hands of private owners. This is not entirely so with regard to water. The legal code discusses "riparian" rights, by which individuals are given control of rivers, but the ocean so far has escaped being cut up as private property. When we come to land, however, the third factor in the Great Architect's Estate, things are



different. A wild scramble has happened among mortals for its possession; what belonged to God and was His property, has been parcelled out into fields, allotments and city sites; bought and sold as private property; held unto "heirs and assigns in perpetuity," and all the rest of it.

It is expressly written in the Western Scriptures: "The earth is the Lord's and the fullness thereof." That might have been true long ago. Nowadays, those who have a grudge against Providence ask how is it, if God really is beneficent, that He allows His children to suffer from want even of the simplest necessities of life. How is it that a tenth of the population of the favoured British people must ever live on the verge of starvation? With all reverence it may be claimed that the All-Father intended and arranged differently, that He has in fact provided everything necessary to sustain in comfort, if not in comparative opulence, all His children. AIR, WATER, LAND; but something has gone wrong with the LAND. The earth is the Lord's no longer, it belongs now to a landlord, to a squire, a speculator, a millionaire, a corporation—most of it—and little bits to the suburban householder.

If the land was intended to be a National asset, a trust to be held in common for ALL who come down into incarnation, it seems reasonable to conclude that the basic mischief caused by its alienation must be remedied before we can have any reconstruction that is worth talking about. Reform of any kind without this fundamental reform will be impermanent in its effects, and the man who owns the land will, sooner or later, be the sole gainer from it. If the foundations of our house are twisted, no good can result from doing up the house: the foundations must first be attended to. So with the bigger house the race occupies as the All-Father's tenants. How is it possible to get its foundations straightened once more? In other words, how are we to get the land back into the Nation's control?

In this connection two economists of recent times have indicated remedies : Alfred Russel Wallace, and Henry George. Their books, entitled *Land Nationalisation* and *Progress and Poverty* respectively, say enough to convince any student, not weighted with vested interests, that the contentions set out in them, and briefly indicated in this article, are unassailable. Each suggests or rather elaborates a remedy.

That of Henry George is a searching one. He claims in effect that private owners of land have no rights as such, any more than has a man who buys a horse, or a piece of jewelry that has been stolen. If by any chance the present owner has "rights," then he must be mulcted in the public interest. George's remedy is to ascertain the value of all land, apart from the buildings or other "improvements" on it, and to tax that unimproved value, till the Government gets the whole of it in the form of annual revenue.

Wallace has more sympathy with the existing private owner. He realises that it is not possible to compensate him by handing over a cash equivalent, as there would not be enough money to go round; but he proposes that the Government shall resume the ownership of, and pay to the present owner for the remainder of his life, the income he now derives from his land, and to his immediate offspring or heirs their proportion of same after he dies, and then to stop. Wallace reasons that after two or three generations the land would thus come back to the control of the Government without entailing suffering on anyone in the process. In neither of these proposals is the aim that of turning present occupants out, or prohibiting their use of what had been *their* land. Occupation and ownership are essentially different things.

Henry George's principles have taken deep root in Australia and New Zealand. In both countries the *unimproved* value of all land has been determined, and it forms the basis of taxation, not only in country districts, but in many of the towns

and cities. In 1916, the Municipality of the City of Sydney adopted the unimproved value of land as the basis on which to levy rates, in place of levying them on buildings and "improvements". The effect has been a marked one, as it no longer pays to keep valuable city sites idle. Though at present there are many exemptions, the tendency in the Dependencies is to rely more and more on the land to produce revenue, and after the war it may be found that the one practicable way of meeting the war-bill is to extend this form of taxation to all land, doing away with all exemptions.

If the British Government could become the one landlord, it is easy to see that many of the ills that trouble us would be much modified. Few people would then retain the use of land that they could not use to advantage. It would not pay to do so. If the very wealthy chose to hold large areas, they would donate to the Government annually a sum equivalent to the full productive value of the estate occupied. Again, let it be clear that it is the unimproved value of the land that would be assessed, buildings and improvements remaining the sole property of the individual, and that the rate charged would be the value of the land in that vicinity.

Most Western countries have their own banks. A bank with a Government behind it is regarded as offering perfect security to depositors. The vaults of such a bank hold in their safe keeping what is regarded as the country's reserve wealth, usually a few tons of gold or silver. The bank is the centre of exchange; people take out or pay in of their wealth. The bank borrows and the bank lends. It is the mainstay of the community's credit. That, at any rate, is the tradition; "superstition" would perhaps be a more correct word to use, for banks may and do fail, even National Banks, and must be liable to failure because the true basis of sound credit and stability is not gold nor is it silver. It is not money. It is LAND. The land truly may be described as God's Bank. Let us see why.

Already it has been pointed out that the land is—through labour—the sole producer of wealth, the one primary though universal lender, as it were. Attention is now drawn to the equally striking circumstance that land is the one incorruptible storehouse in which wealth must ultimately become lodged. In other words the wealth produced by the people of any country over and above their immediate needs goes into LAND VALUES. To make this clear, let us take an illustration or two.

A little over half a century ago, a miner in Australia, from the newly discovered gold-fields, attended an auction sale of what we call Real-estate, that is, land. Carried away by the eloquence of the auctioneer, though he had no use for it, the miner bought a couple of allotments for £50. Soon after, the buyer left for England, having inherited a title. Soon after also, a site for a new city was surveyed in the immediate neighbourhood of the miner's purchase. The city—known as Melbourne—grew apace, the roads became streets, houses were converted into shops, where many people passed; in time the city became the capital of Australia, palatial buildings were erected in its main streets; parks and public gardens beautified it, and trams and trains connected the heart of the city with wide-spreading suburbs. Meanwhile the miner had died, there were delays about succession, and his unconsidered purchase became at first a sort of rubbish tip for neighbours, and later a site for street hawkers and such like. At length instructions came to sell the land; it was what estate agents describe as unimproved, a vacant block, but right in the heart of the city. The sale realised over £90,000. Who or what put this value into it, this unearned increment? The answer is apparent. The community as a whole was entirely responsible for every pennyworth of the unearned increment. The owner clearly had done nothing to contribute towards it. He had not so much as looked at it!

We will now look back for a moment to the time when we can assume that very few people occupied the British Islands. At that time the cash value of the whole of them would be negligible; about as much, say, as that of a small group of coral islands in the Pacific to-day. Population came. Using the land it accumulated wealth, built villages and towns, the sites of which became worth scores of sparsely inhabited islands. From the moment people came, up to the present time, the buying and selling value of the land has increased steadily with the population. In 1811 the population of Britain was in round figures 10,000,000. In 1911 it was 45,000,000. If the value of the bare land had been ascertained in 1911, it would be found to have increased literally beyond the dreams of avarice since 1811, and for no other reason, in the main, than that the population had increased.

Of course there is no means of ascertaining what these values were in the British Isles in 1811, nor is there any reliable way to arrive at them to-day; but actual facts are available as regards another little lot of islands, which have been occupied during the last century by the same race. I refer to Australia and New Zealand. A member of the New Zealand Parliament recently stated in public that in 1891 the unimproved value of land in New Zealand was £75,832,465. In 1914 it was £228,493,376—an increase of £152,660,911. The total population of New Zealand in 1891 was 700,000, and in 1914 it was 1,158,438.

These New Zealand figures, which are authentic, indicate that while the population increased 65 per cent, the unimproved value of the land increased 300 per cent. This may or may not be a sufficient basis of comparison; but let us for a moment apply it as if it were, and for that matter it quite possibly is. If it be assumed that in 1811, when the population of Britain is known to have been about 10,000,000, the unimproved value of all its land amounted to two thousand

million sterling, then in 1911, at the same rate of increase, when the population had increased to 45,000,000, the unimproved value should approximate to four billion sterling. That looks excessive ; and it is not necessary to speculate. Even if the present value totalled only 10,000 million, it would yield a revenue of 500 millions sterling. Whatever be the true value of this God-made estate, it certainly is an enormous one, as most people who pay rents in the big cities must know. In the city of London some land is said to have changed hands or to have been valued at no less than £2,000 per square yard.

Sometimes, because agricultural land in places recedes in value, even in England, the impression is formed that land values generally are not increasing. Let it never be forgotten that it is the sites of towns and cities that swallow up the bulk of the national wealth, not the agricultural lands ; and in the aggregate the values of sites are always increasing as the population increases.

Well, think of it : the sweat of toiling millions for a century, turned into a cash equivalent and deposited in God's British Bank to the value of millions of sovereigns ; and then, or to be more exact, during the process, handed over to a few people who happen to own the land. Directly and indirectly every living soul who has been born in and worked in Great Britain has contributed to this quota ; all have paid in : but how many have been permitted to draw anything out ?

The discovery of labour-saving machinery was heralded as a universal boon ; boon it has proved to those who own the land, but not to the toilers who do not ; rather has it injured them, and much of the poverty of to-day is attributed to machinery, just because it reduces the need for labourers. Had the Government of Britain owned the land when Watt discovered his steam engine, and subsequently while all the advantages arising out of the use of electricity have been accruing, it could and presumably would have distributed the

benefits derived from labour-saving machinery over the whole community ; all classes would have benefited, not one small one at the expense of others.

Now the advantages are shared, not on a community basis, but on a land-holding basis. In New Zealand, in 1914, one-half of the land was owned by 6,148 persons, and it was they who drew out the half of the yearly increase in values, not the million of people who were putting the increased value in. In Britain more than half the total value of the land is "owned" by a handful of people. In London itself more than one-half is owned by 200 persons or corporations ; it is this moiety who gather the dividends, so patiently deposited by millions of toilers in God's Bank.

Now is this right? From the standpoint of vested interests, it is essentially proper, I know ; but is it ethically sound, is it moral? Is it just? Again, is it wise?

All the facts point to a negative answer to each of these questions. An ever-growing body of well informed public opinion condemns the gross callousness which involves millions of the masses in perpetual and unnecessary poverty, when it is realised that it is preventible, that it results from ignoring a self-evident divine plan. One wonders what is to be the karma of any civilised people that ignores it. From the expediency point of view it is not wise, and when once we become enlightened as regards the facts, and see that our present system is contrary to and interferes with the carrying out of a divine plan, we must perforce conclude that it is not right. Nay we must go further and admit that it is glaringly and wickedly wrong.

Here, then, the whole question takes on a very personal aspect. Are the economists right or wrong, when they declare that the earth literally is the Lord's : that it belongs to the community as a whole? That it should be held as a sacred trust for the people? That its riches should be used for the benefit of all?

The setting right of this one fundamental error in our present system would enable the British Government, with the revenue of British land in its purse, to clothe, house, and educate every British-born child, to nurse to health every person afflicted in body or mind, to control and assert its undisputed right over all living areas, and to dispense with slums; to greatly modify unemployment, honourably pension old age, and have land available for all purposes and uses. Further it could uphold its laws, protect its people, without borrowing and possibly without taxation.

Difficulties in the way! Oh yes! There are always difficulties in restoring right out of wrong, health out of sickness, or happiness out of sin. These things have to be done, however, in spite of difficulties. The question is rather: is it right? than: is it difficult? To-day things are recognised to be out of gear with the body politic, and the thought of social reconstruction is in the minds not only of economists but of the people. It would seem positively necessary to settle this great land question before any attempt is made in other directions to reconstruct, if success is to attend the effort.

This article has only mentioned Britain and Australia, but similar causes must have produced similar results in other parts of the world. What the conditions may be in a country like India I do not know, but in some parts of the East a wiser system of land tenure has come down from the past. The Federated Malay States is an example in point. Of late there has been a little alienation of land in some of the large towns, following the evil example of the West; but practically the whole of the land is still in the control of the Administration, and as a result the Federated Malay States is one of the very few countries in the world that has no National Debt. It may be added also that poverty in the Western sense is hardly known there. In Russia "land reform" in the ignorant peasant mind means breaking up large estates and dividing



them among the peasantry. That may be a desirable thing to do or it may not, but it is a quite different thing to placing all lands under the control of the Government.

Probably every one agrees that land should be made available to small holders who will cultivate it, and under a National system of administration it would always be possible to cut up large holdings and make small ones of them as needed. But—and it is a big “but,” as well as one for repetition—the matter of agricultural lands and their administration is but a side issue in dealing with this important matter, and does not affect the still more vital fact that the great crime of our existing system is, that we are robbing the bulk of the people of the increment which for the most part accrues to city and town and not so materially to country and agricultural lands. *The stored up wealth that a population creates becomes banked in the closely populated sites, not in sparsely populated districts.*

It has been reasoned with a good deal of force that if the land were restored to the Nation, far more freedom could be accorded to individuals than is possible now; that crime as well as want could be reduced, and that the present discontent and clamour against the existing order of things might quite easily give place, under wise administration, to conditions fair to all, and which might be relied on to encourage the development of the best qualities in citizenship, as well as those which make for growth of the soul.

Finally, there is every reason to expect that further discoveries will yet be made which will enormously reduce the need for human labour; if private ownership in land is permitted to continue, the whole benefit of the saving will pass into the hands of the few holders of the land, and the labourer be no whit better off. A situation which is unthinkable in view of the increasing enlightenment of the masses.

T. H. Martyn

## WAR, WOMEN AND WORK

By JOHN BEGG, F.R.I.B.A.

ONE of the most important tasks of mankind in these stirring times is to set his mind to thinking truly with respect to the wonderful panorama of events unfolded before him, and especially to discover, and put in its proper position of centrality, the link that connects all the various portions of that panorama. Take these three: first the great war, second the feminist movement, and third the labour problem—War, Women, Work. What is the link connecting these? Assuredly there is one; and equally assuredly, until a man has recognised it, he is in no position to understand any one of them fully; and until he understands one and all of them, at least to the measure of his capacity, he is in no position either to take advantage of the opportunities of the time in the interests of his own development, or to be made use of as an instrument in furthering God's Plan.

Broadly, I think, there is a fairly general understanding of the nature of the link, at least, let me say, a broad and rough appreciation of it. The hour has struck; the call has gone forth for the sounding of the New Tune. All humanity has stirred to that call, and those who found themselves with their movements hampered by the feet of others on their necks—the “under-dogs” of humanity—have shown their first impulse to be one towards freedom. Our late enemies, adherents of the old monarchical system, found the liberty of that

system, and therefore (or so they argued) of themselves, restricted and threatened by the world's trend towards democracy. Hence the war. Women became aware of the restraints of their position as the chattels of men; hence the feminist movement. Labour awoke to the sense that it was under-dog to capital, hence the latest problem.

Let us dig a little deeper and we shall discover even more of the truth of the position. Why is it that all these sets of people in particular have been among the under-dogs, and why should there have been under-dogs at all? Because, to take the latter point first, the development of self-consciousness has hitherto been by the method of separateness, opposition, strife; a continual and kaleidoscopically changing mêlée on the principle of "every one for himself and the devil take the hindmost". These are the hindmost at the moment of calling "time". This does not show a link, it is true, but rather an analogy between the three; and here the analogy ends, as I shall presently show. But before going further, let me allude to the order in which I have placed the three movements—war, women and work. It may truly be said that the labour movement dates from the French Revolution or even further back. The German business, again, can be traced to Frederick the Great; and in its larger sense, that of the struggle of military imperialism against the advancing tide of democracy, it may surely be traced further back still. The women's movement was the first of the three which reached an acute pitch in our own country in the twentieth century; but it, again, dates from the days of Mill, if not from the eighteen-thirties and the Brontës. Altogether I find it hard to say what would be the proper chronological order of the three, and so have taken that order in which each has been brought home to the consciousness of the average Briton, since he awoke to a new world in August, 1914.

I have said that the cause of the war was the feeling on the part of the military caste of Germany that they were becoming hampered by democracy. With all the trappings of imperial supremacy, they were in truth no longer ruling, even in Germany. Money and commerce, in consonance with the democratic conditions prevailing over the rest of the world, had practically usurped the leading place, and it was then or never for the imperialists to assert themselves. So the war began. I wish to point out, however, that a double movement took place. The original under-dogs, the German imperialists, designed their revolt to be one of short duration, a raid on France, Belgium, Russia and the Balkans, and then, in a few months, victory, peace-treaties and heavy indemnities. But, just then, democracy discovered in itself another under-dog hampered by the former and by fears of worse to follow. So we had the stirring of a world-wide democracy that turned the tables on the Germans, and put them on the defensive. I must be careful lest I be thought to support the imperial contention of a defensive Germany. In the sense in which that contention was put forward, it was not true; in another sense it was true entirely. In the first instance Germany was certainly the aggressor, but from the moment of the rousing of the world against her—I might almost say from the entry of Britain, but will content myself with saying from the issue of the battle of the Marne—Germany has been on the defensive in a very real sense. Moreover, from the Fabian point of view, it was democracy which had unconsciously, but none the less really, opened the attack, employing, however, "other means than war".

The women's suffragist struggle has had a very different history. While it remained a struggle literally, it seemed to many like to end in failure, another of the causes doomed to be ultimately lost. The women won by turning their swords into pruning-hooks, their banners of revolt into bandages for

the wounded, their window-smashing energy into the channel of munition-making! Their campaign, which had included defiance of law and violence, at once exasperating and ridicule-inviting, ended in a complete triumph for their cause under the weapons of love and service. No analogy to "Armageddon" here.

The end of the chapter, giving the tale of the labour struggle, has yet to be written, its history yet to be made. Like the other two, the movement is inspired by selfishness; like the other two, also, it is a struggle for freedom, a legitimate thing. That it will end for the good of all concerned, and that soon, we earnestly hope. But that its end will involve the dramatic triumphs of the other two struggles we take liberty to doubt. Certainly it is like the others in being a war of principles, but, unlike them, not of definitive principles. It is not—or does not appear to have become yet—like the other two, a "war to end wars". Rather it is undertaken just to get a little more from capital, leaving labour free and better equipped to continue the struggle later on. So the analogy is rather between labour and the defeated German imperialists. Will they take a leaf out of the women's book, and, while the nation is in a giving humour, and its temper not yet too sorely tried, see if they cannot gain their ends, as the women have done, by the path of service? No doubt labour has been exploited to a disgraceful extent in the past, and the nation has laid up for itself a corresponding karma. But labour has got itself into such a tangle, that real betterment, on the lines on which it has set out to run, seems impossible. More forcing up the scale of wages and down the hours of work, more *getting*, it is likely to attain; but what of a greater quality than getting—that of being and becoming? Is it not reducing itself in individual skill and general efficiency, and in that without which all work is vanity and vexation of spirit, the possibility of loving the work for its own sake?

I see no ultimate outcome to the labour problem—short of dragging the nation through some, at any rate, of the horrors of Bolshevism, and so killing the goose that lays the golden eggs, and much else besides—except the abandonment of the path of strife for that of service. Our labour friends will no doubt disclaim the imputation of Bolshevism, but its points of similarity to their attitude are too many to be ignored. In particular both are class struggles, and class struggles under the New Tune must cease forthwith, even if one or other of the opposing classes has to pass out of existence. Do not let labour insist on completing the analogy that, as I have said, partly exists between their struggle and the great war. Let matters not be carried to the point of rousing all who are not of the so-called “working class” to oppose them under a threat of bolshevist tyranny. For the parallel would complete itself with defeat and disgrace. The “working” class may be the only one that strikes, but it is not the only one that works, or that can combine for a common good. Labour will win, of course, as it is meant to do; but not necessarily these particular labourers, unless they modify their methods. The time has come when to strive too greatly for a selfish end, even for a just and legitimate one, means confusion to the striver, when Heaven no longer helps those who merely help themselves, when the meek shall begin to inherit even the earth.

May the end come soon, and may the distractions and discomforts, that rend the world in a manner second only to that of war, give place to an order that will let us reap the benefits of peace in “preparing the way of the Lord”. Meanwhile above everything let us not help to draw out the agony by despondency or bitterness. We have kept up our hearts (more or less) through the war; do not let us lose heart now, when the good cause has triumphed. Let us be patient, recognising that a change of direction of the whole world's *venue* cannot, at this stage of our development, be brought

about without discomfort. I heard it asked the other day if this must always be so, and if so, why? Must the "change of tune" always mean friction, pain and misery? The best answer I could think of was to cite the familiar spectacle of a child pulling a toy train by a string. All goes well while he is running straight. Suddenly he decides on a change of direction, and sets off at an angle. What happens to the train? Generally confusion and the capsizing of many little coaches before it settles down on its new course. I was told that there need have been no confusion if the child had been careful, and that I was insulting God's methods by likening them to those of an impetuous, clumsy child. Well, God, who put it into the head of the child to change his direction, did not caution him to be more careful; and neither, it would appear, does He with us. Our confusion and sufferings are due to our own inertia and stubbornness, to our own impetuosity and clumsiness, and are not to be laid to the charge of Him who ordered the change. It is "up to" us!

So far we have seen nothing but an analogy, more or less complete, between the three great movements. We set out, however, to find something more—a veritable link. And now, perhaps, we are ready to perceive the link. Each of these movements is a response to a common impulse, the sounding of what I have called the "New Tune". But a straw, a leaf and a postage-stamp may respond to the same puff of wind, yet no link be established between them. The link is that the war, the feminist movement and our present labour difficulties are all, each in their several ways, manifestations of feminism, each due to the same forward step on the part of the feminine, passive or material moiety in our universe, one of those mighty periodic motions of drawing apart and coming together between the masculine and feminine, each pair of motions a great cosmic heart-beat, the diastole-systole of universal life. Further, that the common impulse to which the three movements we

are considering have responded, the "New Tune," has been once again, as before, a call specially directed to rouse the feminine or passive, rather than the masculine or active, the material rather than the spiritual, the ensouled, rather than the soul.

Let us look at these two propositions: first, that not only the feminist movement itself, but the other two as well, are all, in a sense, feminist manifestations; and, second, that the order for the fresh advance is always an order for, in a sense, a feminine advance.

The war was of the nature of a feminine movement because it was the outcome of the advance of democracy, democracy being, in turn, the rising to a degree of self-consciousness of Demos, the erstwhile passive, therefore feminine, "common herd". I do not say that the war itself was initially a feminine movement; not, at any rate, the first attack made by the Central Empires on civilisation, which was merely the resistance to the already advanced feminine movement of the world's democracy. But it was not meant by our unseen Rulers to a very high degree that there should be a war, any more than it was meant by the rulers of Prussia that there should be such a war. The repelling of that initial attack, however, the world-wide uprising to the Allies' standard of freedom, the great war, in fact, since the battle of the Marne, can be seen to have been a typically feminine manifestation.

And labour unrest can also be seen to be a similar manifestation, equally typically feminine, when it is considered that labour represents the physical, the so-called "brute" force, the body by whose agency the world's thought is transformed into action, the *vehicle* by means of which its ideas are carried forward into the concrete. But because labour represents the body, the matter, it must not on that account be supposed that capital represents the soul or spirit. The



opposition of capital and labour is an entirely artificial one, a false antithesis appropriate to the world's unstable equilibrium on the eve, and in the act, of taking a forward step. Labour must always be identified with the individuals who exercise it; it cannot exist apart from them, it ceases when they die. But capital, which may be laid aside, banked, given away, dropped into the sea, which can therefore have an existence quite apart from its temporary holders, and which remains on their death, must not be so identified, and will not in a future age of greater stability. The real antithesis to labour is mind, thought, the idea. The mind of man has temporarily sought to find its mate, its body, its vehicle, in capital, a glittering but dead thing, to the humiliation and the oppression alike of its true mate, body, vehicle—labour. The labour movement is thus, by analogy, the effort of the woman to overthrow the soulless harlot who stands between her and her true mate.

The second proposition is one which the mystical systems have always borne out with regard to the "steps" in each fresh advance. The soul and the ensouled must work together, the ensouled at each new stage being pushed forward, the soul thereafter following it in turn. The traveller can make no progress apart from the vehicle. It is the vehicle which makes the forward movement, too often temporarily unseating the traveller, who must scramble along as best he can ere he catches up and takes his seat again. An uncomfortable mode of travelling, you may well think, till one has learned how to keep his seat. Yet it is the mode, it would appear, that is decreed for us to use. Seated again, the traveller soon finds himself comfortable enough. He even forgets it is only a vehicle he is in, and not a permanent abode. Later he forgets that he and the vehicle are not one, and he is wont to be much disturbed when the latter stirs afresh for another forward spring. For the effect of his occupancy of

the vehicle is to vivify it, to pour into it of his energy that it may undertake the next advance.

It may here be remarked that this rule, that it is the passive or feminine which must take the first step in each new stage of man's journey, is one that holds quite independently of whether the race chiefly concerned at the time happens to be a "feminine" or a "masculine" race. It is a law, from which there has hitherto been no escape, that man must "wait for the waggon".

That, therefore, is the link between the three great movements we have been considering. It is, moreover, the same link that connects all world-movements worthy of being called "great". In other words, great world-movements have been wont to be for the betterment of the physical, in order that a finer and finer vehicle may be provided for the spiritual to occupy at the various stages of its evolutionary progress. The link is a cosmic one, and refers to the greatest mystery in the universe—sex in its deepest sense.

Now that we have "turned the corner," and as the process of evolution by opposition gives place to that by combination, it may be expected that the journey will be attended by a rapidly decreasing number of discomforts. The diastole-systole to which I have particularly alluded, is, after all, comparatively a minor one, such as will gradually cease to be perceptible during the latter portion of the greater cosmic heart-beat, as the larger diastole gives place to the larger systole. The forward movements of the vehicle will no longer tend to unseat the traveller steadily acquiring more and more of control. Masculine and feminine will be so reunited that they can go forward together without the painful process of recurring separations and reunions. Progress will no longer be so aptly typified by the jerky action of the pedestrian, but rather by the smooth and exhilarating motions of flight.

As I said at the beginning, to keep these principles well before us is the best way to ensure a right understanding of what is taking place before our eyes, to the end that we may make the most of our experience towards our own development, and perhaps may even have the high honour of being found fit to be used as instruments in the development of the Great Plan.

John Begg

## MĀYA

By MELINE D'ASBECK

“ILLUSION” they call thee ;  
Yet thou art Power, Māyā !  
Thy name with that of Magic is adorned.  
Thy month, the month of May, is that of Apparition.  
Thou art the great revealer  
Without which nought would seem  
And therefore nought would be ;  
For seeming and being are the tide  
Of the Great Ocean beyond all worlds,  
The Deep for ever hidden.

Whence rose Māyā ?  
None can tell.  
Invisible as the Great Ocean she.  
When Action stirred the Deep,  
Passive, she existed.  
The world is the Face divine  
Gazing from her mirror,  
In which It plays.  
What is she ?  
None can say.  
All visions appear and disappear in her,  
And she eludeth none,  
Yet holdeth none,  
Nor does remain, apart from what she seemed to be,  
And is no more.

When is she ?  
 Never.  
 For she always is transforming,  
 Weaving and unweaving  
 Ephemeral splendours ;  
 Goddess of vanishing dreams.  
 Therefore she is called Illusion.  
 Yet, out of her fleeting radiance  
 The Immortal Being glances.  
 Her bliss and beauty of a moment  
 Are flashes of Eternity,  
 And her minutest little flowering,  
 A musing of the Infinite.  
 She evokes Life-Mystery.  
 Therefore she is Power,  
 The Magic of the world.

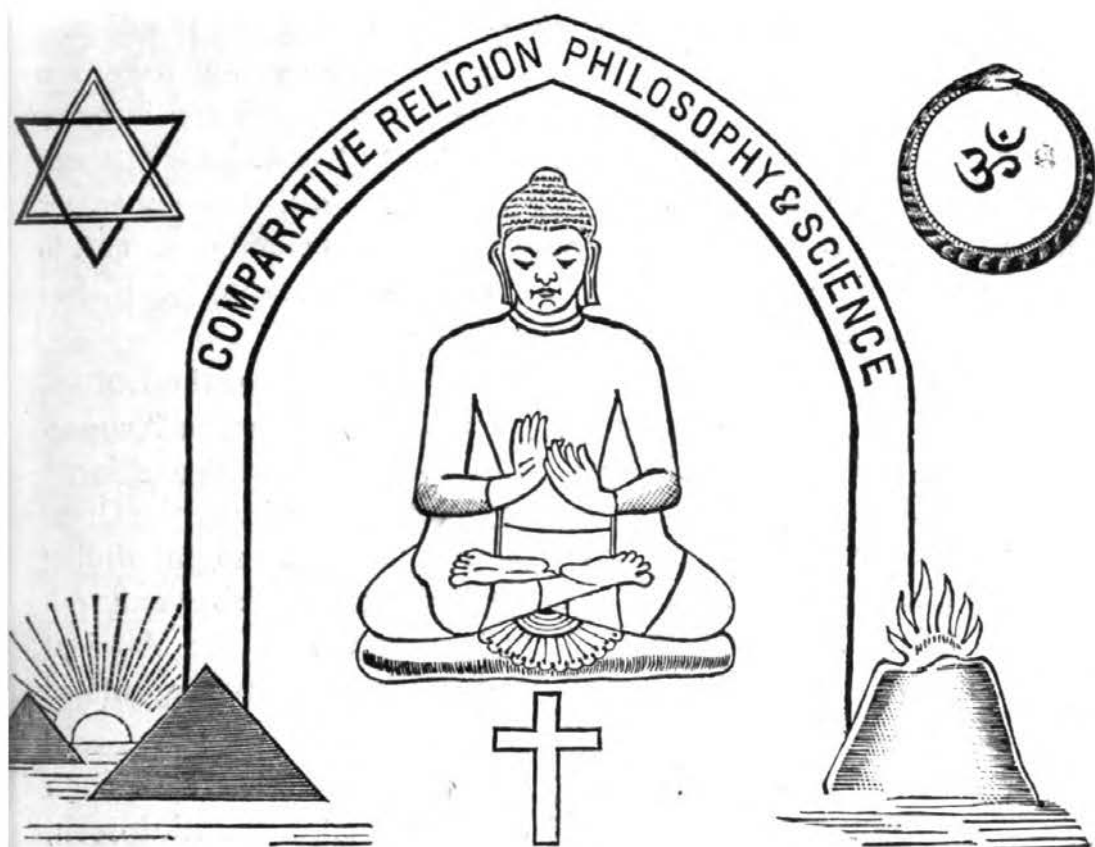
In Darkness the Drama of Dawn is acted.  
 The Invisible Being and Māyā, His Shadow,  
 Dance the Cosmic Dance,  
 Joining and parting,  
 Circling and designing  
 Shapes archetypal.  
 They sing and echo  
 In voice that none has heard,  
 The Word of Power,  
 Soul of all music.

When distance is infinite between them,  
 A dazzling glamour is cast  
 By the play of Dark into Dark,  
 And Māyā becomes  
 The Great Ocean of Change,  
 The ever-flowing sea of sounds,

The endless unfolding of wonders,  
The myriad host of beings,  
Born of distance,  
Clad in difference,  
Yearning for one another ;  
Yet so ineffably partaking of each other's beauty  
That they forget they are apart,  
And, drawing near in vesture of their doom,  
They chant once more the Word that none did hear,  
Sounded and echoed in the Abyss,  
Before Its Bloom—  
The Word of Love.  
Its incantation leads the singers through the glamour ;  
They fathom with all-seeing eyes  
The infinity of which their form is an expression,  
And they enter the World beyond the Dawn,  
The world of Love and the world of Death,  
Where the rapture of beholding  
Sinks into the bliss of merging,  
And thy power of evocation, Mâyā !  
Has achieved its aim supreme.

Seeming and Being are the tide  
Of the Great Ocean beyond the Light.  
Love and Death are the ebb that flows  
Back in the Night  
Where the shadowy dancers play  
And then unite.

Meline d'Asbeck



## FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

### INTRODUCTION

**T**HEOSOPHY is the wisdom arising from the study of the evolution of life and form. This wisdom already exists, because the study has been pursued for long ages by properly equipped investigators into nature's mysteries. The investigators, who are called the Masters of the Wisdom, are those human souls who in the evolutionary process have passed beyond the stage of man to that next higher, that of the "Adept".

As man is evolved to Adept, he gains knowledge by investigation and experiment. The knowledge so far gained by an unbroken line of Adepts is Theosophy, the Ancient Wisdom.

As man becomes Adept, he ceases to be merely an item in the evolutionary process, and appears as a master and director of that process, under the supervision of a great Consciousness called in Theosophy the LOGOS. He is enabled, as a co-operator with the LOGOS, to see Nature from HIS standpoint, and to some extent survey her not as a creature, but with her Creator. Such a survey is Theosophy to-day.

These Masters of the Wisdom, the agents of the LOGOS, direct the evolutionary process in all its phases, each supervising His special department in the evolution of life and form. They form what is known as the Great Hierarchy or the Great White Brotherhood. They guide the building and unbuilding of forms on sea and land; they direct the rise and fall of nations, giving to each just so much of the Ancient Wisdom as is needed for its welfare, and can be assimilated by it.

Sometimes that wisdom is given indirectly, through workers in quest of knowledge, by inspiring them, all unseen, to discoveries; sometimes it is given directly, as a revelation. Both these ways are observable now in the twentieth century. Indirectly, the Masters of the Wisdom, who are in charge of the evolution of all that lives, are giving the Wisdom—the science of facts—through the invisible guidance and inspiration of scientific workers; directly, they have given it in a body of knowledge known by the term Theosophy.

Theosophy is then, in a sense, a revelation, but it is a revelation of a knowledge to those who have not yet discovered it, by those who have already done so. It cannot but be a hypothesis at first to whomsoever it is offered; it can become one's own personal knowledge only by experiment and experience.



In Theosophy to-day, we have not the fullness of knowledge of all facts. Only a few broad facts and laws have been told us, sufficient to spur us on to study and discovery; but innumerable gaps remain to be filled in. They are being filled in by individual workers in our midst, but what we have of knowledge is as a drop in the ocean to what lies undiscovered or unrevealed. Nevertheless, the little we have is of wonderful fascination, and reveals new inspiration and beauty everywhere.

Theosophy to-day, in the modern Theosophical literature, will be found to be concerned mostly with the evolution of Life. But the knowledge concerning the evolution of Forms, gathered in every department of modern Science, is equally a part of the Ancient Wisdom. In both there are gaps to be filled in, but when both are correctly viewed, each is seen to supplement the other.

As in every work of science, so too in this exposition of Theosophy there are bound to be two elements. A writer will expound what has been accepted as fact by all, or by a majority of scientific investigators, but at the same time he may include the result of the work of a few, or of himself only, that may require corroboration or revision. As he proceeds, he may unconsciously or through lack of true scientific training, not separate these two elements. Similarly, while the leading ideas of this work may be considered "Theosophical," and as a fairly correct exposition of the knowledge revealed by the Masters of the Wisdom, there will be parts that will not deserve that dignity. But as Truth is after all a matter of discovery by each for himself, what others can do is merely to point out the way. Scientifically established truths, and what may be but personal and erroneous views, must all be tested by the same standard.

Though in its fundamental ideas Theosophy is a revelation, yet there is no authority in it to an individual, unless he himself assents to it. Nevertheless, as a man must be ready

to stand or fall by the noblest hypothesis of life which his heart and mind perceive, this work is written to show that such a hypothesis is found in Theosophy.

### THE EVOLUTION OF LIFE AND FORM

There is no better preparation for a clear comprehension of Theosophy than a broad, general knowledge of modern science. For science deals with facts, tabulating them and discovering laws; Theosophy deals with the same facts, and though they may be tabulated differently, the conclusions are in the main the same. Where they differ, it is not because Theosophy questions the facts of the scientist, but simply because, before coming to conclusions, it takes into account additional facts which modern science either ignores or has as yet not discovered. There is but one Science, so long as facts remain the same; what is strictly scientific is Theosophical, as what is truly Theosophical is entirely in harmony with all the facts, and so in the highest degree scientific.

The greatest achievement of modern science is the conception offered to the thinking mind of the phenomena of existence as factors in a great process called Evolution. Let us understand in broad outline what evolution means, according to science; and we shall be ready to understand what it means according to Theosophy.

Let us consider first the great nebula in Orion (Fig. 1). It is a chaotic mass of matter, in an intensely heated condition, millions and millions of miles in diameter. It is a vague, cloudy mass, full of energy; but so far as we can see, it is energy not performing any useful work. What will happen to this nebula? Will it continue for ever chaotic, or will it undergo some change? The probable change, its next step, we can construct in imagination as we look at the nebula in Ursa Major (Fig. 2).



FIG. 1  
THE GREAT NEBULA IN ORION.



FIG. 2  
THE SPIRAL NEBULA IN URSA MAJOR



The nebula now has taken on a spiral motion. It revolves,

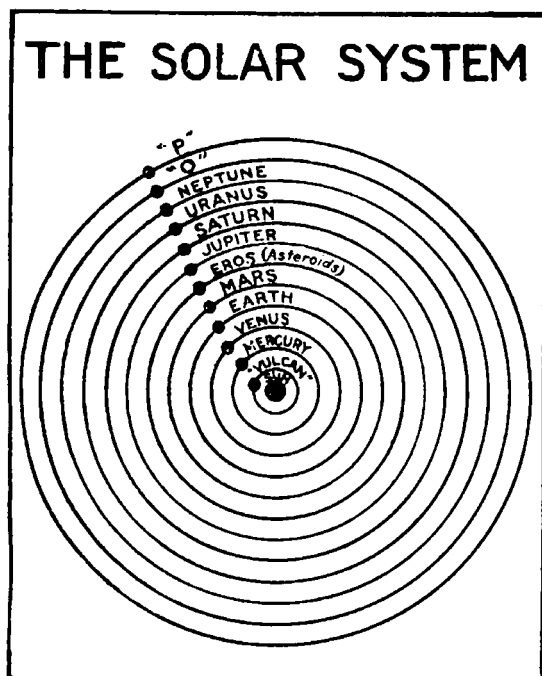


FIG. 3

and its matter tends to aggregate round a nucleus. In course of time, the spherical mass will flatten; as it contracts, ring after ring of matter will break off from the cooling central nucleus. As millions of years pass, these rings of matter too will break; each will aggregate round some nucleus, and instead of a ring we shall have a planet, retaining the original motion of the nebula and revolving now round a central sun. Or it may be that, without breaking

into rings, the nebula will throw off, as it whirls, outlying parts of itself, which then condense and become the planets; but in either process the original chaotic nebula will have become an orderly solar system, with a central sun and planets circling round it, like the solar system in which we live (Fig. 3).

What will be the next stage? By this time, within the solar system, there will have appeared the lighter chemical elements. Hydrogen, carbon, nitrogen, oxygen, phosphorus, calcium, iron, and others, will be there; they will enter into certain combinations, and then will come the first appearance of Life. We shall have some of the matter now as protoplasm, the first form of Life. What, then, will be the next stage?

This protoplasm too, arranges itself in groups and combinations; it takes the form of organisms, vegetable and animal. Let us first watch what happens to it as it becomes vegetable organisms.

Two activities will be noticeable from the beginning in this living matter: one, that the organism desires to retain its

life as long as possible, by nutrition; the other, to produce another organism similar to its own. Under the impulse of these two instincts, it will evolve; that is, we shall see the simple organism taking on a complex structure. This process will continue, stage by stage, till slowly there will arise a vegetable kingdom on each planet, such as we have on our own (Fig. 4). Each successive stage will be developed from its

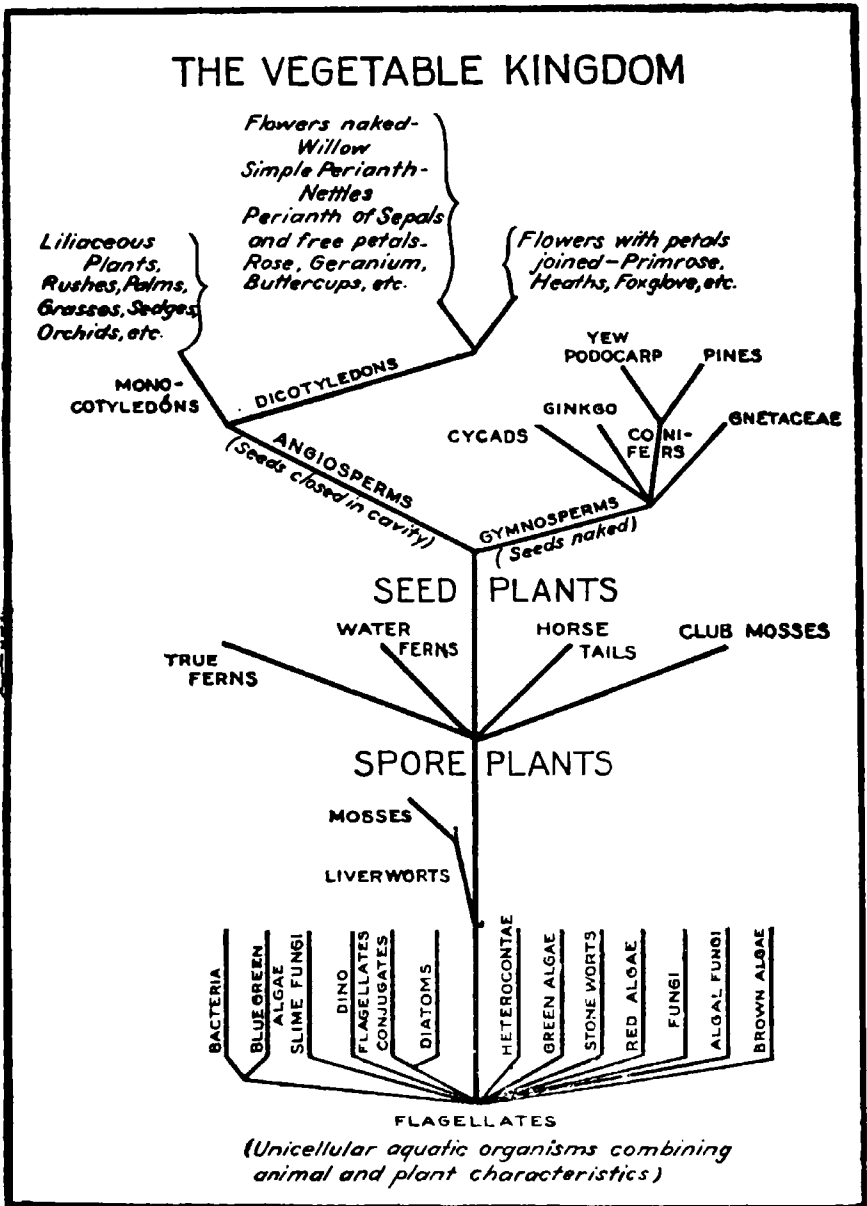


FIG. 4

predecessor ; each will be so organised as to be able better to prolong its existence and to give rise to offspring. Each will be more "evolved" than what has gone before. From unicellular organisms, bacteria, algæ and fungi, will be developed spore plants, able to disseminate offspring in a new way ; later, a better method of propagation will be evolved, by means of seeds ; later still, there will come the stage of flowering plants, where the individual organism, with least expenditure of energy, will retain

its own life, while at the same time giving rise to a large number of offspring. Stage by stage the organism increases in complexity, but that very complexity enables it to "live" more satisfactorily, that is, to give rise to offspring with the least expenditure of force, to prolong its life, and at the same time to produce a type of progeny with new and greater potentialities of self-expression than its parent.

A similar process of evolution takes place with protoplasm as it gives rise to the animal king-

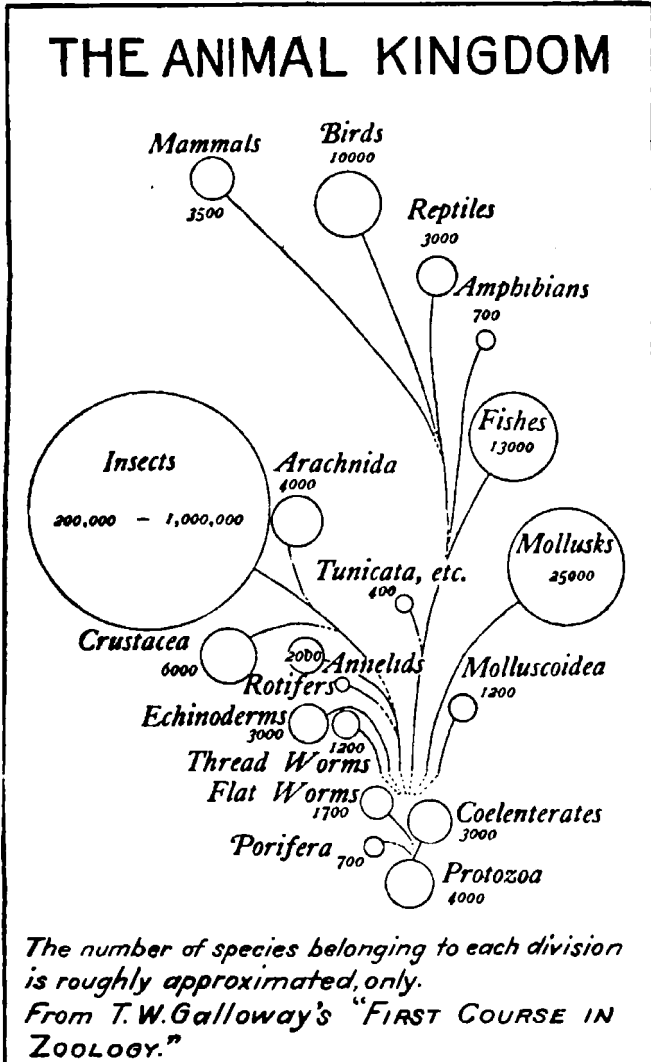


FIG. 5

dom. From protozoa, simple unicellular organisms, we have step by step the various groups of the invertebrate kingdom (Fig. 5).

From simple unicellular organisms to multicellular organisms with tissues and a nervous and circulatory system, complexity increases group after group. Then comes a new step in the building of organisms, with the sheathing of the central nerve trunk by vertebræ, and thus we have the vertebrates. From one order of vertebrates, the reptiles, come the mammals; among the highest of the mammals appear the primates. Of this last order of the animal kingdom, the most highly organised is Man.

The instincts of self-preservation and propagation are seen in the animal kingdom also. As the structure becomes more complex, the organism is better fitted to adapt itself to the changing environment, better able with less and less expenditure of force to live and produce similar organisms. But among the higher vertebrates a new element of life appears.

If we contemplate life at large in its ascending forms, we see that in the lowest creatures the energies are wholly absorbed in self-sustentation and sustentation of the race. Each improvement in organisation, achieving some economy or other, makes the maintenance of life easier; so that the energies evolved from a given quantity of food, more than suffice to provide for the individual and for progeny: some unused energy is left. As we rise to the higher types of creatures having more developed structures, we see that this surplus energy becomes greater and greater; and the highest show us long intervals of cessation from the pursuit of food, during which there is not an infrequent spontaneous expenditure of unused energy in that pleasurable activity of the faculties we call play. This general truth has to be recognised as holding of life in its culminating forms—of human life as well as of other life. The progress of mankind is, under one aspect, a means of liberating more and more life from mere toil and leaving more and more life available for relaxation—for pleasurable culture, for æsthetic gratification, for travels, for games.<sup>1</sup>

From the chaotic nebula, once upon a time, to man to-day, thinking, playing and loving—this is the process called Evolution. A chaos has become a cosmos, with orderly events that the human mind can tabulate as laws; the unstable, “a-dharma,” has become the stable, “dharma”. We see the

<sup>1</sup> Herbert Spencer, *Life*, I, 477.



principles observable, as the One becomes the Many,

| <i>THE PRINCIPLES OF EVOLUTION</i>  |  |
|---|--|
| <i>SPENCER</i>  |  |
| <i>From</i>   | <i>To</i>  |
| <p><i>Homogeneous</i><br/><i>Indefinite</i><br/><i>Simple</i></p> <p><i>Low Organisms and</i><br/><i>Low Types of Society</i> }<br/><i>composed of many</i><br/><i>like parts perform-</i><br/><i>ing like functions</i></p> <p><i>A series of like parts</i><br/><i>simply placed in</i><br/><i>juxtaposition</i></p> <p><i>CHAOS</i><br/><i>ADHARMA</i><br/><i>DISORDER</i></p> | <p><i>Heterogeneous</i><br/><i>Definite</i><br/><i>Complex</i></p> <p><i>High Organisms and</i><br/><i>High Types of Society</i> }<br/><i>composed of many</i><br/><i>unlike parts perform-</i><br/><i>ing unlike functions</i></p> <p><i>One whole made up</i><br/><i>of unlike parts</i><br/><i>mutually dependent</i></p> <p><i>COSMOS</i><br/><i>DHARMA</i><br/><i>ORDER</i></p> |

as disorder becomes order, in the next diagram (Fig. 6).

True, no mind of man saw the beginning of the process, nor has continuously watched it to the present day, and so can describe from direct observation each step in evolution, and say evolution is

FIG. 6

a fact. We can only reconstruct the process by observing different kinds of nebulae, by studying the structures of extinct and living organisms, by piecing together here a tail with there a wing. None can say that the universe did not arise in all its complexity a few thousand years ago, just before historical tradition begins; and none can say that the universe will not to-morrow cease to be. But man cannot be satisfied with taking note only of the few brief moments of the present which his consciousness can retain; he must have some conception of nature, postulating a past and a future. Such a past and a future is propounded, largely from analogy, in the process called evolution. In a sense, evolution is a hypothesis, but it is the most satisfactory hypothesis so far in the history of mankind, and one which, when once accepted, shows evolution everywhere, for all to see.

Fascinating as is the survey of the cosmos in the light of evolution as taught by modern science, there is nevertheless one gloomy element in it, and that is the insignificant part played by the individual in the timeless drama. Nature at

work, "evolving," lavishly spends her energies, building form after form. But a terrible spendthrift she seems, producing far more forms than she provides sustenance for. Time is of no account, and the individual but of little, only indeed so long as he lives. During the brief life of the individual, nature smiles on him, caresses him, as though everything had been planned for his welfare. But after he has made the move she guides him to make, after he has given rise to offspring, or has slightly modified the environment for others by his living, death comes and he is annihilated. That "I am I," which impels us to live, struggle, to seek happiness, ceases to be; for it is not we who are important, but the type—"so careful of the type she seems, so careless of the single life". Where to-day is Nineveh, and Babylon, and "the glory that was Greece and the grandeur that was Rome"?

'Tis all a Chequer-board of Nights and Days  
 Where Destiny with men for Pieces plays:  
 Hither and thither moves, and mates, and slays,  
 And one by one back in the closet lays.

From this aspect, evolution is terrible, a mechanical process, serene in its omnipotence and ruthlessness. Yet, since it is a process after all, perhaps to bring in personal considerations of whether we like it or not may not be to the point. But as we are men and women, thinking and desiring, we do bring in the personal element to our conception of life; and if we look at evolution, the outlook for us as individuals is not encouraging. We are as bubbles on the sea, arising from no volition of our own, and we cease to be, following developments in a process which we cannot control. We are "such stuff as dreams are made of, and our little life is rounded with a sleep".

Is there possible any conception of the evolutionary process which can show a more encouraging outlook? It is that which Theosophy offers in the doctrine of the Evolution of Life through the evolution of forms.

As the scientist of to-day examines nature, he notes two inseparable elements, matter and force; a third, which we know as life, he considers the effect of the interaction of the two. In matter he sees the possibilities of life and consciousness, and neither of these two latter is considered by him capable of an existence independent of matter. In the main this conception is true; but, according to Theosophy, a modification is required, which may be stated as follows.

Just as we see no matter without force, and no force which is not affecting matter, and just as one is not the product of the other, so, too, there exists a similar relation between life and matter. They are inseparable, and yet one is not the product of the other.

In the universe there are types of matter finer than those recognised by our senses, or ponderable by the most delicate of instruments. Many forms of energy, too, exist, of which but a few have as yet been discovered by man. One form of energy, acting in conjunction with certain types of ultra-physical matter, is called Life. This life evolves; that is, it is becoming slowly more and more complex in its manifestation.

The complexity of the life-activities is brought about by building organisms in such matter as we know by our senses. (There are other modes of life-activities, but for the moment we shall confine our attention to their activities which our senses can perceive.) It is the life that holds chemical elements for a certain period as a living organism. While so holding it, that life gains a complexity by means of the experiences received through its receptacle. That which we see as the death of the organism is the withdrawal of the life, to exist for a while dissociated from the lowest forms of matter, though it is still linked to ultra-physical kinds. In withdrawing from the organism at death, such experiences as were received through it are retained as new habits learned by the life, and they are transmuted into new

capacities of form-building, to be utilised with its next effort to build a new organism.

If we look at Fig. 7 we shall be able to grasp clearly the Theosophical conception of the Evolution of Life. When we consider structures only, we are looking at but one side of evolution. For behind each structure is a life. Though a plant dies, the life that makes it live, and propels it to react to environment, does not die. When a rose withers and dies and disappears in dust, we know that none of the matter is destroyed; every particle of it still exists, for matter cannot be annihilated. So is it, too, with the life which out of chemical elements made a rose. It merely withdraws for a time, to reappear building another rose. The experiences gained of sunshine and storm, of the struggle for existence, through the first rose, will be slowly utilised to build a second rose which shall be better adapted to live and propagate its kind.

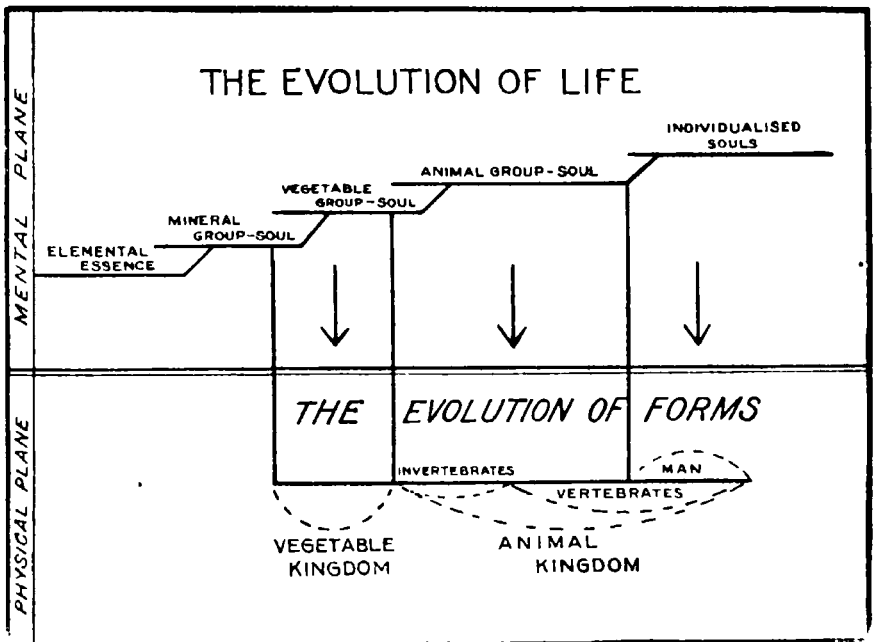


FIG. 7

As an individual organism is a unit in a larger group, so is the life within it a part of a "group-soul". Behind the organisms of the vegetable kingdom, there is the vegetable

group-soul, an indestructible reservoir of those life-forces that are attaining complexity by building vegetable forms. Each unit of life of that group-soul, as it appears on earth in an organism, comes to it endowed with the sum total of the experiences of the past organisms built by the group-soul; each unit, as it returns at death to the group-soul, contributes what it has gained in power of new ways of reacting to environment. The same is true of the animal kingdom; each species, genus and family has its own compartment in the general animal group-soul. With man, too, the principle is the same, except that man has passed the stage of belonging to a group-soul. Each man is an individual life, and though he is linked in mystic ways to all his fellows in a Brotherhood of Man, he treads his own path, carving out his own future. He retains his experiences, gained by him life after life, not sharing them with others, unless he shares them of his own volition.

There is no such thing as death in nature, in the sense of a resolution into nothing. The life withdraws into its ultra-physical environment for a while, retaining as new modes of form-building the experiences which it has gained. Though form after form comes and goes, their successive lives are but the entrances and exits of the same life in the evolutionary drama. Not a fraction of experience is lost, as not a particle of matter is destroyed.

Furthermore, this life evolves, as already mentioned. The method of its evolution is through forms. The aim of a given part of the group-soul life is to manifest through such forms as shall dominate, through the greatest adaptability to environment, all other forms, while at the same time they shall be capable of the most delicate response to the inner promptings of the life itself. Each part of a group-soul, each type of life, each group and class and order, has this aim: and hence ensues the fierce warfare of nature. She is "red in tooth and claw with ravin," but the struggle for existence is not

the wasteful thing it seems. Forms are destroyed, but only to be built up into new forms. The life comes and goes, but step by step it comes nearer to the form which it seeks. No life is lost; the waste is but a seeming, and the struggle is the way to determine the best forms in an ever-changing environment.

When the fittest forms, for a given environment, have been evolved, then that particular part of the group-soul pours its life through them with a fullness and richness, marking an epoch with its domination; and as the environment again changes, once more the quest is resumed for the next fitter forms. So all parts of the group-souls of the vegetable and animal kingdoms are at war in a struggle for a survival of the fittest. Yet in that struggle not a single unit of life is annihilated, and the victory achieved by one type is not for itself, but for the totality of life which has been seeking that very form as the best through which to unfold its dormant energies.

Life as it evolves has its stages. First, it builds forms in ultra-physical matter, and then we name it "elemental" life. Then, with the experiences of its past building, it "ensouls" chemical elements in combination, becoming the mineral group-soul. Next, it builds protoplasm, ensouls vegetable forms, and after, at a later period, animal forms. Then we have the next stage as man, Life now building individuals able to think and love, capable of self-sacrifice and idealism, for

. . . striving to be Man, the worm  
Mounts through all the spires of form.

And man is not the last link in the chain.

In all this cosmic process from atom to man, there is one element which must be taken into account, if we are to understand the process correctly. Though matter evolves from homogeneous to heterogeneous, from indefinite to definite, from simple to complex, life does not so evolve. The evolution of matter is a re-arrangement; the evolution of life is an unlocking and an unfoldment. In the first cell of living matter, in some

incomprehensible fashion, are Shakespeare and Beethoven. Nature may need millions of years to re-arrange the substance, "selecting" age after age, till the proper aggregation is found, and Shakespeare and Beethoven can come from her bosom to be the protagonists in one scene in her drama. Yet all the while, throughout the millions of years, the life held them both mysteriously within itself. The evolution of life is not a receiving but a giving. For behind the very life itself, as its heart and soul, is something greater still, a Consciousness. From HIS fullness of Power, Love and Beauty, HE gave to the first speck of life all that HE is. As in one invisible point may be converged all the rays from the glorious panorama of a mountain range, so each germ of life is as a focal point of that illimitable Existence. Within each cell HE resides in HIS fullness; under HIS guidance, at the proper time, Shakespeare and Beethoven step forth, and we call it Evolution.

If the study of the evolution of forms, according to modern science, has enlarged and adjusted our previous conceptions of the universe, the study of the evolution of life is more striking still in its consequences. For new elements of complexity appear in the life side of evolution, and their consideration means a new evaluation of the evolutionary process. The first factor in the complexity is that, within the forms as studied by the scientist, there are several parallel streams of evolving life, each mostly independent of the others in its development.

Two of these streams are those of Humanity and of a

| TYPES OF EVOLUTION   |                            |               |                               |   |   |   |
|----------------------|----------------------------|---------------|-------------------------------|---|---|---|
| 1 HUMANITY           | 2 DEVA EVOLUTION           | 3             | 4                             | 5 | 6 | 7 |
| Perfect Man          | "Angel" or Deva            |               |                               |   |   |   |
| Human                | Nature-spirit<br>(astral)  |               |                               |   |   |   |
| Animal               | Nature-spirit<br>(etheric) |               |                               |   |   |   |
| Vegetable            | Animal                     |               |                               |   |   |   |
| Mineral              | Vegetable                  |               |                               |   |   |   |
| Elemental<br>Essence | Mineral                    | Cell-<br>Life | Chemical<br>Elements<br>Atoms |   |   |   |

FIG. 8

parallel stream called the evolution of Devas or Angels (Fig. 8). As already mentioned, human life has its earlier stages of animal, vegetable, mineral and elemental life. From that same mineral life, however, the life diverges into another channel, through stages of vegetable forms, animal forms, then

forms of "nature-spirits," or the fairies of tradition, into Angels or Devas. Another parallel stream, but about which little is known, is the life of cells, with its earlier phases and those to come. A stream of life through electrons, ions and chemical elements is also probably distinct. Yet other evolutions exist on our planet, but for lack of sufficient information they may for the moment be left out of consideration.

The ladder of evolving life through the forms in our midst is seen in Fig. 9. The life utilises organisms built up of solid,

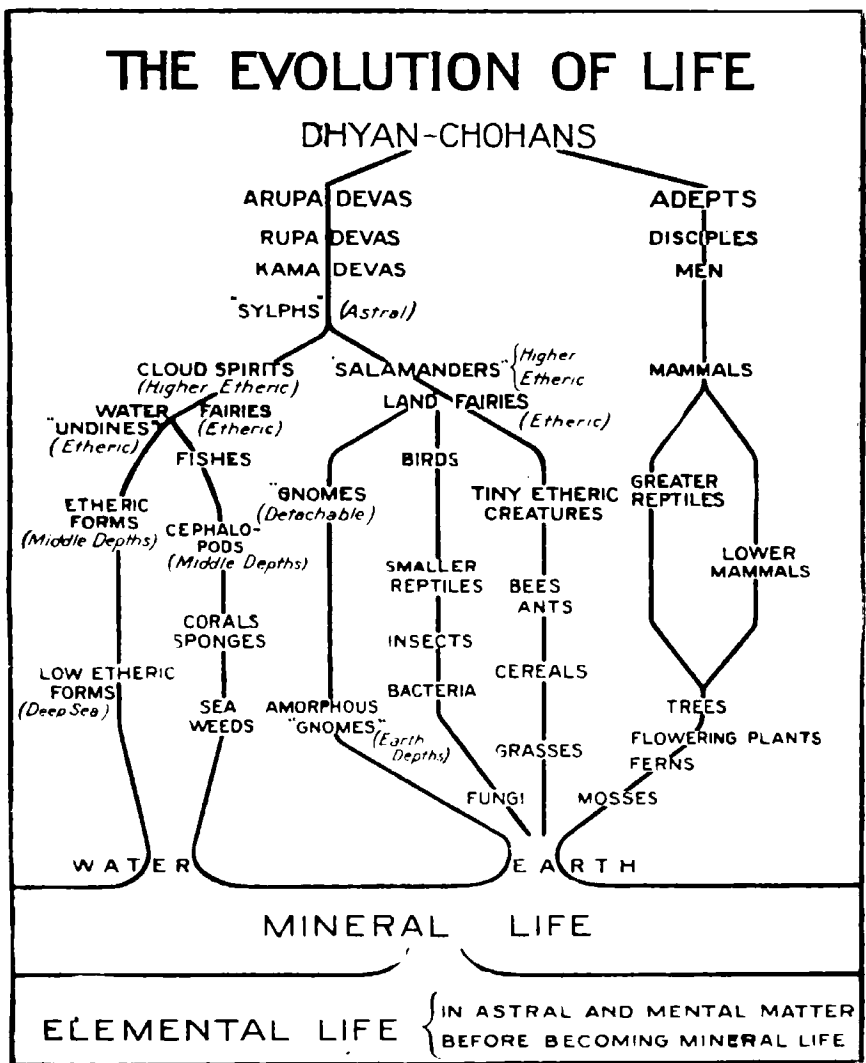


FIG. 9



liquid and gaseous matter ; but it also uses forms built of more tenuous matter in a "fourth state" of radiant matter (called "etheric" by the Theosophist), and also in types of matter still more rarified, called "astral" and "mental" matter. Ascending from the mineral, six distinct streams will be noted, converging into Adepts or Perfect Men, and Arūpa Devas or Higher Angels, and culminating in a type of lofty entities called Dhyan Chohans. Of the six, only two utilise physical matter in its finer physical or "etheric" states (first and third columns in the diagram), and then build forms in astral matter as "sylphs". One stream builds organisms living in water, while three use forms living on land. Only one of the six streams of life leads into humanity ; the other five pass into the parallel evolution of the Devas.

It must be carefully noted that the evolution of life has its antecedent phases, its heredity, as it were, sometimes quite distinct from the heredity of the forms. The fact that mammals and birds have been developed from reptilian forms, only indicates a common ancestry of bodily form. While seaweeds, fungi, grasses and mosses have a common physical heredity from unicellular aquatic organisms, the life nevertheless has ascended through four separate streams. Similarly, while birds and mammals have a common physical ancestry, the life of birds has, for its future, stages in etheric creatures, the fairies on the surface of the earth, then as fairies in higher etheric matter and so to astral fairies and Devas ; but the life of mammals passes into the human kingdom.

Before passing from these etheric forms in earth-depths and in the depths of the sea, it must be pointed out that an etheric form, composed of "radiant matter," will pass through and exist in solid rock, or in the sea, as the air can pass through a wood-pile or remain among the empty spaces between the pieces of wood. Even our densest substances are porous to the etheric types of matter ; and organisms of these latter types

find no difficulty in existing inside the earth or sea, and they are not affected by the heat and the pressure which would make life for ordinary physical creatures impossible.

The same general differentiation of life is observable if we

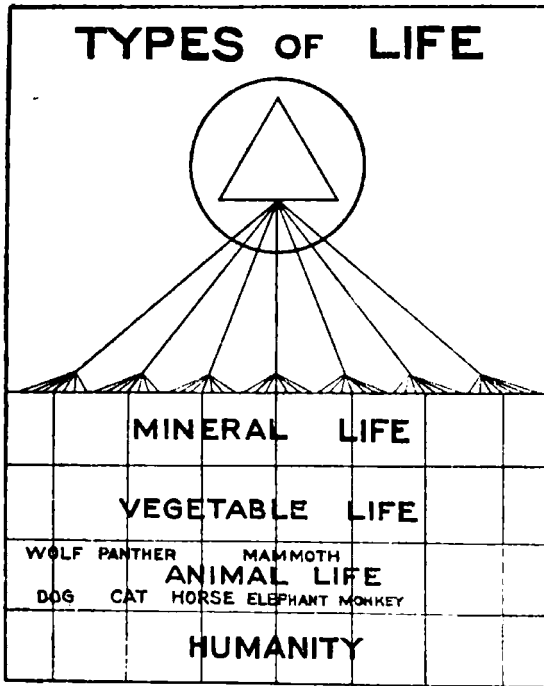


FIG. 10.

consider humanity alone (Fig. 10). The stream of life, which later is to be humanity, has rudimentary marks of specialisation, even its early phases of elemental, mineral and vegetable life; these we begin to note more clearly when the animal kingdom is reached. There are seven fundamental types in this life that is going to be human, with modifications in each type as it is influenced somewhat by

the others. They persist throughout all the kingdoms preceding the human. The life of dogs is distinct from that of cats; that of the elephant from both. The dog life evolved in forms of wolves and jackals and other canidæ, previous to its highest embodiment in the domesticated dog. Similarly other types of animal life, like cats, horses, elephants, monkeys, had their earlier "incarnations" through more savage and prehistoric forms of the same family. (This subject will be dealt with more fully in the section on the Evolution of Animals.)

When we come to study these types as they appear in humanity, a most fascinating view of mankind opens before us. It requires but little imagination to see the canine life, on its entrance into humanity, appearing as the devotional

type of soul. The classification in Fig. 11 is in no way final ;

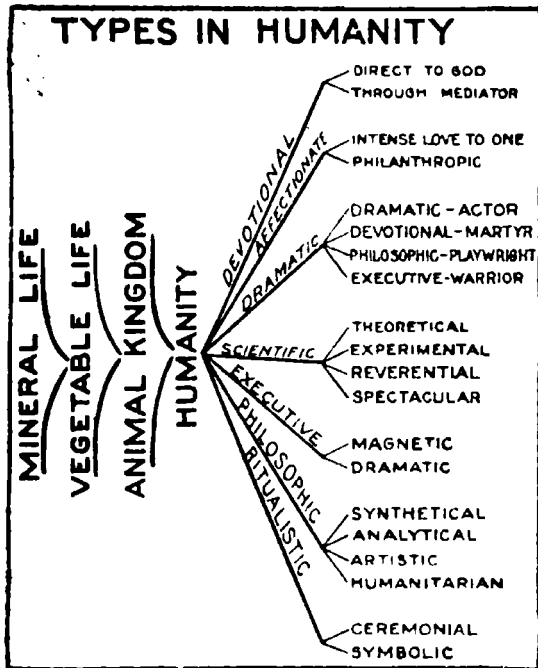


FIG. 11

it is given more by way of suggestion than as an absolutely correct clue to the mystery of temperaments. Seven types are clearly marked ; one is not better or higher than another ; they are all needed in the great evolutionary drama, and each is great as it contributes to the whole that development of the one Divine Life and Consciousness which has been arranged for it by the LOGOS.

If we examine devotional souls around us, we shall note some who go to God direct in their heart and mind, and others to whom God is vague unless conceived in the form of some Incarnation or Mediator, such as Jesus or Krishna. There are also devotional souls who are influenced by the dramatic wave of life ; and then they will covet martyrdom, not out of conceit or desire for posing, but because a life of devotion is unreal unless it is continually dramatic. Love of God and the desire to live the Christ-life in the mind of a Tolstoy will mean identifying himself in outward ways with the poor and the downtrodden, playing a rôle in a dramatic situation ; the Christ-life must be dramatic for these souls, to be full of meaning.

The affectionate type, too, has its many variants. There are those to whom all life is concentrated in the love of one soul, the Romeos and Juliets among us, who are ready to renounce all for one. There are others, who are capable of less

intense love, but who delight to send it out to a wider circle of parent, child and friend, and are attracted by philanthropic schemes of activity.

The dramatic type, one variant of which has been mentioned above, is interesting, as it is often misunderstood. To them life is not real unless it is a scene in a drama. Happiness is not happiness, unless it is in a drama in which the soul is playing a "strong part"; grief is grief only if it is "like Niobe, all tears". One variant will be drawn to the stage, developing a dual conception of life as the self and the not-self; influenced by the philosophic type of life, another soul will develop into the playwright; while the dramatic soul with executive tendencies will find life as a warrior or as a political leader fascinating.

Among the scientific type, the theoretical and experimental variants are easily recognisable. A third, the reverential, is less common just now, but it is the soul full of zeal in scientific investigations, but continually feeling the universe as the habitation of God. The scientist who is spectacular in his methods, has the dramatic type influencing him; his behaviour is not necessarily the result of vanity or of a desire to occupy the centre of the stage, but only because he is living his God-given temperament.

Of the executive type, there is the dramatic variant, seen in many a political leader, and another, the magnetic type, able to inspire subordinates with deep loyalty, but not at all spectacular---if anything, preferring to keep in the background, so long as the work is done. Little need be said of the philosophic type; the differences of method of developing their conceptions of life adopted by the various philosophers, are due to what they are, within themselves, as expressions of the One Life. Herbert Spencer and Haeckel, Ruskin and Carlyle, Aristotle, Plato, Spinoza, and others, well represent a few of the many variations of this "Ray".

Of another type, which is much misunderstood, are those to whom symbolism strongly appeals. To these, life is not real unless it is an allegory. An example of this type would be St. John, the author of *Revelation*, delighting in symbols and allegory. A modification of this type is seen in those who find religion real only when ritual accompanies it. Vestments and processions, incense and genuflections, are a part of the worship of a being of this type.

In many ways the LOGOS trains HIS children to help HIM in the common work, and all are equal before HIM. For each HE has hewn a path; it is for each to tread his own path, joining hands the while with the others in theirs.

The subject is full of fascination, but enough has been said to show something of the evolution of life, and to suggest a line of thought and observation that will be productive of much wisdom.

This rapid survey of creation from Orion to man shows then an evolutionary process ever at work, the One becoming the Many. It is not the many with each striving for itself, but with each slowly realising that its higher expression is dependent upon serving others. Not a series of like parts, simply placed in juxtaposition, but one whole, made up of unlike parts mutually dependent, is the key-note in the evolution of Form; not one temperament, not one creed or mode of worship, but a diversity of temperaments and creeds and ways of service, all uniting to co-operate with the LOGOS to bring to realisation what HE has planned for us, this is the key-note of the evolution of Life.

C. Jinarājadāsa

*(To be continued)*

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## THE THREE GUṆAS<sup>1</sup>

By H. S. GREEN

**W**HAT is spirit? What is matter? And what relation do these hold to one another?

Although these questions are asked, there is no need to give exhaustive answers to them here, for that would entail a long metaphysical enquiry that would go far beyond the scope of the present paper; nevertheless a brief examination of the problem will serve as an introduction to the subject of the three Qualities or Guṇas.

First with regard to spirit. It is necessary to rid ourselves of the confusion often caused in some minds by the different use of the terms "spirit" and "a spirit".

"A spirit" is a loose and sometimes rather misleading term which means—a being, an entity, an individual of some sort, either on the human level of evolution or above or below this, whether good, bad, or indifferent, who is without a physical body. Man is of course essentially an immortal spirit, and it is often convenient to draw a distinction between the mortal man in the body, subject to death and to all the vicissitudes of earthly existence, and the same man freed from the body, who is then called by some writers, especially spiritualists, "a spirit". But this use of the term, although natural, often gives rise to misunderstandings, and is even to some extent illogical; for it is obvious that man is none the less an immortal spirit for being temporarily clothed in a

<sup>1</sup> A paper read before the Bournemouth Lodge of the Theosophical Society.

physical body. Again, most people acknowledge the fact of the existence of non-human spirits, both above and below the rank of humanity, as is indicated by the meanings attached to the terms "nature-spirit," "angel," "devil," "planetary spirit," and others. So that, when stripped of non-essentials, "a spirit" means simply a being of some sort who is not using a physical body; and it is often used loosely as if it were synonymous with "ghost" or "apparition".

When we speak of "spirit," however, the meaning is not quite the same; it is more general and less limited, more abstract and less personal. The word "spirit" is always contrasted with the word "matter," the two ideas being a pair of opposites; what the one is, the other is not. Used in this very general sense, "spirit" is practically identical with consciousness, when this word is used in a universal and cosmic sense and is not limited by such restrictions as "self"-consciousness, "personal" consciousness, "physical" consciousness. It signifies consciousness in the abstract, considered quite apart from that of which it is conscious, and with no implications of either good or bad, high or low.<sup>1</sup>

But although spirit in the abstract is synonymous with consciousness in the abstract, considered apart from any special state or aspect of consciousness, it is evident that in our ordinary life we know nothing of any such form of consciousness as this. Every kind of consciousness is for us a consciousness *of something*, whether that something is an object in the outer world or only an object in the psychological sense, *i.e.*, a feeling or an idea. Consciousness, apart from an object of consciousness, is, for us, the absence of consciousness. Therefore, even when using the terms in a universal and

<sup>1</sup> Scientific writers almost invariably use the term "consciousness" as synonymous with "self-consciousness" and as implying the waking state, *jāgrata*. That which does not exhibit waking self-consciousness they term sub-consciousness or unconsciousness, as in the literature of psycho-analysis. To express the idea of consciousness in general, as employed in this paper, they mostly use the word "mind," intending that to cover all phases of thought, feeling, and will-in-action.

cosmic sense, consciousness implies an object of consciousness; and if consciousness is spirit, this object of consciousness is matter; not the highly complex matter we are aware of in the outer world, but the root or basis or foundation of it, that without which the matter we know could not exist.

Similarly we have no notion of consciousness apart from a sense of "self" of some sort, expressed or implied, using the term "self" also in a universal sense; and in this way matter comes to be synonymous with the object of consciousness. So that spirit means consciousness and implies Self, whereas matter is the object of consciousness and implies Not-self. These divide the universe into two contrasted halves, each of which is non-existent for us when deprived of the other, and each of which implies the other and is always in relation with the other. In any world whatsoever, whether physical or superphysical, that which is objective to the self as subject is material or is of the nature of matter, outwardly at any rate, whatever its inner nature may be, for objectivity is the very essence of matter, as subjectivity is that of spirit.

|                                 |   |                     |   |                              |
|---------------------------------|---|---------------------|---|------------------------------|
| Spirit<br>Consciousness<br>Self | } | is in relation with | { | Matter<br>Object<br>Not-Self |
|---------------------------------|---|---------------------|---|------------------------------|

Matter, therefore, may be described as the object of consciousness, or as that which is not self. This is to reduce it to the simplest terms, and it is equivalent to regarding the root of matter as an idea in the universal mind; the Cosmic Consciousness thinks or imagines or postulates "objectivity," Not-self, and this is the root out of which matter grows. Without it matter is impossible; with it we have, not complex matter as we know it, endowed with many attributes that appeal to the various senses, but the primitive germ out of which matter can develop, and that germ an idea in the creative Mind made active by the energy poured into it by the creative Will.



From this as starting-point we may pass on to consider what are the necessary attributes that must be present in order that this germ of matter may develop into actual matter ; and in doing this we come at once upon the three guṇas or Qualities of the Sāṅkya philosophy.

The first of these is resistance, inertia, immobility, the tendency to resist any change that may be impressed upon it from outside ; in accordance with which tendency, if it is at rest it continues at rest, if it is in motion it continues in motion ; in each case it does not change unless some outside influence compels the change. If we bring this idea of resistance down to our own level, it is obvious that unless matter offers resistance to pressure, or the sense of touch, or resistance to light waves, so as to affect the sense of sight, or resistance to sound waves, so as to affect the sense of hearing, or unless it offers resistance capable of affecting one or other of our senses, there is no evidence that there is any matter there at all ; for us it would be nothingness, non-existence.

This is the guṇa *ṭamas*, the foundation upon which all the other attributes of matter are built, and without which they could not exist.

Thus Herbert Spencer writes :

Our conception of Matter, reduced to its simplest shape, is that of coexistent positions that offer resistance ; as contrasted with our conception of Space, in which the coexistent positions offer no resistance. We think of Body as bounded by surfaces that resist . . . Mentally abstract the coexistent resistances, and the consciousness of Body disappears ; leaving behind it the consciousness of Space . . . Of these two inseparable elements, the resistance is primary, and the extension secondary.<sup>1</sup>

Similarly Mrs. Besant writes of spirit as being God's motion and matter God's stillness.<sup>2</sup>

But mere resistance or immobility in itself is not sufficient. In order to become the matter we know, there must be capacity for change. If the immobility were absolute, if it were

<sup>1</sup> *First Principles*, Part II, Chap. III.

<sup>2</sup> *Theosophy*, in Jack's People's Books, p. 21.

incapable of change, no further development could follow, and matter as we know it, with all its complex attributes and possibilities, could not come into existence. There could be no change of shape or size, and a form once created would last for ever without change or growth or modification of any kind. There could be no change of state, from solid to liquid or gas. There could be no motion, because this is change of place. Life, development, evolution, could not be. Immobility therefore must be limited and conditioned by the capacity for change, which must be present in a sufficient degree to make life, growth and movement possible.

This is the *guṇa rajas*, with which we are familiar under the terms of mobility, activity, change, differentiation, restlessness, and so on ; all implying change of some sort. It is the polar opposite of *ṭamas*, immobility ; and just as *ṭamas* furnishes a stable and enduring foundation upon which a material universe may be built, so *rajas* provides that principle of change without which life could not exist and evolution could not take place in any kingdom of nature, either physical or superphysical.

The tendency of *ṭamas* is to make stable, definite, and fixed ; but that of *rajas* is towards incessant change and differentiation. How then are they to be reconciled, for they appear to contradict one another ? Both are necessary in a material universe. Matter cannot exist without stability, and it cannot evolve or enter into chemical combinations unless it is able to change its condition. Fixedness alone would petrify everything, so to speak, and progress would be impossible ; while change, alone and unchecked, would make orderly growth and methodical classification impossible, for chaos and confusion would result, a mere purposeless scattering.

These two opposing tendencies require to be balanced by one that is intermediate between them and capable of reconciling them. If primordial, homogeneous matter is to be built

into forms in the mineral, vegetable, animal, and human kingdoms, it must first be capable of being split up into atoms; and this is the work of rajas. Secondly, there must be some power that is capable of attracting these atoms together into masses such as will form molecules, mineral crystals, plants, and the bodies of animals and men. Thirdly, there must be sufficient stability in these atoms, and the masses which they combine to form, to ensure their continuance for so long as may be required; but stability must not degenerate into a rigidity that would prevent all growth and change; and this stability is, of course, *ṭamas*.

The second tendency or principle or quality here mentioned is the *guṇa saṭṭva*. Its characteristic is to draw opposites together that would otherwise remain separate and isolated. It draws atoms together to form molecules; it draws molecules together to form small or large masses; it is seen in the power of chemical attraction by which hydrogen and oxygen are drawn together to form water; and it is illustrated physiologically in the power that enables living plants, animals, and men to assimilate food and to build it into the structure of their frames. But because *saṭṭva* draws together like this, it is, in a sense, dualistic, it implies at least duality; for it cannot operate unless there are two separate units to be drawn together. Although it combines and synthesises, it implies contrast, contraries, polar opposites, dualism, relation; and this leads on to such principles as harmony, or the combination of two different musical notes; rhythm, or motion from one point or condition to another and back again, as in wave motion or pendulum motion; as well as implying such ideas as balance, equilibrium, vibration, integration, union.

These are the three *guṇas* or qualities underlying matter, for they are essential to the existence of matter, and when combined with the root-idea of objectivity they really constitute matter.

*Tamas*: immobility, stability, inertia, fixedness, changelessness, uniformity, wholeness, definiteness, unity, homogeneity.

*Rajas*: mobility, instability, activity, change, multiformity, differentiation, many-ness, heterogeneity.

*Saṭṭva*: rhythm, balance, polarity, coherence, integration, duality-in-unity.

These are of course not literal translations of the three original terms, but attempts to express three underlying abstract principles from different points of view. All other characteristics of matter are secondary in comparison with these. Colour, shape, weight, odour, taste, and so on, may vary indefinitely; but these three must always be present in every atom, otherwise matter, as we know it, could not exist. In the absence of *ṭamas*, matter would offer no resistance, and therefore its very existence could not be proved to any one of the senses. In the absence of *rajas*, there could be no change, or motion or growth or life. In the absence of *saṭṭva*, there would be no organisation; atoms, even if they existed, could not be built together into molecules; chaos could never become an ordered cosmos; but in truth even atoms could not exist, for the atoms of science imply a power that holds together the otherwise separate parts of the atom, whether called electrons or by any other name, and this power is *saṭṭva*.

Stated metaphysically the three *guṇas* are simply three abstract ideas, thought and willed into existence by the Creator. He thinks objectivity, and gives to it the three attributes of stability, change, and balance; and this is the root of matter. When He ceases to think and will it, the material universe ceases to exist.

These arguments concerning matter, and the three qualities that constitute it, might be extended to any length; indeed a volume might be written on this one subject. This brief

introduction, however, must suffice here, and we may pass on to notice that wherever matter, or anything of the nature of matter, is to be found, *i.e.*, anything objective to the self, whether in this world or any other, there the three qualities are to be found. But they are not always found in the same proportion everywhere; *ṭamas*, stability, predominates in one place or thing or type of matter, or at one period of time; *rajas*, activity, in another; and *saṭṭva*, balance, in a third. Their proportions also are constantly changing, for life is a movement, a flux, not a stillness.

Because of this, everything material, everything that is clothed in matter, can be classified in terms of the three. Spirit permeates and underlies matter everywhere, being the universal subject which is always in relation with the universal object, matter; and spirit has its own three aspects, which answer exactly to the three of matter. Thus the steadfast Will of spirit answers to the stability of *ṭamas* in matter; Wisdom, or the Ordering Reason of spirit, answers to *saṭṭva* in matter; and separative Creative Activity in spirit answers to *rajas* in matter. This being so, a classification that is stated in terms of the three qualities of matter will serve almost equally well for the spirit that is involved in matter; and there is sometimes a convenience in having one uniform classification to which everything can be referred, instead of using one for spirit and a different one for matter.

Many instances of this use of the *guṇas* may be found. Thus in *The Secret Doctrine*, Vol. III, Diagram I, they are described as—*saṭṭva*, good; *rajas*, evil; *ṭamas*, chaotic darkness; which is equivalent to using them as the basis of an ethical classification.

In *The Science of Peace*, by Bhagavān Dās, there is given the metaphysical classification of *saṭṭva*, cognisability; *rajas*, movement; *ṭamas*, substance. It is also pointed out that “the high Gods, Brahmā, Viṣṇu, and Shiva are ordinarily

regarded as wholly rājasic, sāttvic, and ṭamāsic respectively"; a theological classification (pp. 132, 135).

In Miss K. Browning's *Notes and Index to the Bhagavad-Gītā* a convenient tabulation is given of several different applications of this threefold method in the *Gītā*. Thus there is a physiological classification of three kinds of food; the gist of which is that ṭamāsic food hinders and obstructs health and vitality; rājasic food is over-stimulating or too highly flavoured; sāttvic food is that which nourishes the body and promotes health with no injurious after-effects. There is a ceremonial classification of three kinds of almsgiving; and others relating to three kinds of action, three kinds of pleasure, and so on.

Herbert Spencer's famous formula of Evolution really embodies the three guṇas, although no one would have been more surprised than he, had the fact been pointed out to him. He traces three types of change proceeding universally during evolution; first, a change from the homogeneous to the heterogeneous, which is obviously rājas; second, one from the incoherent to the coherent, which shows the influence of saṭṭva as integration, linking together; and third, one from the indefinite to the definite, which is the higher ṭamas. Many illustrations of these changes, sociological, psychological, biological and geological, can be found in his *First Principles*, Part II, Chap. xiv-xvii.

This leads on to the fact that the three guṇas have been used by modern Western astrologers for constructing a system of character classification. All three qualities are present everywhere, but one usually predominates over the other two in any given mass of matter, so that in a chemical element or a plant, one of the three may be found strongly, and the chemical or the plant can be used as medicine for some disease that requires this special kind of influence as a remedial agent. Animals too belong predominantly to one or other of

the three, and might be classified thus, if sufficient information were at our disposal. With man the classification depends upon the type of body he wears, which varies according to the same three qualities.

The three guṇas in the body answer to three psychological tendencies in the man; each one can be used either for good or for evil, and can be made the basis of either a virtue or a vice.

ṬAMAS signifies in matter stability, immobility. *As a virtue* in man, it shows forth as firmness, endurance, patience, constancy, consistency, and strength of will of the enduring and unchanging kind. In the sphere of action it implies hard work, often of the steady and plodding kind, perseveringly performed, and carried out perhaps through many years without change. Intellectually there is shown the same ability to work onward, slowly perhaps, but consistently and faithfully for years without faltering. *As a vice* or failing, ṭamas implies sloth, indolence, lack of flexibility and adaptability, a tendency to get into a groove, both in opinions and habits, so that there is too much conservatism, too much clinging to the old, only because it is familiar and not because it is the best, a lack of receptivity for the new, disinclination or inability to give up old habits, even when they are evil, and an unyielding nature, inclined to obstinacy, stubbornness and bigotry.

RAJAS signifies in matter activity, mobility, change. *As a virtue* in man it implies those favourable characteristics that are summed up under similar terms: energy, activity, a life of action rather than feeling or thought, but also one accompanied by active feelings and rapid thought, alertness, quick perceptions, readiness to change and to accept the new, love of novelty, versatility, enthusiasm, ardour, courage, the pioneering spirit, and a tendency to travel. As men of action, rājasic persons achieve their ends by rapid movement and sudden dashes, rather than by the patience and plodding persistency of

ṭamas; so that while rājasic men are more brilliant and accomplish much in a short time, the ṭāmasic persons can wear them down and tire them out by slow persistency and endurance. Because of their executive ability rājasic men are often prominent persons in their sphere of life, and their impulsive feelings and activity of mind contribute to the same result; for this quality is consistent with ambition, love of fame and public recognition, and this may be achieved early in life, while the more solid ṭāmasic man has to wait until middle age or later, before he gains his end. *As a vice* or failing, the tendency to change may go too far, so that it shows as instability, inconstancy, restlessness of mind or body or both, a purposeless love of novelty, thirst for new sensations and experiences, impulsive desires, fickle emotions, excitability, over-activity, lack of caution and restraint, recklessness, pugnacity, an aggressive or domineering spirit, inability to see another person's point of view. Many changes come into the lives of persons dominated by rajas, changes of occupation or habits or residence, or of religious or political opinions. They are good earners but free spenders, while ṭamas is slow at earning but tends to accumulate or hoard. Rājasic persons are the devōtees and martyrs; they will sacrifice both themselves and other people freely; they wear out rather than rust out.

SATṬVA signifies in matter the balance of opposites, rhythm, integration. *As a virtue*, it gives a sense of proportion or balance, whether in action or feeling or thought. So that in various ways and applications there may be seen—good judgment, sympathy, toleration, the feelings and emotions neither in excess nor defect but harmoniously balanced, a sense of brotherhood, friendliness, adaptability to new methods and to the ways and opinions of others, ability to put oneself in the place of others and make allowances for them, intuition, understanding, ability to look beneath the surface, insight, a



sense of unity behind diversity, tact, skill in action, methodical ways, systematic habits, orderliness, and a sense of law and proportion and fitness. *As a vice* or failing, some of its faults arise from the duality of saṭṭva; for there cannot be balance unless there are two things to balance, and in a state of imperfection there is an alternation between the two, hence vacillation, hesitation, irresolution, indecision; a tendency to change, which is not the active change of rajas but is rather a drifting, through indifference or lack of interest in persons or things. As a virtue sātṭvic people can be very impartial, but as a failing they can "sit on the fence" indefinitely without coming to a decision; and closely allied to this are subtlety, lack of candour, facing both ways, deception, cunning, duplicity, and shirking responsibility.

In practice, these are classed according to the three types of signs of the zodiac; the fixed signs are grouped under ṭamas, the cardinal or movable signs under rajas, and the so-called common or mutable signs under saṭṭva. The group that contains the largest number of planets determines the guṇa of the horoscope. This does not exhaust either the problem of the guṇas or the task of character-reading, but the method has been found to be satisfactory so far as it goes. Particulars are given in Alan Leo's *Art of Synthesis*, Chap. XVII.

Such descriptions of character might be extended considerably, and it would be quite possible to show the results of the combinations into which they enter among themselves; but enough has been said to illustrate the subject.

H. S. Green

## CONCERNING THE PSYCHOLOGICAL ASPECTS OF WAR STRAIN

By ADELIA H. TAFFINDER

WE have many distinguished surgeons and psychologists studying strange developments of maladies caused by the War. One of the strangest to which soldiers are heirs, is known to army surgeons by the name of "hyperthyroidism," and it has for several years been baffling the skill of the surgeons of European armies. Many of its victims among the soldiers have been seized with acute melancholia, as a result of which many were reported to have deserted or committed suicide. Dr. Harlow Brooks, chief of the Medical Service at Camp Upton, before the New York Academy of Medicine, made this statement concerning this trouble:

We have not found that this ailment, known to Army surgeons by the unpronounceable name of "hyperthyroidism," is a cause of suicide among soldiers in America. Nor have we found that the recruits who suffer from it are seized with melancholia or brooding and want to go home or desert. Such tendencies have been observed by the British surgeons, but we have found at Camp Upton that the recruit who becomes afflicted with the malady is most generally one who was wildly enthusiastic to join the Army, and while the symptoms are the same—nervousness, anxiety and fear, or, I might say, general excitement and emotion—the disease usually takes hold on a soldier who is intently bent upon his work. I regret to say that more often than not it seizes a non-commissioned officer, a young man of intelligence, talented and determined, who is ambitious to get a bigger Commission and who overworks himself because he wants to stay in the Army, instead of getting out of it.

One case which came under my observation at Camp Upton was that of a very ambitious young man who had already won a non-commissioned officer's place. He became nervous and excited and

suffered from anxiety and fear, always displaying abnormal emotion. This young man was very ambitious to rise in rank, and was anxious to get into battle. He was liked by everybody in the camp, but hyperthyroidism in a recruit eventually affects a gland, and the heart action is impaired. This young man had to be kept in bed for a long time, and then had to be sent home, absolutely unfit to serve as a soldier. I have seen little indication of the malady inducing a desire to desert, or commit suicide, although, according to the observations in other armies, I believe that is a frequent turn of the disease.

Electricity is conquering these nervous diseases, to such a degree that the Government is establishing in all American war hospitals in this country and in Europe, electrical apparatus for the treatment of soldier and sailor victims. The patient sits in an invisible electrical field, produced by what is known as a d'Arsonval apparatus, much like a Tesla coil, except that the current is greater. He is permeated through and through by the electrical field.

Lloyd E. Darling, in a contribution to *The Popular Science Monthly*, says that it is not unlike that which every young experimenter in this country has played with for a long time past. That such machines as these, though naturally of larger size and better quality, have a practical usefulness in an army hospital, is unexpected. Mr. Darling goes on to explain :

You know if you take an ordinary electric light current and send it through a small coil of wire in which is an iron core, you can heat the core red hot if the current strength is great enough. Eddy currents are set up in this core. The patient is somewhat like the iron core of the familiar coil. Every cell in his body is being stimulated just as were the molecules of the iron core. He feels no pain, because high frequency currents have the peculiar property of going through a man without his feeling it, stimulating the functional activity of all his cells and organs immensely.

According to the Committee on Public Information at Washington there are nervous affections among soldiers which cause a constant trembling of the whole of the body. In a recent paper read before the Philadelphia Neurological Society, and printed in *The Medical Record*, Dr. E. Murray Auer, who for some time was attached to the Twenty-Second General Hospital of the British Expeditionary Force,

drew attention to many cases of this character. Speaking of the after-effects of shell-shock, and comparing them with such cases as those of men buried by mine explosions and afterwards rescued, he stated that in his opinion these accidents or shocks often leave more or less permanent effects upon the men who undergo them. He states that a greater percentage of cases are now cured, under the latest methods of treatment.

He refers to this continued shaking of the entire body, accompanied by various pains and severe headaches. In some cases this shaking has been observed to last several days, and even weeks, although in most instances its duration is much shorter. One patient had twice been in a mine explosion, had been through an attack and under heavy bombardment in a trench, and finally was hit by a piece of rock which, while not injuring him, knocked him down. Temporary loss of memory is a common thing with men who have been through some extremely trying period of having suffered a sudden shock. The recovery of the faculty is generally as sudden as its loss. One soldier, after being near a shell which exploded, could remember nothing that happened to him, until he came to himself, walking along a road, some time later. We are told that one of the most common and at the same time most pitiful, of the many mental phenomena of the war is the inability to sleep soundly, and the recurrence of so-called "trench dreams". The trench soldier does not as a rule fear injury to himself. He is afraid of doing something wrong, of an emergency in which he may fail and lose the confidence of his comrades. His fear is the fear of being a coward.

Dr. Hereward Carrington, who has been earnestly studying the psychology of shell-shock, says :

When a shell bursts in the immediate vicinity of a soldier, he is knocked unconscious; and when he revives, perhaps hours later, to find himself mentally blank, without memory of the event, unable to perform the slightest mental feat, crippled, paralysed, bent double, maimed, unable to sit or to stand—to say that such conditions are psychic, or due to the mind, may seem ridiculous. Experience has

shown it to be true nevertheless. Continued observation and experiments have enabled physicians to understand with great exactitude how this all comes about, to cure it also. The great majority of shell-shock cases are now cured. Indeed many of them are not serious; that is one of the great and blessed discoveries which have come to light as the result of the present war.

Dr. Carrington advocates that it is not the mind so much as the emotions that have an influence over the body. The more prolonged and intense they are, the greater the reaction, and the greater the danger. They affect various organs, various parts of the body, and their functionings.

He emphasises in his book *Psychical Phenomena and the War* that a gigantic experiment is being undertaken in Europe, because certain psychological and psychic phenomena present themselves for investigation and solution. He believes that these should be studied with as much care and exactitude as the wounds, injuries, and pathological disturbances due to bodily injury are being studied by physicians and surgeons now at the Front. "For, in the present conflict, surgery of the soul is no less a reality," says this psychologist, "than surgery of the body; and such an opportunity for gathering valuable psychological and psychical data may not again present itself for many generations." An idea, a thought, an image in the mind, can almost instantly make a man as strong as a lion or as weak as a kitten, according to the nature of the stimulus. Fear has killed many a man and many a woman.

At the present writing the Spanish influenza is rampant in the United States, and where the writer is, case after case daily is proving fatal. Gauze masks are compulsory, and we go forth from our domiciles like actors in some great drama, conscious of some lurking foe ready to assail us. Some are filled with fear, while others seem oblivious of danger. If psychology has proved anything, it has proved what is commonly known as the influence of the mind over the body. Psycho-analysis is being demonstrated to be of great value as a

means of exploring the subconscious mind and discovering the basic trouble. According to the psycho-analyst many of our thoughts and emotions never rise to consciousness at all. They remain in the subconscious mind. Among these emotions fear is predominant; it is the progenitor of worry and anxiety—fear of bad health, of poverty, of failure, of accident, and of innumerable misfortunes which never come to pass.

A valuable treatise on this subject states :

The suppression of fear and other strong emotions is not demanded only of men in the trenches. It is constantly expected in ordinary society. But the experience of the war has brought two facts before us. First, before this epoch of trench warfare very few people have been called upon to suppress fear continually for a very long period of time. Secondly, men feel fear in different ways and in various degrees. The first fact accounts for the collapse, under the long-continued strain of trench warfare, of men who have repeatedly shown themselves to be brave and trustworthy. They may have intense emotions, obviously not of fear alone, for a long time, without displaying any signs of them. But suppression of emotions is a very exhausting process . . . But the unnatural conditions of modern warfare make it necessary that they shall be held in check for extraordinarily long periods of time.

We read of soldiers dying of home-sickness. Some of our American boys in the French hospitals were lonesome, desperately, pathetically, heart-rendingly lonesome. Hearing never a word of their own language, unable to make their wants known, unable also to comprehend the soft, quick speech by which the gentle French sisters tried to express their sympathy, they sickened, not so much from their wounds as from nostalgia and longing for the familiar home tongue. One man died; but while he was ill in that strange hospital in a foreign land he kept a little journal which he called "The Philosophy of Loneliness". From that little book of scribbled notes it appeared that this young soldier grieved and grieved for lack of some one to speak to him in his own tongue. At last, when his isolation became intolerable, he decided to rise up and go in search of human companionship. The nurse with gentle but firm hands kept thrusting him back. He would

tell her that he only wanted some one to talk to, and she would volubly reply, neither understanding the other. It was no use, she could not comprehend, and he swooned under the torment. Three days he kept up this soul-racking effort, each time resulting in unconsciousness. The third day, so his journal indicates, he resolved to try once more, and he did—death resulting. *The Saturday Evening Post* affords this incident.

In commenting upon it, Major Perkins, Chief Commissioner for Europe of the Red Cross, said :

When I read the few pitiful pages of that journal of one of our men who had gone to his end in utter loneliness of soul, I decided that something must be done. Either Americans must have their own hospitals, or else we must put American nurses into French hospitals.

Accordingly American women, nurses, visitors, *aides*, were assigned to fifty-two French hospitals containing American men. One day it chanced in a certain hospital that one of these *aides*, a bright, pretty girl, was working in a ward. And as she moved here and there, busy at her tasks, she sang softly under her breath the following cheerful ditty :

“ Where do we go from here boys ?

Oh, where do we go from here ? ”

“ I don't want you to go anywhere from here, ” came an unexpected voice from a bed behind her. Turning, she beheld a wounded American, a pale newcomer, regarding her from inflamed, bloodshot eyes.

“ Well, ” she replied laughing, “ I don't intend to go anywhere this very moment. What is the matter with your eyes ? Gassed ? ”

“ I've not slept for seventy-two hours. They shelled us up there for three days. That's where I got mine. I've been lying here watching you for an hour and trying to make up my mind which I wanted to do most—go to sleep or go on looking at you. I don't know whether you regard that as a compliment or not ? ”

“I consider it the finest compliment I ever had in my life, bar none, from a man who has not slept for seventy-two hours.”

“Yes, but I haven’t seen an American girl for five months and so I figured that it would rest my eyes more to look at you than it would to go to sleep.”

Adelia H. Taffinder

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## EX TENEBRIS

*The Lord . . . Prince of Peace . . . Man of War*

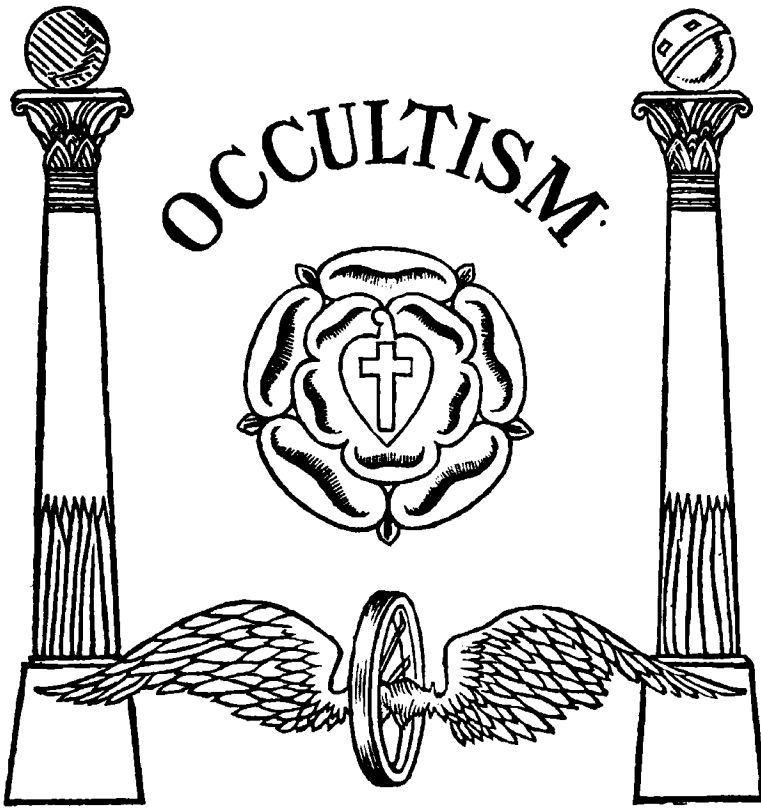
OUT of the strife of Nations, peace of a coming world,  
 Out of death’s devastations, life’s banner floats unfurled ;  
 Out of the reign of terror, out of the wrack of time,  
 Out of the pain of error, shines wisdom’s wealth sublime.

Out of a world of blackness, into a weft of white,  
 Out of men’s Lethe-slackness, into a sea of light ;  
 Up to the hills of freedom, forth from the vales of fear,  
 Into your land shall ye come, Children whose hour draws near.

This is the day of dying, father of fear and gloom,  
 This is the hour of sighing, mother of toil and tomb,  
 Mirrored in sheen of dawn-light prophetic eye may scan  
 The path of a future morn-light, the glow of The-Coming-of-  
 Man.

LILY NIGHTINGALE





## A SERMON ON THE TRANSFIGURATION

By THE RIGHT REV. C. W. LEADBEATER

**T**HIS Festival of the Transfiguration of our LORD represents the third of the great Initiations. The first is symbolised in the Mystery-Drama by the Birth of the CHRIST. The symbol is an apt one, because at that stage there arises within the man a great change, and a new power, which is well expressed by the idea of a birth. At the second, there is a wonderful downpouring of force from the Initiator to the candidate, which is typified by the Baptism of CHRIST, or

rather by the Baptism of which He spoke—that of the HOLY GHOST and of fire. At the third of these great steps there takes place in the man a wonderful change, which is truly symbolised by the Transfiguration. The whole man is changed all the way through—the ego, the soul of the man, is changed, because it meets and becomes to a large extent one with (or at any rate is strongly influenced by) the Monad—the Spirit, the Divine Spark—and so, even the man down here, the personality which you see, is transfigured by the action of the ego. Remember, the man who takes the second of these great steps comes back to earth but once. The man who takes the third does not return to earth—which means that he takes the fourth step, that of the Arhat, in the same incarnation as that in which he took the third.

Now in these steps, especially in the third, not only does the man come face to face with himself, with the GOD within him (the Monad to the ego, the ego to the personality—each is the higher self in relation to that which is below it), but also he comes face to face with His KING. The great Solar Logos is represented on each of His planets by One who is called the KING or the LORD of that world. In His Name all Initiations are given; but in the first and the second steps some one acts for Him as a deputy, although He acts only with the KING's express permission. But the man who is so fortunate as to reach the third great step must come face to face with the KING Himself, for He alone gives these higher degrees or steps. That is why, in connection with the Feast of the Transfiguration, comes also the Feast of the Presentation of CHRIST in the Temple, sometimes called the Purification of the Blessed Virgin Mary, of Candlemas Day, which we hope to celebrate next Sunday.

This Mystery-Drama of the CHRIST-life symbolises not only man's progress, but also the descent of the Second LOGOS, the second Person of the ever-Blessed Trinity, into matter.

First came the Annunciation, when the Third Person of the Blessed Trinity sends the First Outpouring down into matter, and so hovers over and permeates the virgin seas of matter, which are typified in the Christian system by the Blessed Virgin Mary, whose Latin name, Maria, is plural of *mare*, the sea. So she is the seas of matter of the different planes. The whole thing is a vast and beautiful allegory, in which that first descent is symbolised by the Annunciation ; and a long time after that—the way having been slowly prepared by that Third Aspect, GOD the HOLY GHOST—the Second Aspect, GOD the SON, descends into matter and is born, as on Christmas Day. But that fructification of matter, that vivifying of it, takes time ; and so in the allegory it shows its result forty days later in this Festival of the Purification of the great seas of matter, which means their vivifying and their elevation by the presence in them, the blossoming out through them, of this Second great Aspect. This result appears when the newborn CHRIST is presented to the FATHER—that is to say, when the Third Outpouring, which comes from the First Aspect, the First Person of the Blessed TRINITY, comes upon it ; and that perfected purification of matter is typified by the presentation of the CHRIST in His House, His Temple, to His FATHER. That is why, next Sunday, we shall begin our Service not in white but in violet, to indicate the process of purification, because that is the colour which bears the purifying vibrations ; and when the CHRIST comes to His Temple, we change our frontal and vestments to white, and we use the candles which have given to the Feast the name of Candlemas, because the CHRIST is the Light of the World. So there is a beautiful symbology in the Church's Service for that day.

If we bear in mind that the course of the Christian Year is meant to symbolise to us the progress of man, and also the progress of the greater evolution of the macrocosm, we can understand the Feasts of the Church better, and draw from

them far greater instruction than we could do without such knowledge. That is one of the advantages of adding to your faith virtue, and to virtue knowledge, as St. Peter advised his converts to do so long ago.

C. W. Leadbeater

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## DEATH AND REBIRTH

How can I leave the garden that I made,  
 The flowers I planted,  
 And the paths I laid ;  
 The cedar through whose boughs the sunbeams slanted  
 On summer mornings, while the blackbird played  
 A golden flute, whose melodies enchanted  
 Drew dancing angels down from heaven's glade,  
 Till all the grass by starry feet was haunted,  
 And dew-bright wings went gleaming thro' the shade ?

How shall I bear it when my blossoms fade,  
 When lost are all the treasures that I vaunted,  
 And life with death is in the balance weighed ?

Nay, rather ask, how shall I bear to leave  
 That other Garden of Immortal Wonder,  
 Where human heart is never left to grieve,  
 But long may dream and ponder  
 'Neath God's o'ershadowing Heart, and can achieve  
 No deeper joy than listening to the thunder  
 Of that Great Pulse, whose rhythmic beatings weave  
 Chains of star-jewels that go circling under  
 His Throne, and from His Eyes their light receive ?

How from that resting-place shall I retrieve  
 My spirit, when the moment comes to sunder  
 From heaven's delights, and there is no reprieve ?

EVA MARTIN

## APOLLO, THE LIFE-GIVER

By LEO FRENCH

Of all arts derived from ancient magian wisdom, astrology is in these days most misunderstood. The universal harmony of nature . . . the necessary connection between all effects and causes . . . Nothing is indifferent in nature ; a pebble . . . may crush or . . . alter . . . the fortunes of men or . . . empires ; much more, then, the position of a particular star cannot be indifferent to the destinies of the child who is . . . entering by the fact of his birth into the universal harmony of the sidereal world. The stars are bound together by attractions which balance them and cause them to perform their revolutions with regularity in space ; the network of light extends from sphere to sphere, and there is no point on any planet to which one of these indestructible threads is not attached.—ELIPHAS LEVI.<sup>1</sup>

[N Esoteric Astrology, the Zodiacal signs are the prophets, the Planets—the poets. Prophet and poet are ever connected by threads in the network of living, surging light which represents Mind, cosmic and human. Planetary Astrology represents the arcane aspect thereof. Yet, to the children of light, there is nothing hidden that shall not be revealed. Revelations are Mysteries, and from their nature and constitution cannot reveal themselves save to those who believe in, or admit the possibility of, revelations, and are ready to receive them. Revelation is progressive. The science thereof develops according to its own principles, laws and operations : these are not contrary to reason, *i.e.*, divine reason, which not only transcends, but includes, every link in the chain of human reason ; hence, to belittle reason is not so much a crime as a folly, for reason is the light of universal mind, sent to lighten every man, that none need walk in darkness. The lower reason represents the infant mind on the

<sup>1</sup> *The Mysteries of Magic*, p. 246, edited by A. E. Waite.

lower rungs of the ætherial ladder. The ascent begins in darkness, but he who ascends with determination to reach the light, will find himself eventually "called from darkness, into . . . marvellous light". The call is that of the summons from within. The ray from the Ego pierces the darkness of mortal mind, and in the moment of perception thereof, the ascent of man becomes a spiritual adventure. For when light is once seen, recognition begets identification of consciousness therewith.

So it is in the progressive study of astrology. What is *begun* as hypothesis, *continues* as proof, *ends* never; for astrology recedes ever as the neophyte advances, unfolding worlds within worlds, in common with all divine lures, whose enchantments allure the seekers, ever evading possession yet inviting pursuit. What adventurous followers of Beauty ever held complete possession as goal of quest? Spiritual chivalry aims not at possession, but at ever-increasing knowledge of, and identification with, The Beloved.

In these studies of Planets, naught can be regarded as final; they are but a series of attempts to express what is unfolded to a consciousness not yet evolved to the point of full reception or flawless transmission of what is perceived (and received in an attitude of reverent attention and progressive understanding) of those symbols, sounds, colours, lights, and moving pictures which constitute the language and medium of the teachings. Interpretation, by any human transmitter, must be tentative; reason precludes any pontifical attitude.

In this spirit the following interpretations are put forth, from one to whom they are given but to be transmitted with all perfection so far as will, effort and preparation are concerned, yet ever with profound humility for the imperfection of the mortal instrument, which is the faithful knight and server of that Genius within whose service alone abides utter faith and perfect freedom.

*The Sun* (☉) represents Life on every plane. Creator and begetter, father and lord, the Master of Life, "The Father of Lights, with whom is no variableness, neither shadow of turning". In Him we live and move and have our being. The Sun represents freedom, an inclusive attribute of life; for a sense of overbounding physical vitality alone bestows joy of life, whose thrill vibrates with freedom's ecstasy—that sense of power to perform our spiritual will and pleasure which distinguishes those blest mortals in whom Apollo delights to dwell. Life abundant possesses characteristic perils; yet who that lives at all but would choose to live with all powers vigorous and vital to the utmost limit of response? What possession is so divinely precious as the fire of life? Those who know the secret of its retention are those whose eye dims not, nor their natural force abates, even though Saturn may bow the back and bend the knees.

The throne of the Sun's majesty is the *heart*, universal and human. Apollo's heart is a heart of gold, so also are his sons' and daughters'. Hearts of gold cannot be broken, because they have been tried and proved in the furnace of affliction and submitted to the ordeal of cosmic ecstasy, the joy of the Creator in his handiwork. Strength and sensitiveness, together, express the aspect of power on all planes, *i.e.*, true omniscient power, as opposed to blind force; force crushes, power moves.

Every Sun-child should learn his or her dharma (dharma here expresses the individual mode of self-liberation), and the earlier the better. Pilgrims of the Sun-path enter "the dim twilight of this mortal life" between July 22nd and August 21st: to no other planetary pilgrims is earth more of a "darkening, obscuration, fettering"; yet none there be who are stronger to rise above and transmute mortal limitation, for the entire field of life is their field of manifestation and operation. "No man liveth or dieth unto himself."

“The soul must make its own road according to the word within.” Both these must be proven truths, to every Sun-child who would realise that power which is his birthright. The paradoxical nature of the Sun-path must be reckoned with, for no great truth is ever enunciated without it. Pilgrims of the Sun represent living bread and wine; thought and inspiration their life-heritage; “sacrifice is the food of god-head,” on all planes. Yet Self-expression represents creative essence; Sun-children burn with the fire of life, and life’s fire must be fed with creative food; therefore the creative process, the urge from within, must coexist with the outward welling streams of fire. Here is where the strain, and fiery “tug of war” arise within the Sun-child. Life to him means “for ever living, and for ever giving” simultaneously; he must give his inmost essence, his flesh and blood, both, for the life of the world; also he must keep his own fiery spiritual and vital springs and fountains ceaselessly renewed and flowing freely. This is why every Sun-child must have a certain period of solitude, wherein he can “stoke up” and set the currents going; both must be done, if effective solar work be desired. Nowhere are the practical operations of spiritual magic more observable by the naked eye, than in true representative Sun-children. They do not strive nor cry, unless degenerate, unworthy scions. But they move among air, water and earth, radiating, vivifying, enkindling. They quicken on all planes; inert, so-called “dead” substances are raised from death to life by solar power, operating on all planes simultaneously, from spiritual to physical.

The Sun—The Life-giver. What words bring more hope and power to a world where Death’s triumphs seem more apparent to all who do not, or cannot, look beneath and above the surface of observation to the depths and heights of reality? The point within the circle represents that which issues from within—involution—with evolution as its aspect of



manifestation, the circle of appearance, vivified, sustained, upheld by the centripetal, spiral force of reality. This is the Solar symbol and emblem, both—spiritual and pictorial image.

The force of faith works through Solar pilgrims. "He that believeth on Me, though he were dead, yet shall he live." "I am He that was dead and am alive for evermore, Amen, and have the keys of hell and of death." These are Solar mantras, whose living power should be known to every child of the flameless fire whereat all flames are lit.

Playing with fire, abuse of the life-force, its perversion as a destructive energy, is ever the characteristic vice<sup>1</sup> of Sun-children. Sun-infants must be burnt, must learn to dread the fire as a preliminary stage in Solar education. Fire's whips and scourges must sting and flay; those who play with fire must expect to become its sport. "Ordeal by fire," however, is no child's play; that is reserved for the Solar neophyte, he who would "follow the Sun," his father, into the shrine of life. "Ordeal by fire" includes many disciplines, each one suitable to the disciple, "good measure, heaped up" but graduated to the limits and capacities of the victim. He who would be a priest of fire, must first be made subject to the fire—"priest and victim". This doctrine of duality applies to all the elements inclusively and impersonally.

The weaklings among the Solar tribe are those who lie blinking and basking indefinitely. All Sun-children must "sun" themselves, for re-creation is expressed by the backward swing of the cosmic pendulum; but "sunning" represents a rhythmic season, a period in Solar development; only weaklings lie in the sun *ad. lib.*, and the karma of such includes periods of "back-firing" and retrogression on every plane. Fermentation and decomposition are "natural revenges" taken by the Father of Life upon all sluggards and perverse pilgrims.

The Solar Discipline is hard and difficult. The attainment? The right to give as the law of life. The right to

<sup>1</sup> Vice--virtue perverted, courage into cruelty, love into lust, etc.

help as the expression of Self-liberation. The ecstasy of life, cosmic, universal, on all planes. A love that shines on all, just and unjust, good and evil, knowing that these are parallel stages and initiations in the pursuit of perfection. Pride must be slain in all its subtle forms—one of the last foes of the Solar pilgrim. The pride of giving, that shrinks from taking; neither vanity or ambition, in its simple form, but a subtle compound of both. Self-dependence, the root of life, to Sun-children, must not degenerate into self-obsession. Ego-mania is one of the characteristic diseases of the Phœnix-tribe. The will must be held with bit and bridle; for the will is the lord and master of the forces of usurpation and anarchy—the foes of every strong cosmos, for the stronger they are, the more deadly their power on the lower planes. The degeneration of will is self-will, as cruelty is that of strength. The path of strength is the path of lions, on every plane, in all worlds. Sun-children must be Daniels, in their own dens. Every true Sun-child will realise the truth of this paradox.

The love of a Sun-child expresses itself in creation, its hate in destruction; the life-force plays through them, distilling liquid fire from the heart, through brain and veins, the fire-sap of genius, the fire of life. Theirs is the divine right of kings, with corresponding possibility of the devouring aspect of fire. Furies, Mænads—these represent the scourges and devourers shot forth from the Elemental aspect of the Sun, appointed instruments of kârmic vengeance. “Vengeance is Mine, I will repay,” is but the kârmic song of Apollo, in his Song of the Fire-Sower. These are the discords and failures of creative fire, who are “used up” thus in the divine economy, ever prodigal, never wasteful. But the song of Apollo, father of the Muses, is the Song of Creation; whether as Apollo or Dionysos, the spiritual-cosmic-elemental aspect, the message is the same, though the path of the messengers differs as that of the Sun through arctic, temperate, or torrid zone: “To give life, more life, wherever he treads.”

Leo French

## THE AWAKENING OF INDIAN WOMEN

THERE is so much ignorance among people abroad as to the condition of Indian women, that I think the following account of the First Women's Conference in Mysore will be both interesting and instructive. Mrs. Chandrasekhara, the President, is the wife of a Judge of the Chief Court, Mysore.—ANNIE BESANT

In opening the proceedings, Mrs. K. S. Chandrasekhara Aiyar, the President, observed as follows :

I feel that this is indeed a notable day, one that may well prove to be of consequence for the future of Mysore; for it is the first occasion on which a formal Conference of Indian Ladies meets in the capital city of this State in order to consider what measures will ensure the progress of the Country, and particularly what steps are immediately needed for the advancement of its womanhood.

Those who have been watching the public life of India will have noticed, during the past few years, the manifestation of a new force expressing itself in increased earnestness of purpose and enthusiasm for public service, and the striving after great and noble ideals. As a result, people are impelled—not men alone, but women as well—to agitate and discuss on the platform and in the Press, questions of vital importance to the Nation in all departments of life.

Though ours is the first Ladies' Conference in Mysore, our sisters in Gujerat, Maharashtra, Kerala, Andhradesha, and elsewhere, have anticipated us in this respect. And what, it may be asked, is the significance of it all? The significance seems to me to lie in the fact that women are coming to realise that, just as the welfare and the happiness of the home and of the family lie largely in their hands, so have they their share of responsibility for the progress and prosperity of the Country and the Nation. The idea that woman's responsibility is limited to the kitchen, is fast disappearing with the increased recognition of her sphere of influence as coextensive with the whole field of National existence.

Women are afraid to take part in public life because they feel that they have not the necessary training and experience. Their brothers are educated men and know a great deal of the world, and hence are fitted to take an active part in the Country's work; but this advantage, they feel, has been denied to themselves. But it is not wise to rest

content with this position. Unless we make up our minds to go forward, we cannot acquire the training necessary to fit ourselves for our parts. Practice and capacity go hand-in-hand; the one cannot wait till the other is attained. If a person wants to learn how to swim, he must go into the water and get the help of some one who knows swimming to teach him the art, and to pull him out of the water if he should venture too deep. Just in the same way, we must not be afraid to come out of our seclusion; else we cannot realise all that there is for us to do; but we have the help of several of our sisters who know a little more of the world than we do, and of our brothers as well, who are much more advanced and experienced than we; these will show us the way and set right any mistakes that we may make at first. The main thing is that we should range ourselves alongside of our men, and help on, to the best of our power, the work that the Country needs.

Some of you may ask whether this is not a new thing that you are being asked to do, and whether there are in these times Indian women who have taken successful part in public affairs. I can name many who have done useful and valuable work in the fields of literature, women's education, social reform, politics, administration, and the rest—women like Mrs. Sarojini Devi, the Mahārāṇī of Baroda, the Begum of Bhopal, Mrs. Ramabai Ranade, Pandita Ramabai, and several others whose names are household words all over India. All of them, while striving to advance the cause of women, are also helping to show what women can do, if the opportunity be given them. It is because of the new force which, as I said, is beginning to be active in the world, that such work is being done by these sisters of ours. It is important that at this juncture we should move in the direction of this force and work along with it, so as to ensure steady, orderly progress.

Some may object: "Why should we exert ourselves? Let the world move on if it likes." If you take this attitude, the consequences may not be very pleasant. The spirit of progress may be likened to a fast-moving motor-car, bearing on its cushions all those who are in harmony with the movement; but those who are afraid, or do not like the movement, are like passengers in a bullock cart which, because the force is one and irresistible, is yoked to the back of the motor-car. Imagine the uncomfortable position of the occupants of the cart, jolting along at a speed of twenty or twenty-five miles an hour and getting every little while a heavy blow or kick. That illustrates the truth which I wish to emphasise, that if we do not go willingly along with the strong onward current, we shall have hard and painful experiences and be put to serious disadvantage and discomfort.

Time was, when our sex itself was looked down upon as the embodiment of weakness. A feeble man used to be called derisively a womanly creature. But there is no real strength apart from the divine energy for growth, and that is as strong in women as in men. Sons inherit their qualities from their mothers no less than from their fathers, be it courage, intelligence or capacity. Many great men have

acknowledged that they owed their greatness, and all else that was good in their lives, to the influence of their mothers. You all know the saying: "The child takes after her mother; the cloth takes after the thread." It is easy enough to mention instances of the force of maternal example and influence; one of them, I dare say, will at once occur to your minds in the gratifying fact that the taste for higher education possessed by our sister here, Mrs. Rukminiamma, has been imbibed by her daughter, who is, like her, a graduate and is preparing herself to take the M.A. Degree.

In this matter of educational progress, as in other respects, our Mahārāja and his enlightened Ministers have made what I may call a thoroughfare, along which they invite us to go; they have provided for us various facilities for acquiring the knowledge and training that is so necessary for our advancement. It behoves us to use, for ourselves and our girls, the opportunities that are available and those that may be added in course of time. The great thing is for us to come out of our seclusion and take part in the work that has to be done.

We often say to ourselves: "We are only women, what can women do?" This idea of the littleness of woman is deep-rooted, but it has to go. It does no good, and it is not true. Women form half the population, and without their active and willing help, the Country as a whole could scarcely go forward at all. But apart from that, the fact remains that whatever can be done by men, it is possible for women to achieve. The testimony of the past is quite clear on the point. There have been great women rulers, like Queen Elizabeth of England, who some three hundred years ago very ably governed the country without help or hindrance from Parliament; in our own times the British Empire has had the inestimable advantage of the long and beneficent reign of the Queen-Empress Victoria. In India again, in the days of Muhammadan rule, the Empress Nur Jahan showed herself a much more capable administrator than her weak husband, the Emperor Jehangir. Who has not heard of Queen Ahalya Bai of Indore, one of the greatest of Indian rulers, who lived less than a hundred and fifty years ago, and who, after the successive deaths of her husband and her son, managed the kingdom with such marvellous skill, wisdom and vigour, that her memory is still cherished as that of a divine incarnation; or of the exploits of the famous warrior-queen of Bajapur, Chāṇḍ Bibi? But one need not go beyond the present to find instances among the women of India of real talent for administration; for have we not here before us the example, above all others, of our revered Mahārāṇi Shri Vani Vilas Sannidhana, who, left a widow in the prime of youth, was called upon to act as Regent for her minor son; which she did for over seven years, to the great advantage of the State and so as to win the approbation of all. Women have also distinguished themselves in other walks of life to which they have had access, as in the teaching profession, where there are now many lady graduates conducting classes quite as efficiently as men, and even filling with credit the position of Principals of colleges; and in the medical profession, where Indian lady doctors are doing most valuable work. For the purpose of showing

that women can hold their own in any kind of work to which they apply themselves, it is sufficient to take a much smaller matter, say cookery. Is not a woman's cooking better as a rule than a man's? And so in the selection of cloths or jewels, are not a woman's taste and discrimination considered sounder than those of a man?

All these things that I have touched upon go to show that there is no reason for excessive self-depreciation and discouragement. Women must bestir themselves, and apply their minds to the question of their deficiencies and their requirements, and try to find appropriate remedies. That is why we have all met here to-day. We have to see why women have remained as a whole in a backward condition, what are the insects that eat into the roots of progress, and how they may be effectively plucked out. Among the many matters that properly fall within the field of consideration, there are two that stand out prominently; one is the question of women's education, the objects to be aimed at, the kind of education that is desirable, the obstacles to be met; the other is the question of the marriage of our girls, the evils of early marriage in relation to the education of both boys and girls, and the desirability of postponing marriage till after puberty is attained. To these questions the deliberations of the present year's Conference will be confined, and I shall now call upon the various speakers to address themselves to the Resolutions standing against their names.

The first of the Resolutions placed before the Conference affirmed that higher education should be on the same lines for women as for men; and was moved by Shrimati Mrs. K. D. Rukminiamma, B.A., and seconded by Shrimati Sou. K. Subbamma, B.A.

In commending this Resolution to the acceptance of the meeting, the President, Mrs. Chandrasekhara Aiyar, observed that Mrs. Rukminiamma had given excellent reasons in support of it. "Female education" was not a happy expression, accentuating as it did the sex-aspect where it did not exist; cultured people did not like it either; and she might add that her husband, whenever he found the expression "female" used in that way, was for scoring it out and substituting "women". As regards the main portion of the Resolution, she had this to say, that women were in a very disadvantageous position compared with men in the matter of higher education; what they wanted was greater facilities, more encouragement and better inducements, rather than any discrimination in the nature of the subjects or the mode of teaching. The vernaculars were no doubt entitled to special consideration in the curriculum of National Education; but if their exclusive use as the media of higher education was as beneficial and desirable as it was represented to be, it must be so for *all*, and not merely for women students. She deprecated experiments being made in this respect at the expense of women till after the scheme had been tried successfully in the case of men. Instead of that, if the lines on which higher education was given to women were made materially different from those available to men, the result would be an increasing divergence of quality between the

products of the two kinds of education, entailing among other things the one being placed at a serious disadvantage compared with the other in entering the various walks of life. It was easy enough to draw up special curricula in the vernaculars for women students; but it was rather difficult to see how, if the latter insisted upon following the same course of studies as were available for men, they could be prevented from following their own choice.

The Resolution was put to the meeting and carried unanimously.

The second Resolution, about the desirability of raising the age of marriage for boys and girls, was to have been moved by Mrs. G. Aravamudiengar; but owing to her regrettable absence on account of illness, though she had come all the way from Bangalore to speak on the point, the duty of moving the same fell to the President, Mrs. Chandrasekhara Aiyar. In doing so, she said that she had spoken at some length at the Civic and Social Conference held in June, 1917, on the subject of postponing the age of marriage. She did not want to repeat all that she had said then, but would content herself with summarising the main points. After doing so, she remarked that till education was fully and properly completed, marriage was undesirable for both sexes; it interfered with education, and it was bad for the health of those prematurely united in wedlock; there could be no doubt whatever about the fact, and she alluded to several instances from her own experience. The next question was whether legislation by Government should be resorted to in order to raise the age of marriage. The speaker considered that this was not a very effective or satisfactory remedy, and that a much better thing was that they should themselves realise the evil consequences of early marriage and act, with the force of public opinion behind them, to get rid of those consequences. In this connection, she cited the instance of plague prevention measures: when plague first broke out twenty years ago, the people did not understand the benefits of evacuation and disinfection; so when the authorities insisted on their giving up their homes and betaking themselves to sheds, there was bitter opposition, a good deal of obstruction, and even a few murders. But now that people had begun to see for themselves the advantages of these measures, there was no difficulty in getting them to do what was needful, and many lives were being saved and much suffering obviated. Similarly with regard to the age of marriage. There was a Regulation which made it punishable to cause the marriage of a girl who had not completed 8 years of age; very few people did take part in such marriages now; but foolish people who wanted to evade the law, had merely to go to Jolarpet beyond the border, perform the marriage of the infants, and return to the State without fear of punishment. There was a proposal that Government should raise the minimum age of marriage to 10 years; but already all kinds of objections and controversies were being raised, and it was to be feared that in any case very little good would come of it in the end. In the opinion of the speaker the proper age was much higher; but, as she had already said, it was far better that people should themselves realise what was the right thing to do in the matter and regulate their action

accordingly. Early marriage was opposed to the Shāstras ; and it seemed to have come into vogue in the days of Muhammadan domination, when unmarried young women were liable to be carried away, whereas married women were immune ; hence even children in the cradle were occasionally put through the ceremony of marriage. The times had altogether changed. Women were now everywhere respected ; and in public functions and in all respectable society the first honours were accorded to women. In the state of enlightenment that had followed in the wake of British administration, the old precautionary practice of early marriage had lost all reason for its existence. After touching upon some of the practical inconveniences of early marriage and the advantages of postponement, the speaker added that they (the women) should understand the matter clearly and speak up strongly in support of what was undoubtedly the better practice. The men stood on platforms and talked themselves hoarse in favour of late marriages ; but they were not supported by their womenkind, whose opposition even compelled them to break their solemn resolutions. As a matter of fact, women had greater strength of mind in these matters than men ; and if they made up their minds that the reform in question was a desirable one, nothing could prevent its being accomplished.

Mrs. Ranganna seconded the Resolution, which was carried without a single dissentient vote.

The third and last Resolution, as to the desirability of encouraging post-puberty marriages, was moved by Mrs. Venkoba Rao and seconded by Mrs. C. Venkata Rao.

Before putting the Resolution to the vote, the President pointed out that, except among the one caste of Brāhmanas, the marriage of girls among Hindūs was generally performed after the full attainment of puberty, so that the question affected the Brāhmaṇa caste more than the rest. Brāhmanas had always emphasised their position as members of the highest caste by reference to their cultivation of the intellect, their restraint of the senses, and their pursuit of spirituality ; but the joining in matrimony of mere boys and girls, yet immature in body and mind, was hardly consistent with these ideals. Some people feared lapses from virtue as a possible result of post-puberty marriages ; but this was a baseless apprehension, and could not be thought of among people in whom the instinct of *indriya nigrāha* (the restraint of the senses) was so deeply rooted. Neither was it a true thing to say that women could not learn to love their husbands, if they were educated and left unmarried till after puberty. The experience of the rest of the world disproved this assertion ; and among the manifold individual instances to the contrary that might be mentioned, she would merely allude to the well known fact of Queen Victoria's intense love for her husband, and the depth of her grief when death snatched him away in his prime. Love was a matter of human nature and individual temperament ; each person remained good or went to the bad, according to his or her disposition, and it was not right to attribute to marriage reform every evil that individuals might



do. There were other practical reasons why the times called for a postponement of matrimony. Many of our young men went to England and other foreign countries, in order to undergo higher education and advanced training, and came back when they were thirty or more years of age; they then looked out for grown-up brides, but finding none in their own castes, they were obliged to seek them among other communities, the result being that young men of high promise were often definitely lost to the caste. Again, the search for eligible bridegrooms had, even in ordinary circumstances, become a task of much difficulty; and they all knew of cases where girls had attained full age by the time the search could be completed, but an attempt was made to keep the fact hidden from the knowledge of others. It was far better that we should resolve to recognise the practice openly as a lawful thing, than that we should merely wink at its concealed existence. It was their duty to encourage those who had sufficient boldness and determination to adopt a wholesome reform, instead of criticising and speaking ill of them; those who had not the courage to do likewise ought at least to refrain from placing obstacles in the way of those who had. The President hoped, finally, that her sisters all, who were there present, would agree to the Resolution that had been moved.

The Resolution was unanimously carried.

At the close of the proceedings the President made a few observations as to the importance of the Resolutions that had been passed at the Conference. In accordance with a Tamil saying, which meant: "Build with prudence and live in comfort," they had begun their work on a modest scale, but she had every hope that the Conference would grow in usefulness and importance, and that it would, in the years to come, take up various other matters affecting the welfare of the people. It was largely due to the efforts and the enthusiasm of Mrs. Rukminiamma that the Conference had proved to be the success that it was, in spite of the fact that the prevalence of the cruel influenza epidemic had kept away several who would otherwise have been present. In conclusion she prayed that Mysore might by God's grace become increasingly prosperous, and lead other parts of India in the matter of general enlightenment and progress.

## CORRESPONDENCE

### AN INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY

A COUPLE of years ago, while General Secretary of the Theosophical Society in England and Wales, I ventured to suggest that at the close of the War it would be very necessary for the various Sections and Agencies of the Society to assemble in International Convention, (1) in order to draw together again the bonds of brotherhood which during the recent War have been strained and, sometimes, even broken, and (2) in order to provide an opportunity for the discussion of a number of important questions concerning the relation of our Society as a whole—and also of individual Sections—to the great problems that the New World has to face. I remember suggesting that possibly Holland might be a suitable meeting-ground, as a country which had preserved its neutrality throughout the War. Alternative to Holland, was suggested Switzerland. It might have been possible to consider the claims of Adyar as the International Headquarters throughout the world, but India is not a central country physically, though doubtless the world's great spiritual centre. At the same time it was proposed to hold an International Convention of the Order of the Star in the East. I think that, possibly, both International Conventions might be held at the same time.

I would venture to propose that, conditions being favourable, the month of May, 1920, be provisionally selected as the time for the Conventions, and that the Dutch Sections of the Theosophical Society and of the Order of the Star in the East be approached with the request that they take the trouble to make the necessary arrangements. Possibly May, 1920, may be a little too early; in which case, the autumn of the same year should be possible.

There are a large number of highly urgent problems, it seems to me, which might well be brought before such an International Convention, after having been previously considered in detail by the various Sections. The whole of the activities of the Society, primary and subsidiary, should be reviewed, and, if possible, general principles be laid down for the working out of each. It is clear to all thoughtful men and women that the great War has entirely changed our outlook upon life. In all departments of human activity we are striving to

readjust ourselves to the new conditions. Religion is acquiring a new vitality, and is eagerly seeking to rest itself on foundations surer than those which have sufficed hitherto. Into our political life we are now striving to bring purity and a lofty sense both of citizenship and of international goodwill. In education there is a striving after new ideals. Our social order must now be permeated with justice and fellowship. A mighty reconstruction is taking place. For the first time in the world's history the best of the old world is being brought over for the use of the new. The key-note is, of course, Brotherhood, as statesmen throughout the world have, times without number, insisted. This being so, it behoves our Theosophical Society, as the great apostle and champion of Brotherhood, early to sound its own note of reconstruction, so that it may lead the New World into peace as it has led the Old World out of narrowness.

I conceive, therefore, that a great gathering of our Brotherhood, representative of the whole world, assembled in International Convention, would not merely be a great healing force to close the open wounds the War has left, but also would accomplish the twofold object of determining a common policy in matters of general principle and of declaring to the world the nature of the fundamental principles at the basis of all permanent reconstruction. To me, the Theosophical Society is as the life-blood of the world, or the heart of the world, if this simile be preferred. The heart must beat surely and strongly: the blood must pulse firmly through the veins. Let us, therefore, hold an International Convention to survey and map out our Society's duties to the New World, and to cement still more strongly those ties of brotherhood between the members of our various Sections upon the strength of which rapid progress from discord to harmony so much depends.

I would request our revered President to address the various Sections of our Society with regard to this proposal, and to offer a preliminary programme if it meets with her approval.

GEORGE S. ARUNDALE

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## THE INTERNATIONAL BOARD FOR THEOSOPHICAL EDUCATION

THE times demand this organisation, I think. The evidence of its certain utility is strongest here in India, where the Theosophical Educational Trust has accomplished a great work in carrying into schools generally what was first demonstrated in the Central Hindū College, namely, that the Theosophical conception of life is the best alembic through which to pass new experiments in education. The Trust has done its work, and created the nucleus which was the seed of the Society for the Promotion of National Education.

What has been done in India is being done in England and Australia, at least, and some small efforts have been made in America. But movements to re-make education along lines conforming to the evolutionary plan, require some sort of International Board for research, however full it is necessary to make the local control of the schools brought into being in each country. For nowhere is advance so slow as in education, tradition being nowhere stronger and knowledge less. So that the dearly bought advance in England should be made available to other countries, and for this a Central Body will serve.

It seems to me that the great weakness hitherto in our Theosophical work has been due to the contentment we have exhibited with mere theories of conduct. Experiments in schools, practical applications in time-tables of knowledge we hold (if we do not possess), restoration of the Greek view of life—but built now on clean democracy, not on slavery—these will try out those theories and prove them for us; and the International Board will do most to economise the labour in this next work that is before us.

F. K.

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“WITHOUT DISTINCTION OF SEX—”

MARGARET E. COUSINS, in her article “Without Distinction of Sex—” in the December THEOSOPHIST, advocates absolute equality between Man and Woman, *i.e.*, between egos wearing male or female bodies. She very feelingly propounds the theory that sex is not in the least an indicator of the level of evolution of an ego. Now the great Masters keep physical bodies for the direct helping of the world; and if the absolute equality of Man and Woman is a fact, we should expect the Great Ones to live in female as well as in male bodies. And if it is a fact that they do not wear female bodies (our books do not say anywhere that they wear female bodies), can it not be said that the male body is more useful than a female body? Will you please answer this question in THE THEOSOPHIST?

*Chalapuram*

MANJERI RAMAKRISHNIER

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## QUARTERLY LITERARY SUPPLEMENT

### KALEIDOSCOPIC JERUSALEM<sup>1</sup>

By ST. NIHAL SINGH

LIFE in Jerusalem—sacred alike to Israelite, Christian and Muslim, and the meeting-place of the East and West—is kaleidoscopic in character. To portray it in its natural colours—colours that are constantly shifting—requires a deft pen, wielded by an artist who must possess not merely the eye to see the beauty in form, but also the sympathy and imagination to pierce into the inmost recesses of human psychology, where thoughts and actions take their rise.

Myriam Harry, the author of this book, possesses in superabundance all the gifts needed for the execution of so composite a picture. As M. Jules Lemaitre reminds us in his lucid Introduction, she was born and brought up in an old Saracen house in Jerusalem, and was the daughter of a father who was a Russian Jew converted to the Anglican Church, and a mother who was a German Lutheran. In her babyhood she learned to speak German, English and Arabic, and a few words of French. After spending most of her girlhood in Jerusalem, she went to Germany, studied at a girls' school in Berlin, and wrote in German several novels that appeared in the *Berliner Tageblatt*. After she was fifteen she went to France, and though at the time she knew very little French, she conceived a great love and admiration for that language and literature, which she studied with almost "frenzied enthusiasm". A born nomad, she recommenced her travels some time later, and visited Syria, parts of Arabia, Egypt, half Europe, India, Ceylon, a little of China, Indo-China and Tunis, seeing everything and meeting everybody worth seeing and meeting. Only a cosmopolite like herself could portray life in Jerusalem faithfully, vividly and sympathetically.

<sup>1</sup> *The Little Daughter of Jerusalem*, by Myriam Harry. Translated from the French by Phoebe Allen. With an Introduction by Jules Lemaitre of the Academie Francaise. (J. M. Dent & Sons, Ltd., London. Price 6s.)

Her book is written in the form of a story, with a slight plot. Little Siona, the heroine, is none other than Myriam Harry herself, as a child. Siona's father, Mr. William T. Benedictus, bookseller and antiquarian and correspondent to the British Museum—a Jew born in Kief—and Mrs. Benedictus, are but thinly veiled pen pictures of the author's father and mother.

Jerusalem of to-day, according to Myriam Harry, "has two distinct faces," one modern and smiling to attract the tourist, the other "gloomy, decadent and strongly reminiscent of the Biblical past". Of suburban Jerusalem she writes: "Cafes and restaurants had been opened at the Jaffa Gate, and the possibility of making a railway to Jerusalem even had been mooted." Most of the inhabitants were Europeans who had left Jerusalem, taking fright at its insanitary conditions, and settled in the suburbs outside its walls.

These European families—the English Consul's household, the Swiss missionary, and the German money-lender—draw foster-mothers for their children from Bethlehem, "that holy town, once the birthplace of that Bread which came down from Heaven to be the living Food of all mankind".

Jerusalem depends largely upon the tourists and pilgrims who "flock thither at Christmas and Easter, *en route* for the various holy places in Palestine," and who spend their money quite lavishly. They come from all parts of Europe—the "Bulgarians with their straw shoes; the Tcherkesses, carrying organ pipes on their chests; the Greeks, wearing white garments like ballet-girls; the Polish Jews in their kaftans; the Persians in their astrakhan fur caps, and the tall Austrians, wearing small peaked hats . . . the Russian pilgrim . . . old men and women . . . their hobnail boots clattering noisily with every step—all bound for the Holy Sepulchre". In consequence, the takings at a shop such as Mr. Benedictus kept would be "a miscellaneous collection of gold and silver coins, paper notes, guineas, Napoleons, Italian liras, clean cheques and greasy roubles, thalers and Turkish medjidi".

The stores intended to cater for the whims and caprices of such a motley crowd were veritable museums. An attendant in smart porter's livery stood at the door of that belonging to Benedictus. The first department "smelt strongly of Russian leather and kvass," and the "piles of high leather boots and sheepskin coats" made the little girl think of the "cold and barren steppes" in the Slav country. "Then came a kind of wide corridor," with the chief cashier "behind his high desk, whilst his underling . . . occupied a place at a table provided with drawers". The walls of "this corridor were lined with shelves

full of guide-books and Baedekers in every language, besides a few up-to-date novels and various European classics, ranging from Dante to Cervantes, and from Racine to Schiller". Both men in this department "spoke French and Italian, Spanish and German". At the further end of the shop was a large space with handsome books in dull gold bindings, and luxurious Persian carpets, where English was spoken almost exclusively, and the stock-in-trade consisted chiefly of "Bibles and prayer-books, copies of the Old and New Testaments and albums filled with dried flowers from the Holy Land". An alcove contained "valuable MSS., Korans, Talmuds, the Syriac Gospels, and ancient rolls of the law". There were other rooms "in which weapons of all sorts were stored—bucklers, shields, monoliths, specimens of pottery, bundles of ostrich feathers, roses of Jericho, bitter apples and mandragoras". The air was charged with "the smell of saltpetre and general mustiness". Another room contained "a picturesque medley of . . . miscellaneous objects, . . . the ruins of an old seraglio, a crumbling platform, a small garden, gone long since out of cultivation, and two arched galleries opening out on to the historical Pool (of Bethesda)".

To supply the tourist and pilgrim requirements, Jerusalemites worked Sundays and weekdays in season. Jews "bent over their benches at work, with their hair twisted up in long curlpapers which dangled over each ear and looked very much like the spiral shavings which fell from their planes," which were smoothing olive wood for binding the tourists' books. They wore "long, greasy kaftans, which flopped round them with every movement, yet never seemed to cause them any inconvenience; and some of them had black velvet caps on their heads, edged with fur," which reminded Siona of a curled-up cat. A few "old women in silk wigs sat together in one corner with their knitting, whilst a dirty little brat crawled on the floor, his ragged trousers revealing skin of very doubtful cleanliness".

Travellers also took away with them for souvenirs "dried flowers gummed on cards, which filled the albums and represented 'the Flora of Judea'". The cards were of forty designs—"Zion was represented by David's harp; Gethsemane by a crown of olives; Bethany by a pierced heart; Siloam by a horn of plenty; whilst three grass crosses with a background of lichen-covered rock stood for Golgotha". All the places "prominently associated with Bible history were provided with equally suitable settings". Each card had "a written description at the foot . . . in three different languages".

Winter, in which tourists abounded in Jerusalem, was a "wild, wet season". Her first sight of snowflakes falling inspired the

author to write: "It is only the angels . . . who are emptying their waste-paper baskets." The German mother's insistence upon celebrating Christmas in the orthodox, northern European way, in a country that is neither Western nor Eastern, gives Myriam Harry the opportunity of writing a sketch inimitable in its delicate irony. Mrs. Benedictus had invited to her party three men who had just returned from America, where they had been pearl-workers. They "had seen the magnificent, extravagantly decorated Christmas trees in the New World," and "smiled at this dwarf specimen, but their wives were puzzled and distressed at the sight" of "the tree bound with chains" and the "black, diabolical-looking cakes". They wondered why the windows were darkened, "and what was meant by those red candles which oozed with blood-coloured drops, and the overpowering smell of hot turpentine diffused from the branches of the tree in the stuffy room". They put it down to witchcraft, and, after making elaborate excuses, "took their leave, all their gestures expressing the most abject apologies".

The sight of the cave in which the Christ is buried in Jerusalem made the heroine of the sketch ask how it happened that the Saviour, who had been born in such squalid surroundings, could have been buried "in a tomb all encrusted with gold and precious stones".

The facility with which people in Jerusalem change their Faith for a mess of pottage gives the author a fine opportunity for biting sarcasm. She tells us:

A bitter spirit of rivalry exists in Jerusalem between the Roman and Greek Churches. Each alike has her own convents, missions and chapels in the Holy City. Each community keeps a careful register of its converts, every one of whom—more especially if he or she represents a brand snatched from the rival Church—is remunerated by a bishlik [6 annas], several yards of calico, twelve red eggs and six loaves of black bread. Consequently, with a due exercise of discretion, one may gain almost a livelihood in Jerusalem by a persistent change of creed.

As for Mrs. Benedictus, she believed that "the Bible was the Protestants' exclusive property and was quite beyond the comprehension of a 'benighted Catholic' . . ." Hell had no terrors for little Siona, because she could not believe that it could really be "so bad as people make out," but felt convinced that "there must be some comfortable corners in it, as there are here, and one can get accustomed to anything".

Of Jews in Jerusalem we get many glimpses. There was the "throng of Polish Jews . . . Clad in their festival garments they sallied forth in pairs, the men in velvet kaftans and fur caps, and the women in crinolines with little aprons of chintz and flowered shawls wrapped around their shoulders. The children walked sedately in



front of their elders, always two and two like a procession of Noah's Ark animals, and looking ridiculously like miniature replicas of their parents". In the Ghetto, "a human mass of rags and filth, . . . all the Jews belonging to Russia, Poland and Galicia were assembled. . ."

In Abdallah, the faithful servitor, the author creates a negro of the type one seldom meets in books written by Westerners. "Standing straight and erect as a cypress, he had a head as round as a ball, with four deep furrows on either side of his flattened nose . . ." He explained to her that these scars were the characteristic marks of his own black tribe, which belonged to the Soudan . . . In the stories of his childhood that he loved to tell, "he drew harrowing pictures of . . . herds of human cattle, who were driven for long months on end across the burning deserts until they reached the great slave-market at Tripoli". Siona was surprised to find that "ink was not made out of negroes' tears, for they were not in the least black . . . just the same as ours—yes, and quite as salt . . . catching a drop on the tip of her tongue." Her kindness established a lifelong friendship . . . between the "Little Daughter of Jerusalem" and Abdallah, the freed negro from Ain-Galaka.

Siona's foster-mother, Ourda, a Bethlehemite, boasted descent from the Crusaders, and even from the Kings of Cyprus and Jerusalem, and "had all the bearing and dignity of a queen. Her brown eyes with their golden glint, and her fair skin, distinguished her from the Mussalmān women of Judea." She was not always placid, however. Thus, when quarrelling with another servant, "with her dishevelled hair flying loosely round her, and her long veil streaming behind her, she looked so repulsive, so exactly like an infuriated ghoul in a picture book, that Siona was paralysed with terror".

Ourda stood staunchly by the family whom misfortune reduced to such abject poverty. "Not being able to buy herself a mourning hat," Siona "blackened a wide-brimmed Tuscan straw with hearth-polish till it shone like a stove-tile," and "trimmed it with some daisies soaked in ink, which she had worn as a white wreath on her last summer's hat".

Siona's first attempt to get into print gave her an extremely bad impression of the Germans. She aspired to be a "Sultana in the world of literature," but her novelette was so revised by Frau Harzwig, editor of *The Hearth*, that she hardly recognised it. All that she thought specially picturesque and striking had been cut out, and her name did not appear at all. It was merely signed "A Little Daughter of Jerusalem". She received five marks (about Rs. 3-10-0)

in postage stamps by way of remuneration, with the remark that as a rule the publication never paid for beginners' contributions. The reader is thankful that the author did not, like Siona, "lay down her pen for good and all," but that she persevered to give us this charming sketch of life in Jerusalem to-day, which has been very ably translated into English.

St. Nihal Singh

*Umbrae Silentes*, by Frank Pearce Sturm. (The Theosophical Publishing House, London. Price 6s.)

We have, in this volume by F. P. Sturm, one of those books of philosophical, poetical and imaginative musings of which A. C. Benson has given us several; but whereas the musings of the latter author left us in the shadows, those of our present author, though themselves *Umbrae Silentes*, yet point to the "light which lighteth every man".

Here we have the musings of a mind fearlessly soaring into the eternities of past, future and present, of a mind rich in the lore of East and West; the musings of one who in the silent shadows of dusk—or of dawn or of sunset—broods over the rich treasures before him and fain would share them with his fellows, especially with one who brought "roses to the desert". But to none can wisdom be given—the most the would-be giver can do is to lay the treasures of knowledge before others and leave them to gather therefrom the infinitely richer treasures of wisdom; and this the author regretfully found to be the case, for his fellow pilgrim of the roses found no honey in the desert flowers of his friend.

The author is one of those fortunate, but still rare, beings who from childhood are aware of their past incarnations—these indeed were to him such obvious realities that it was only as a boy at school that he discovered others did not possess the same inheritance. This, which was to him knowledge and to most of us is at best an article of faith or a matter of suspended judgment, coloured all his mental, moral and religious outlook on life, and proved the main obstacle to his joining the Church of his Benedictine friend. It also led him to fresh discoveries, and, though he gives us nothing in the shape of an autobiography, one can trace by certain allusions the reading which has brought him to his present position and which will lead him further.

Many sentences in the book have the clear ring of true metal. It is easy to detect, even when an old truth is stated, that we have no mere passing on of an old coin, but one just issued from the Temple of

Truth; to give but two examples: "The deeds of this life are the veils of the next"—"The thoughts of this world are the things of that." Those passages which refer to a life or lives in Egypt are especially interesting, and, amongst others, that referring to "The Temple of the Hand in Ethiopia" makes us wish that he would publish the series of his memories of past incarnations, for we hold very strongly that such a series, told from inside by the actual actors in the successive dramas, would, in the aggregate, form a most valuable contribution to the science of life and be to us wayfarers on life's ocean what a chart is to the mariner.

Before leaving the subject of "The Temple of the Hand" we would thank the author for the gift of his daring utterance: "His heart has turned to stone because he has never sinned," with its wealth of suggestion as to the place of "sin" in the Plan. It is indeed difficult to understand the mentality of that interesting priest who exclaimed: "The Pyramids is natural excrescences, I'm telling ye, and I shall have the greatest contempt for ye, if ye presume to contradict me."

Scattered here and there among the prose musings are verses; we commend to the reader the quaint fancy underlying "The Cry of the Ravens," the suggestion of "The Only Happy Town," the pageant of "To the Angel of the Sun"; and we hope that before long the publishers will see their way to issuing this book in a size handy for the pocket, for it is eminently a book to read and re-read, a book to take into the mazy and quiet shadows of a wood, into the cool shadows of a hill-side, or better still to those of a cliff cavern overlooking the sea, and there to ponder on the musings of one with such a wide and sane outlook on life, until we too "free the God who sleeps" within us.

A. L. H.

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*That Other World*, by Stuart Cumberland. (Grant Richards Ltd., London. Price 10s. 6d.)

Mr. Stuart Cumberland, whose name is well known in most parts of the globe—for he has visited many of them—as a thought-reader of remarkable success, has given us a book containing numerous examples of his excursions into the realms of Spirituality, Clairvoyance, Palmistry, Spirit-Photography, etc., and the conclusions which he has drawn from them. These conclusions are of a nature very unfavourable to the spiritual origin of the phenomena observed; indeed, to quote the writer: "I have never yet in any land, or with any medium or adept, discovered any alleged occult manifestation that was not explicable upon a perfectly natural basis,"

and apparently the "natural basis" in most of the cases with which Mr. Cumberland has been concerned, was fraud, or at least so it is claimed—sometimes on what, to the mere outsider, appears to be scant authority. Indeed, with regard to these matters the author has, we feel, been drawn on several occasions into making somewhat sweeping assertions; as, for instance, when we are told that "the idea of believers in thought-transference, that they visualise things and that this visualisation is seeable and readable by another" is "sheer phantasy"—which statement may be very final and convincing to Mr. Cumberland himself, but is not perhaps quite so conclusive to the reader, who has no particular reason for assuming that the former's pronouncements on the subject represent the last word! The critic is reminded, all through the book, of that celebrated doggerel written years ago of a well-known character: "I am the Principal of Balliol College: what I do not know—is *not knowledge!*" But putting on one side obvious and frankly admitted bias, the book is instructive and interesting—also amusing in parts and useful in drawing the attention of the public to the necessity of exercising ceaseless discrimination and vigilance when investigating in the regions of "paid" occultism. To any student of such things, the mere fact that phenomena are displayed in return for money, destroys their value at once—the merest tyro is aware of the stringency of occult etiquette on the subject, the point being constantly emphasised in books dealing with occult teaching; therefore a volume, likely to be widely read, which forms an object lesson in the deceptions which are to be met with at the public seance, in the rooms of the crystal-gazer and the trance medium, is to be welcomed, not only by those who profess themselves sceptics and scoffers, but especially by others who have reason to believe in the truth and value and importance of the *real* occult phenomena.

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*Religion and Reconstruction*, by the Rt. Rev. J. E. C. Welldon, D. D., and twelve others. (Skeffington & Son, Ltd., London.)

The book before us contains fifteen papers by thirteen different authors, and there is no introduction or other indication to show whether these contributions have been especially written for this publication or whether they have been gathered together from actual addresses or sermons with a view of obtaining for them a wider public. We must confess that we found this lack of introduction very annoying at first, but it has since been borne in upon us that this total absence of bias in presenting these essays to the public is probably most wise; for in religion and in politics it would be as hard to find

an unbiased person as it seems to have been for Diogenes to find an honest man !

Here, then, we face addresses by twelve clergymen and one layman—the latter is Frederick C. Spurr, and the former include the Bishops of Chichester (C. J. Ridgeway), of Norwich (B. Pollock), of Lichfield (J. E. Kempthorne); the Deans of Manchester (J. E. C. Welldon) and of Worcester (W. Moore Ede); for the Roman Catholic Church there is Monsignor Pooock; for the Nonconformists, the Rev. F. B. Meyer and the Rev. W. Orchard of the King's Weigh House Chapel. The subjects include "The Church and a New Nation," "The Church and Socialism," "The Unity of Christendom," "The Passing of the Child," "The Preservation of Family Life," "The Church and Education".

Most of these subjects are treated with direct, simple earnestness, and with a desire to co-operate with others of differing views, in order to obtain the ideal in that England "after the war" which all hope will be so different from the England before the war. We cannot but wish that these authors would meet in Conference (with such others as would make the representation of each Church equal) and publish a statement on each of these subjects signed by all—in this way doing the preliminary elimination of unessentials necessary for joint action. These papers show abundant evidence both of the widespread desire for unity and co-operation, and of a great similarity in aims and ideals.

We should like to touch on Monsignor Pooock's "The Passing of the Child," a statistical essay in which the author seems to ignore the fact that the birth-rate is not only in human hands, but also in the hands of God, and that we do not yet know the laws which regulate it in Time; in the earlier days of machinery in the West, the birth-rate increased rapidly; it may now be resuming steadier proportions.

Many English people who have been absent from home for years (and, may we add, a large number of Theosophists) have lost touch with modern Christian thought, and are unaware of the broad, liberal attitude of mind and of belief prevalent among Christians of all denominations at home. To such we would earnestly recommend this book, a perusal of which may show them that present-day Christianity is a living religion worthy of serious and sympathetic study, steadily progressing towards the goal set it by its Founder.

A. L. H.

## BOOK NOTICES

*Health and the Soul*, by Rupert Gauntlett (Theosophical Publishing Society, London. Price 4d.), deals with Magnetic Healing, or, in other words, the treatment affecting the body through the Soul, which "acts as the receiver, storehouse and radiator of the vital forces which pour into our world from the Sun". A very helpful and practical little book. *The Women of Serbia*, a lecture by Fanny S. Copeland (The Faith Press, London. Price 6d.), is of special interest just now, when Serbia—arisen as from the grave, invincible—looms large in the public eye. So little is known of Serbian history, or even if she has a history at all, that it is entirely unexpected to hear of a strong, well developed civilisation from the tenth to the fourteenth century, which was destroyed by the Turks at the fatal battle of Kossovo in 1389. During this period the women stand out prominently, looked up to by the nation as types of heroism, honour, purity and greatness of every kind. In fact there is no phase of her history in which the Serbian women have not played a prominent part. All through the lecture there is a strong feeling of poetry; the many stories have a poetic tincture, with the wild flavour of their own mountains; there is an attraction of romance, of chivalry, that makes one want to know more of such a country; and one has a longing to read the Serbian poetry which "is a wonderfully complete mirror of Serbian history". Altogether the subject is worthy of much wider treatment. *Redeeming the Time*, a Sermon by the Archbishop of Canterbury (The Faith Press, London. Price 6d.), was given at an annual gathering of the members of the University of London in Westminster Abbey. From its inception in 1907, the annual sermon has been preached by a succession of prominent and learned clergy. This sermon of 1916 deals in masterly and statesman-like fashion with the causes and probable results of the War. *The Religious Spirit of the Slavs*, three lectures by the Rev. Father Nicolai Velimirovic (Macmillan & Co., London) on Slav Orthodoxy, Slav Revolutionary Catholicism and the Religious Spirit of the Slavs, deals in a very broad-minded and liberal spirit with the different aspects of the Christian religion, more especially with that of the Eastern Orthodox Church, of which the lecturer is a priest. The third lecture, in particular, shows the inherent spirituality and the "Panhumanism" of the Slav nations.

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# THE THEOSOPHIST

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## ON THE WATCH-TOWER

FROM Java—whither our brother Jinarājādāsa has turned his steps—comes a message of “love and reverence” in its Annual Theosophical Convention. The good friends there would like a visit from their President, and curiously I have never yet been in the Dutch East Indies. Yet it is a profoundly interesting country, as I know from reading and as friends have told me, with many traces of the Indian colonisation. We have, in the Library here, some very remarkable specimens of the heroes of the *Mahābhārata*, as conceived in Java. There must be, I think, some special symbolism hidden in the strange forms.

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Rangoon also sends words of affectionate greeting, of “loyalty and devotion,” from the Burma Theosophical Convention and also from the Conference of those who meet in the name of the STAR. How near and dear are the ties between those who feel a common Hope, and rest on an unseen Strength. Amid the misery and the bloodshed, the heartbreak and the slaughter, how fortunate are we who know that the world is cradled in the Everlasting Arms, and who hear the tender whisper: “It is I; be not afraid.”

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The great experiment I mentioned last month, of the Satyāgraha movement, has failed, for, as its leader said: "I miscalculated the forces of evil in India." The absence of any clause in the Rowlatt Act that could be broken forced the movement from passive endurance of suffering into active breaking of laws selected for the purpose, with the object of forcing the Government to retaliate by imprisonment. The Government took no notice, as the breaches of law were unimportant. But the sad and inevitable result of the example set of deliberate law-breaking by the educated, was that predicted by me last month :

While the motive of the true Satyāgrahī is spiritual, his action is mistaken; his character will improve through his high motive, but his method, of subjecting his civic conscience to the dictation of another, is mischievous, and gravely increases the danger of general lawlessness, already threatening Society in every country, for his example may be appealed to, however unfairly, by the apostles of violence, as justifying their breaches of the law.

The forecast, most unhappily, proved true, for outside the danger of ordinary mob unruliness and violence, the "apostles of violence" asserted their sinister presence, and ere long the Government publicly stated that it was face to face with "open rebellion".

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It is unfortunate that very many do not believe in the seriousness of the outbreaks, and consequently merely look on sullenly. I feel sure that if they realised the reality of the danger, they would rally round the Government, for though wrongful repression has deeply angered the educated classes, they would, if they believed that there was danger to the British connection, rally round the Government almost to a man. At least in all districts where there is no disturbance, Government might go out of its way to show trust and confidence in the people, and it might also, in such districts, shut its eyes a little to over-harsh criticism of its actions. Where there is violence of a serious kind, Government must meet it sternly; the more



reason to be wisely gentle, where there are no signs of rioting.

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All over India, however, there should be quiet preparation for the possibility of disorder, so that at the first sign thereof it may be checked. I have therefore suggested the formation of Committees of Public Order, that might carry out some or all of the following suggestions :

1. To organise bands of young men ready to help in maintaining order, wherever and whenever necessary.

2. To contradict alarming rumours and exaggerated statements, likely to cause panic.

3. To spread the idea of the responsibility of each citizen for the preservation of the public peace.

4. To hold classes for the reading and explanation of news, showing the dangers of lawlessness, as exemplified in the conditions prevailing in Russia and Central Europe, in consequence of the Bolshevik propaganda.

5. To advocate co-operation with the Government in the preserving of peace, the checking of panic, the avoidance of all friction between the different classes and creeds of the community, and the promotion of friendly feeling among them.

6. To report promptly to the proper authority any case of harshness, oppression, or unnecessary roughness, on the part of soldiers, police, or subordinate officers, so as to prevent popular irritation and resentment, and to give to the people the sense of security arising from the presence of trusted citizens, ready to listen to complaints and to redress wrongs in an orderly way.

It is probable that the Committees may never be actually called upon to help in the preservation of order, but they can do much towards preventing friction and quieting the public mind. Moreover, their very existence will have a tranquillising effect. It is better to prevent violence, than to put it down when it has actually occurred. Besides, the King's Government has a right to expect that all good citizens—however much they may object to its present form—will rally round it when its very existence is challenged, just as the educated classes sprang forward to defend it when the War broke out in 1914. That generous impulse, so spontaneous

and so cordial, was chilled by rebuff, and the effect of that repulse has not yet passed away from the hearts then wounded. But strong and firm, below all passing angers and resentments, is the loyalty of the educated classes to the union with Great Britain. It is the greatest asset of the Empire, its surest support, and the worst crime of the Anglo-Indian press and of the anti-Indian propaganda in Britain, is the flouting of the English-educated class, the doubts cast on their fidelity, the slurs recklessly flung at them. The desertion of the educated Indians would sound the knell of the British Empire.

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From Santiago, South America, comes the sad news of a great loss sustained by the Rama Arundhati Lodge in the passing away of its President, Ana Huguet. She left her body in December last, having been President of the Lodge since its foundation, sixteen years ago. The present President and Secretary write of her with deep and loving gratitude, and say that the heart-disease which caused her death began in her girlhood, and was aggravated by her hard work for Theosophy. "Till the last," they write, "her vigorous mind was sacrificed in honour of the doctrine she professed with incomparable devotion." May the Light Eternal shine upon her, and her rest in the presence of the Masters be as joyous as her mortal end was peaceful.

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A most fascinating scheme has been worked out by the Heads of the National Colleges in Madras, and exists at present in squares and oblongs of variously coloured papers on a carefully drawn plan of the ground lately purchased by the Society for the Promotion of National Education. The squares and oblongs represent University buildings, colleges and hostel cottages, and the whole represents the idea of grouping together the separate Colleges of Agriculture, Commerce, and Teachers' Training with attached High School, into a single Residential University, in which each shall form a Department. The advantages will be very great,

for there will be created a society of highly educated men among whom the students will grow up in happy companionship in an atmosphere of culture, gentle discipline and true patriotism, outside the City itself amid country surroundings—an ideal not yet realised in modern India. The concentration of work will much lessen expenses; the life will be simple, and Indian in its character, taking from the West its valuable literature and science, but not adopting its luxuries and heavy cost. It will be staffed and controlled by Indians, many of whom have had University education in England, and will also have the services of such India-loving foreigners as Messrs. Arundale, Pearce, Cousins, Kunz, and myself. The love-tie between the races will be strengthened, while the control and direction will be in the hands of Indians, as is right and just in India.

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The Training College for Teachers—which has been hospitably housed by the College of Commerce, will be the first moved, and its buildings will at once be begun, so that it may re-open in July in its own quarters. The money needed is collected, all but Rs. 4,000. It is a remarkable testimony to Mr. Arundale as an educationist, that his training of teachers has inspired the band of young men with enthusiasm for their noble profession, and that in the new students coming in July, there are men who do not seek the aid always given to would-be teachers, a stipend to cover their expenses. The teaching profession had come to be regarded as a poor opening for youths of talent, and the Government found it necessary to offer stipends in order to attract men to be trained as teachers. We had to follow their example for the first year, but now young men of promise are coming forward, eager to be trained—men of good family and social position, who will help to restore the profession to its ancient status in India. I understand that the psychological department, to be opened in July, is the second if not the first attempt in India to utilise the scientific methods adopted in Europe and in America. The University

has been fortunate in obtaining a highly trained young doctor, now in the service of the Government, whose salary for the first year has been subscribed. We hope much from him in the bringing into touch of the western and eastern systems of medicine, so that the University may help in the uplift of the Āyurvaidik and Unāni systems.

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The whole plan being completely laid out, we can build the required accommodation piecemeal, as we collect funds. The transfer of the whole of our scattered Madras work will only cost rupees one and a half lakhs—a sum so easy to give by the rich, and so difficult and toilsome for us to collect. No fairer gift could be made towards the uplift of India than this rearing of a fraction of her youth in an atmosphere of religion, loyalty, patriotism and true brotherhood. By the cottage system of hostels, Hindūs, Muslims, Pārsīs, Buddhists, Christians, can all live side by side, following their own respective customs, but sharing in a common life. Little did we think, when we founded our humble Society for the Promotion of National Education, that it would expand with such marvellous rapidity, and in a fashion so healthy and so strong. May it found many other such Universities in various parts of India, centres of true piety, learning, patriotism, and devoted service of the Motherland.

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We receive from the Theosophical Educational Association of America a preliminary announcement of a Teachers' College, established in Hollywood, Los Angeles, near Krotona. It begins with a quotation from Mr. Arundale :

The time has come for members of the Theosophical Society to join in rendering one more important service to the great religions of the world and to the cause of universal Brotherhood, by the establishment of a Theosophical College.

It then proceeds :

Recognising as one of the laws of this evolutionary cycle, that any given purpose can more easily be accomplished through an organisation devoted wholly to that object than by individual effort,

we have organised the Theosophical Educational Association in America and are now attempting to build up a Theosophical College. Realising also the great difficulty its teachers and students would encounter if the system of training were incomplete, the Association decided to undertake to build its own educational movement in all its grades from kindergarten up to and including a University as one whole, and thus be able to establish its own standards of graduation as all Universities do.

The opening of the Teachers' College is a preparatory step to establishing a Theosophical University with its accompanying colleges and schools. Those who will graduate from these departments will know something of the Origin and Goal of Life, and thus be far more useful in helping to solve the great problems now confronting the world.

In the November of last year, I drew attention to the preliminary syllabus of this College. A building has now been rented, and the Teachers' College is to be put on a working basis. The Association begins with a Teachers' College, because "we need a Teachers' Training College in order to build among teachers and parents the New Ideals of Life which the New Era is bringing in". It briefly states some of these Ideals, which they hope to establish through the Teachers' College :

Non-sectarian religio-ethical teachings ; an intuitional discriminative power with which to meet each need in life ; to weave into the studies in Religion, Philosophy, Science, Law, Art, Vocations, Health and Healing, and all other studies of the knowledge of the laws of Nature ; to unfold the great power of unselfish service and to make opportunity for Initiative.

A school was established by Mrs. Alida de Leeuw—who is now working among us most successfully in India—and she gave it over to the Association when she left America. The Corresponding Secretary of the Association is the well-known and devoted Theosophist, Dr. Mary Weeks Burnett.

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Another communication, which shows how much Theosophical thought is working along educational lines, reaches us from Baroness Melline d'Asbeck, whom many of our readers know through her writings in THE THEOSOPHIST, and her visit to Adyar for the study of Samskr̥t. Before she left Holland

in 1915, she became one of the founders of the Amersfoort International High School for Philosophy, mentioned in these Notes in November, 1918. A Université Synthétique has been begun in Nice, through the efforts of Count Prozor and Professor Grialon in collaboration with herself, and a first series of lectures is being given. In Switzerland, as noted in the Annual Report of the T.S. for 1917, a project was discussed for starting an Ecole Synthétique, but the idea has not yet descended from the mental world. However, Mme. Erath, the President of a Geneva T. S. Lodge, has been seeking to draw it down, and Baroness d'Asbeck was to put the plan before a Committee on the 14th of March last, in the Institut Jean-Jacques Rousseau. Much interest is being taken in the proposal by M. Pierre Boret, the Director of the Institut, the celebrated pedagogical institute of Geneva. A very strong body of Professors, Artists, Physicians and Clergymen, as well as men filling important public positions, others doing useful social work, and several members of the Swiss T. S., has been formed. It should do fine work, judging by its personnel, and while it is independent of the T.S., it is penetrated with Theosophical ideals. I heartily wish it success.

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It is practically settled that I shall leave for Europe in May, and shall travel via Marseille to London. If M. Leblais and other Marseille Theosophists will keep an eye on the passenger lists of steamers leaving Bombay on the 10th, 17th and 24th of May, they will probably see my name on one of them. I shall be travelling through, without any stay in France at that time, as the Deputation of which I am one must reach England as soon as possible. I shall, of course, cable when the date is definitely fixed.



## HUMAN LOVE

By H. PISSAREFF

For beings who only know two dimensions there exists the terrible sexual question; for human beings there exists the question of love.—  
P. OUSPENSKY in *Tertium Organum*.

WE often hear nowadays of the very small value people attach to life. What can be the meaning of this? It means that life might comprise things of high value, if different conditions had not depreciated it and rendered it uninteresting and unattractive, calling forth a complete indifference to it, a desire to part with it. Hence—the epidemical suicides that are causing a general terror in our days. Among other reasons, which I am not going to touch on for the present, this loss of the value of life proceeds from the fact that in the past century we have got into the habit of considering life exclusively from its physical point of view. And this habit

has left such deep traces in the consciousness of the modern educated classes, that the consideration of life in all its complexity has been entirely abandoned.

Besides the physical standpoint—certainly the most visible and comprehensible for the average mind—life still contains great depths and heights entirely ignored from the materialistic standpoint. Materialism either terms the least sign of super-physical consciousness “mystical” or dismisses it to the realm of pathology, declaring proudly that the only objects it admits are those which can be precisely measured. But surely there is nothing therein to pride oneself upon? Quite the contrary. Owing to the fact that the attention of people has so long been exclusively fixed upon the lower plane of life, modern consciousness is closed to the sense of the higher life, becoming so intensely simplified and flat, that people of a finer sensibility become subject to a terrible sadness, even a disgust of life itself.

In close connection with this state of consciousness stands the degradation of the whole level of man’s creative capacity, so painfully expressed in everything: in public activity, in literature and art, and most of all—it being the crowning of the psychical side of humanity—in love. I mean love in its widest sense, in all its aspects and manifestations; but to-day I particularly wish to dwell upon the love between man and woman.

A consistent materialist can admit no other principle at the foundation of the world’s order except the mechanical principle; consequently all human ethics are from his standpoint *only the natural product of gradual development*; hence the simplified and merely physical consideration of sexual love, which I consider to be one of the indirect causes of the epidemical increase of suicides among young people.

If the life of the Universe is not ruled by moral principle, then, in truth, *all* is justifiable—down to depravity. And we



are witnessing how the most beautiful, the most luminous of all human feelings, the longing to give oneself, one's strength and all the tenderness of one's heart to the loved one, is being transformed into the "sexual question," the poetry of life changed into a simple problem of physiology.

One of Vladimir Salavieff's articles has an interesting definition of love. I am quoting his words from memory, but I do not think I am mistaking the sense of his interpretation. He says that the solitude of man, his aloofness from all the rest of the world, is but temporary. I may add: in order to help him to acquire *self-knowledge* and *self-definition*. This solitude, maintained by man's selfishness, by the vivid sensation of his being the centre of all which is *not* himself, is that which builds up a strong wall between himself and the rest of the world. The breaking down of this wall is a difficult thing; much strength is needed to break even an opening in it. But the great power, the great flame which can burn down this wall, separating us from the rest of the world, is the love between man and woman.

Those who have loved with a true love know of the deep change thus effected in the very depths of the human heart, as this solitude is done away with and another life flows into ours in a mighty life-giving flood. Man's heart, till then closed, joyfully expands, its chords exquisitely vibrating in a glad response, as his best abilities, till then unknown to himself, attain to their full bloom. Whosoever has loved, has gone through this great experience; and to him the testimony of those who know cannot sound as vain words, when they say that as selfishness is thus abolished and the solitary life blends with that of the universe, a great illumination and a great happiness flood the human heart.

This experience is precisely that *superphysical side of love* which is left unperceived by the consciousness that only recognises two dimensions, as this can only grasp the

physiological side of love—and yet that is but a part of an immense whole. Beyond that part there is a whole world of sensations, subtle experiences, pure joys, deep inspirations of the soul, a luminous awakening into the higher worlds. What we vaguely call heaven, paradise, is nothing else but the blending of the separate life with the limitless life of the universe, the fusion of the limited consciousness with the limitless consciousness of God or the Great All. Human love consists of this blending—through the loved one—with the Great All, joined to the physical passion. Nowhere does the complexity of the human being—in the two struggling sides of his nature—show itself as vividly as in human love. And nowhere does the hidden aim of this complexity express itself as clearly: the raising of the animal up to the human, the transfiguring of the human into the divine.

All those who have witnessed the drama of the human soul in its upward trend through the different stages of development, know that the higher a man rises, the dimmer grows his lower pole, as his divine principle, his hidden being, shines forth in vivid beauty. Only in times of decline and barbarous morality can such stress be laid upon man's animal side, giving it the cynical exposure we are witnessing at present. But our higher principles, those that are divine, cannot accept this, and that is why we see such disgust, anxiety, loss of self-respect and of the value of life. We have outgrown the elemental innocence of the animal and can no more with impunity stoop to its level. In the eyes of materialists the only aim and justification of love is the necessity for the continuation of the race, but this does not by any means comprise all the manifestations of love. There is something else, something which does not proceed on the physical plane, which forms the most precious side of human love: the inner spiritual interchange which takes place on the higher planes between the two lovers.

A young Russian writer, Ouspensky, has a most interesting page concerning this subject in his new book *Tertium Organum*. He says :

Art can see further than the average human sight, and therefore it alone has the right to speak of some sides of life, among which is the question of love. Art alone knows how to approach love, art alone knows how to speak about it.

Love has always been, and is, the chief subject of art. This is quite comprehensible ; for here all the currents of human life and all its emotions meet. Through love man comes into touch with the future, with eternity, with the race to which he belongs, as well as with all the past of humanity and all its future fate. In the contact of the sexes, in their attraction towards each other, lies the great mystery of life, *the mystery of creation*. The relation between the *hidden* side of life and its *visible* one, *i.e.*, the manifestation of *real* life in our *seeming* one, stands out particularly clearly in this eternally treated, analysed and discussed—and as eternally misunderstood question—the relation between the sexes. Usually the relation between men and women is considered as a necessity, called forth by the necessity of the continuation of mankind upon earth. Birth is the *raison d'être* of love from the religious, moral and scientific standpoint. But in reality creation does not exclusively consist in the continuing of life, but first of all and most of all in *the creation of ideas*. Love is an immense power which produces ideas, awakening the creative capacity in man. When the two powers contained in love shall meet—the power of life and the power of idea—then will humanity *consciously* move “towards its higher destinies”. For the present, art alone is able to sense this. All realistic discussion concerning love always sounds coarse and flat. Nowhere is this difference between the deep “occult” understanding of life and the superficial “positive” one as vividly expressed, as in the question of love.

In another part of *Tertium Organum* its author says that love from the occult standpoint is exactly the same as from that of art, *i.e.*, a *psychological phenomenon*, which sets the finest strings of the soul into motion and sound, manifesting as in a focus the higher powers of human nature. At the same time it is just through *this* side of his life that man comes into contact with something *vast* and of which he himself is a part.

For two-dimensioned beings who live on a flat surface and only move along two directions—*production* and *consummation*, there exists the terrible “question of the sexes” ; for human beings there exists the question of love.

Love is the individualisation of a feeling directed towards a definite object, towards *one* woman or *one* man. No other can replace the loved one.

The "sexual feeling" is an unindividualised feeling; here every man at all suitable, or every woman more or less young, will do. Love is an instrument of *learning*, it brings people closer together, disclosing the soul of one to the other and giving them thereby the possibility of looking into the soul of Nature, of sensing the influence of cosmic powers.

Love is the sign of *race*.

It is a means of perfecting the race. As in one generation after another people *love*, *i.e.*, as they seek for beauty, feeling, reciprocity, they elaborate a type that seeks love and is *able to love*, an evolving type, one that is ascending. When generation upon generation of people come together at haphazard, without love, without beauty, without feeling, without reciprocity, out of motives *alien to love*, out of personal interest, or pecuniary advantages, in the interests of "business," or "household questions"—they lose both the instinct of love and the instinct of selection. Instead of love they elaborate the "sexual feeling," and uniformity does not serve selection or protect and improve the kind, but on the contrary, ruins it. The type decreases, degenerates, both physically and morally.

Love is the instrument of *selection*.

The sexual feeling is the instrument of *degeneration*.

Analysing the bearing of modern consciousness towards the question of love, Ouspensky observes that science, which declares that the only aim of love consists in the preservation of the human species, at the same time gives no explanation concerning the reason why the powers put into humanity for the attraction of one sex towards the other, are given to it in such an immeasurably greater quantity than is needed for the given purpose. But a small fraction of all the love put into humanity is utilised for the continuation of the race. Where, then, does the chief quantity of this power go to? We know that nothing can be lost. Now if this energy *exists*, it must *pass* into something. "Into a productivity *in all directions*," answers the writer; and he asserts that *all creative ideas* are the result of the energy springing out of the emotion of love.

History confirms this daring conclusion. We know that at times of the greatest prosperity of art and its loftiest

creations, what we may call the collateral power of love, *i.e.*, the great superfluous power which attracts the two sexes towards each other, to which the above-named author refers, always so gave a full expression of high emotions, effervescence, new ideas and daring dreams, which became the source of inspiration to human activity.

While on the other hand, in times of the decline of morals, when the emotions of love grow paler, causing a decrease of the motion of life and its attractiveness, the source of spiritual creation languishes, art decreases, literature degenerates. We are witnessing all these symptoms at present. They are being ascribed to outward causes. But this is a wrong idea. In free and well-fed Australia we see the same phenomenon.

Here we once more come to the fundamental question concerning the mode of contemplating the world: *Materialism or Idealism?*

The privilege of materialism, according to the opinion of the majority, consists in the *precision* of its knowledge. But even if this were so, it still remains to be seen whether the positive side of this precision is able to remove its negative side? It may be observed that the result of this precision is all the splendid culture of the nineteenth and twentieth centuries. But the aim of culture is not splendour, but the *happiness* of people. And who shall dare to assert that it has brought this happiness to people?

If we let our consciousness pass through the narrow section of exclusively materialistic interests, we shall see that positivism has in fact made our consciousness very precise: but at the same time a vast space of the universe, whence the human soul draws its inspiration, has been hidden from us; and without this inspiration the soul is doomed to death and cannot live. But that is not all; in limiting thus our consciousness, in its very precision, positivism has, at the same time, made it *incorrect*; for when the world's events are

considered through a section, all proper dimensions and correlations are lost and the attention is involuntarily and exclusively directed to that small section through which man, his own *self*, his personal emotions and tastes, become the centre of the universe. Selfishness grows, personal experiences acquire a morbid acuteness and an exaggerated significance, self-love and personal sensibility attain to immeasurable dimensions, while at the same time the capacity to realise *what others feel* is atrophied. Owing to this, the living strings of mutual sympathy and trust break, the right understanding of another soul vanishes, and in their stead we see *pessimism and moral solitude*.

The surest means of contest with this mood of degeneracy—unfortunately widespread among our young people—is the *development and strengthening of the emotion of love*.

All our bearing towards our neighbours, towards the members of our own family, our companions and acquaintances and, perhaps most of all, towards the loved one, must indispensably be considered in the light of conscious moral culture. In a man's love for a woman, or a woman's for a man, in a strong focus as it were of light, *all* the emotions of love come together. In the rays of this light man is for a time transfigured: he grows handsomer, braver, deeper, more noble under this reviving influence, his understanding is clearer, his compassion deeper. This expansion and embellishing are inevitable in a man in love; but this kindling is but of short duration and is quickly extinguished, for we are as yet incapable of loving constantly with a *perfect love*.

Why does a person in love grow handsomer? Because the light of Divine Love is shining through him, and in this light lies the mystery of all beauty, both earthly and heavenly. It is the same light that shines in the righteous and the saints, only that their flame burns more vividly and does not vanish as it does in the case of those

who are not perfect. We need but remember Francis of Assisi, John of Damascus, and Father Zossima (in one of Dostoïevsky's works). Artistic writers, who can see further than most people, describe those saints as luminous and ever lovingly open to everybody and everything. Saints are like lovers, only that they are in love with God and the beauty of His Creation.

These are but different stages of love, and the higher and more disinterested it is, the more enduring and fuller is the happiness of the lover. The name of "blessed" has not been established in vain. The soul of the nation, which creates its language, recognises the great mysteries and alludes to them in analogies.

Moralists do not at all grasp this law of inheritance from the highest source in human love. Confounding animal attraction with human love, they put a slander upon man, for as soon as he rises above the animal-state *he can no longer sin against the law of his soul without a feeling of shame and heavy discontent with himself.*

Now, it is not the moralists or moralising ascetics alone who are to blame for this confounding of the question of love, but even such luminous minds as Count Leo Tolstoy's. When he comes to touch those questions in his novels and and essays,<sup>1</sup> he too repeats the same slander against man. He tries to divide what is *indivisible*, taking the physiological side of love, and setting all the light of his immense talent to shine upon that alone; but all the invisible flame of love, all its enormous psychological tenor, the exalted tremour of life, the long scale of human emotions, beginning with the ardent burning up, to the bright tears of rapture, all the inspiring and heroic power of love—what does he do with it all? No wonder that this disfigured, artificially created picture of love impresses him as "law".

<sup>1</sup> *The Kreutzer Sonata, Sexual Lust, and others.*

I conclude with the words of the author of *Tertium Organum* :

The flame of love consuming humanity is the *flame of life*, the flame of *eternal renovation*. Moralists would gladly extinguish this flame, which they do not know what to do with and which they dread, feeling its power and might. And they try to extinguish it, not realising that it is the beginning of all . . . . If ideas are born in the light coming from love, then this light must come from a *great flame*. And in this constant flame in which all humanity is burning, the powers of the human spirit and genius are elaborated and refined.

We can endorse those ideas as answering to our Theosophical ideals.

H. Pissareff

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## PRISON REFORM IN AMERICA

By E. M. GREEN

AMONGST the many phases of work that the National Civic Betterment League is organising, is the important one of Prison Reform—important for very many reasons, but mainly in its moral effect on the prisoners, which is the point I want to emphasise. As a matter of fact prisons should not exist at all in their present condition, and some day men will see the utter futility of the whole system ; but that is not yet.

At present they are very costly to the State, when they should be self-supporting, and they do not accomplish the end for which they were instituted. Punishment is supposed to improve a delinquent, but under existing circumstances, prisoners invariably deteriorate mentally and physically, by repression and coercion, and for lack of right moral training. A very large percentage return to prison, proving the inadequacy of the system in every way. The man is not bettered ; indeed the contrary is the result ; and recidivism means further expense to the State and greater degradation to the prisoner. Of course law and order must be maintained, life and property must be protected ; but in punishing the offender what is the attitude taken towards him ? Seldom one of improving him and showing him his place and rights in the community and his position as a citizen, thus teaching him the need for respecting the rights of others as he desires his own rights to be respected. Far more often, indeed invariably, the man is the object of revenge—often vindictiveness—and he is also contemplated with a large amount of fear ; the main idea

being to shut him up and punish him with some kind of echo of Dr. Diedling's harsh words—"work him hard and work him long".

Fancy yourself in like circumstances; would *you* be filled with remorse and repentance, and have all sorts of beautiful ideas of "making good" on your release? Certainly not; your one idea would be that you were a most ill-used person and that you would take good care some day to "get even".

It is a strange thing that people who shut a man up through fear are not much more afraid of him when he comes out again, for half the punishment meted out to men is instigated by fear and brutal instincts. The old theory, not yet abolished by a long way—"make the punishment fit the crime" regardless of the individual—belongs to past ages and should be put with other useless lumber. What did solitary confinement, the "straight jacket," the dungeon, etc., etc., result in? Why, it intensified evil and made men bitter and revengeful. In one case, where a man had had the gill of water and piece of bread, the ration for twenty-four hours in the "cooler," he shrieked: "I'd murder a man for a piece of bread; and don't forget it, I'll make 'em pay for all this, I'll get square yet, believe me." That man was certainly far more to be feared after having been put in the "cooler" to "meditate upon his sins" than before he was sent to prison. People are slowly beginning to awake to the fact that a prisoner is a human being like ourselves, in fact our brother; and a noted prisoner once said to me: "Go and tell the world that we are human after all."

There are a few fine men to-day who are strenuously trying to make the world understand the awfulness of all these present conditions; let us see to it that we stand by and give them all the help we can. Surely it is our duty to aid in every way, both from a moral and economic point of view. It certainly can never be right to stand idly aside and allow

another human being to be tortured and starved, to be placed in such conditions that disease shall slowly waste away his body or cause him to lose his mind or his sight, which has occurred again and again. The man has his karma to work out; but what about the karma we are storing up for ourselves by countenancing these barbarities, and who can tell what opportunities of service he is letting slip by unheeded?

How many of us realise that there are 16,000 prisoners released each year in the United States, coming out revengeful and incompetent to earn an honest living. These prisoners drift back into crime, corrupt their associates, and return to prison, a continued burden on the taxpayer. Can anyone conceive a more disastrous and wasteful policy? Wastage of men, wastage of money. And yet how few will take the trouble to gauge all this! All that the ordinary man in the street thinks, is that if a man transgresses the law and *gets caught*, he deserves all he gets. It savours mightily of the old Pharisee and not a little of the ostrich.

It would be well to remember that temptation comes to us all, sometimes in a gross way, sometimes very subtly. Who can say: "I never fall"; "I never give way to temptation." One may never steal or murder in the flagrant way which causes men and women to be imprisoned; but how many of us remember that a great Teacher tells us that "an evil thought is a crime". We little realise how far-reaching a thought is; it can even be the instigator of murder. There are no truer words than: "As ye sow, so shall ye reap"; and we have need to contemplate these words in all our actions of life, and not least in this matter of prison reform. What are we sowing in this direction? Unconcern and disinterestedness, or help? A community is made up of individuals; therefore, if the community acts wrongly, it means the individual is responsible. People are very apt to leave all things of a troublesome nature to what is termed "they".

Now the question comes : knowing the evil, what can we do to better these conditions ? Mrs. Besant says :

We should not punish our criminals but cure them ; we should not slay them but educate them. We should try and see the very point at which help is needed, and then there will be the wisdom to reform instead of to punish.

Wise words indeed, and which sum up the whole matter. Let us then work for an improved prison system, one based on Brotherhood, not built on any one personality, but on the broad principles of overcoming evil with good wherever we find it, drawing the best out of a man by trying to understand him and the causes of his crimes. Let us get at the root of things, study his mental and physical conditions, environment, training and tendencies. To those of us who are Theosophists such study will naturally be much helped by our knowledge of evolution, and will therefore make us so much more understanding and tolerant. Another form of help is by correspondence, which brings the personal touch with the individual prisoner. Those of us who know the world, its pitfalls, its temptations, and *our own frailty*, can we not send some teaching, some message of hope ? Some sunshine, to a man or woman who has lost touch with or never known human love and sympathy, and thus light the Divine Spark in their heart ? --and don't forget that every man has it, difficult as it may be to find. It will depend on your own magnetism to find it.

When one realises the many hours a prisoner has to think, and then what those thoughts can be, you find that they are only an intensifying of the old ones through reiteration and similar thoughts around him. How little chance for higher thought or of *anything* to teach him the better side of life, which will give him liberty, true liberty, not take it from him !

Correspondence can be and is of the greatest possible benefit to prisoners, but here again discrimination and common sense must be used. Let me say emphatically

that any correspondence of the ordinary trivial kind can lead nowhere, and is to be deprecated in every way. One must remember that one is dealing with a sick mind. One must guard against abuse, against sentimentality, and against deception. There must be judgment and common sense combined with true Brotherhood, never allowing familiarity to overstep courtesy. Ring true, and try and get the true ring from your correspondent. As a rule they are very keen to sense a writer. Let letters be bright and uplifting, not heavy and uncongenial, and try to "put yourself in his place". One has to remember that, as a rule, prisoners are shrewd and keen in all worldly ways, but are as little children upon higher things; and I have seen grown men look in my eyes with the simplicity of a child or the trusting look of a dog, when higher things were being discussed. In Elsa Barker's book, *Letters of a Living Dead Man*, it is said about one on the other side: "He was not good because he was not loved enough"; and this seems so much to apply to so many around us to-day. Let us love more then, and we shall surely accomplish much in our endeavour to lift some struggling brother. Perchance we have had such love given to us for our helping; let us pass it on. Dean Kirchner said to the men at Sing Sing in the presence of many outsiders: "We are all trying to better our lives and to work out the many problems of life, just as you outside are doing; but remember we are handicapped in a way you are not, and what is difficult to you is doubly difficult to us in here. Don't think we have all the vices and you the virtues; there are many fine and noble things to be found behind the penitentiary walls." Shall we not seek them and find them, and give them proper environment and room to grow?

E. M. Green

P. S.—I enclose some letters, etc.

[With this article was enclosed a typical letter written to the author by a prisoner, together with some verses, of no mean merit and of tragic significance, also from a prisoner. We append extracts from another enclosure, a circular issued by the National Committee on Prisons.—ED.]

### THE OLD PRISON SYSTEM

The old prison system was based on the theory that punishment must fit the crime, without regard to the individual who commits the crime, the so-called criminal. Solitary confinement in iron cells, inferior and insufficient food, the lockstep, the shaven head, the strait-jacket, the lash and the dungeon, have been devised to repress the evil in the man. The reverse has been effected. The good in the man has been crushed; the evil intensified by the resentment at the injustice of society. Prisoners, guards, wardens, society, none have escaped the degrading influence.

“I did not go to the Protectory for stealing,” stated James Dale, at the meeting of the Mutual Welfare League in Carnegie Hall, on the evening of February 13th, 1916, “but in the Protectory I learned how to steal, and where to steal, and when I got out, I did steal.”

“I was not sixteen when, for stealing, I went to Elmira. I went three times before I got enough. Each time I came home feeling that the world owed me a living, and it was for me to collect it.”

“Say, Tom, I can tell you one thing,” a prisoner remarked to Thomas Mott Osborne shortly after the organisation of the Mutual Welfare League in Auburn prison, “the State of New York has never made anything out of me.”

“How did you manage it?” Mr. Osborne asked.

“Well,” he said, “I soldiered all I could, and then I destroyed all the work I could get hold of.”—(“Prison Efficiency,” an address by Thomas Mott Osborne, reprinted from the Efficiency Society Journal, November, 1915.)

Charlie was first convicted and sent to Elmira Reformatory as the result of an accident. He felt “not guilty,” was hard and rebellious, always in trouble and subjected to every punishment inflicted in Elmira. He grew to hate the man who punished him, and determined to kill him when he got out. He got out, and killed his man. The evidence being weak, he was induced to plead guilty to third degree manslaughter, and was sentenced to ten years in Sing Sing.

In prison he became an expert burglar, and soon after his release from Sing Sing served another term for burglary. While serving this sentence, he was talking over his life with a fellow-prisoner one day, and told how and why he killed the man.

“Say, Charlie, are you sorry you did it?”

“No,” snapped Charlie, “you bet I’m not. I used to be, but when you’ve been in jail as long as I have, you’ll find you’re not sorry for anything.”

### THE NEW PRISON SYSTEM

In many States benevolent wardens are extending privileges, and finding the men worthy of the trust placed in them. So far this has developed law-abiding slaves. This so-called “honour system” is a step between the old prison system and the new. The strength of the new system lies in developing men for freedom by placing them in a position of mutual responsibility where they can prepare for liberty.

The Mutual Welfare League, which is the basis of the new system, is an organisation among the prisoners through which they assume responsibility for much of the discipline of the prison. Branches of the League have been organised in Auburn and Sing Sing Prisons, New York State, and the Connecticut State Reformatory. Since the organisation of the League in Sing Sing, the physical appearance of the men is better; their mental condition is better; the output of the industries has increased 21 per cent; dope has been practically eliminated; discipline is better, the number of wounds dressed in the hospital during 1914 having decreased 64 per cent from previous years.

*The test of any prison system lies in the men who come out.* That the new system stands the test is best exemplified by the statement made by Judge William H. Wadhame, of the Court of General Sessions of New York City, at a meeting in Carnegie Hall, New York, January 17th, 1916:

“I had been examining the men who came before me as old offenders, for a number of months, looking for the man who had come from under the influence of the new system. I thought I had one a month ago, and called him up and said:

‘You have just come out of State Prison?’

‘Yes,’ he said.

‘How long have you been out?’

‘Four months.’

‘Where did you come from?’

‘Dannemora’ (a prison in New York State where the old system still exists).

I had another shortly afterwards who had been out two weeks and returned to crime. He also came from Dannemora.

Last week I had a third man. I called him up, but he too had not come from Sing Sing (which is under the new system). I have not had one single man come before me for sentence who has come out of Sing Sing since the League was organised.

The Osborne or New System is the best insurance against the re-commission of crime.”

*The causes of crime are many and even to-day are not fully understood.* The mental and physical condition of the individual, environment, training and inherited tendencies, are known factors. Further scientific research will disclose many disharmonies in our frail human mechanism which lead to anti-social acts. Scientific methods should be employed to alleviate or, if possible, effect the cure of these defects, and the birth of the unfit prevented by the segregation of those unfit for parenthood.

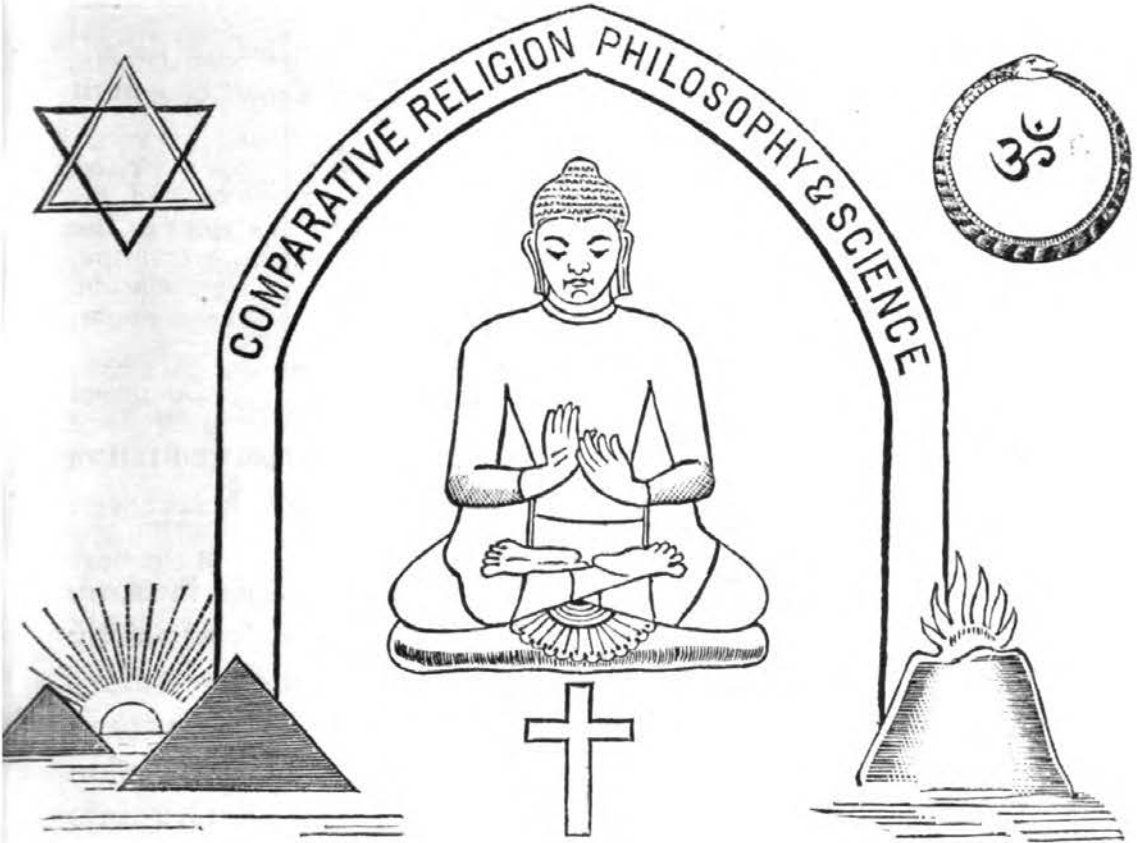
*Prison reform must come from the prisoners.* The New Prison System gives the prisoner opportunity for self-expression and responsibility. His efforts must be supplemented by the work of the scientist, by industrial training with wage and academic training, correlated with the industrial. Religious opportunity must also be afforded in the prison, and above all, the ex-prisoner who comes out, determined to make good, needs the friendly aid of the Churches.

The spirit of the new prison system is *brotherhood*. The creed of the underworld is "To be true to a pal". The Mutual Welfare Leagues are developed on this principle; the members are pals, true to one another.

*The new system is not built on any one personality, but on the broad principle of overcoming evil with good, of drawing out the best in the man, and through his loyalty to others, his desire to make good, crushing the evil.* The motto: "*Do good; make good,*" is surely acceptable to faithful men and women of every creed.

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## FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

*(Continued from page 53)*

### II. THE RISE AND FALL OF CIVILISATIONS

**I**N Fig. 12 we have a picture of the world to-day. In the many lands—north and south, and east and west—live many peoples of diverse races and creeds, and a study of their race-characteristics and customs is one of great fascination. The

study of peoples, so far as their bodily characteristics are concerned, is called Ethnology. We shall be better able to

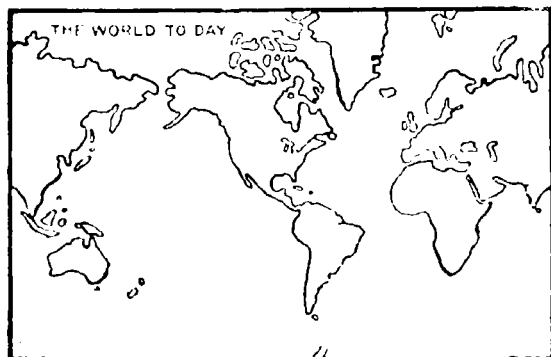


FIG. 12

understand what Theosophy teaches as to the rise and fall of civilisations, if we first study what modern scientific research tells us of the living races of mankind.

The peoples of the world to-day can be classified in many ways, and among them, two are recognised as trustworthy guides. It is found that the shape of the head and the texture of the hair are two fairly safe methods of classification, as they are characteristics that pass on from generation to generation with but little modification. Peoples are first divided into three groups according to their "cephalic index," as either dolichocephalous or long-headed, or brachycephalous or short-headed, or mesaticephalous or medium-headed. The "cephalic index" is that figure obtained when the maximum breadth of the head is stated as a percentage of its maximum length. The breadth in any units, multiplied by one hundred and divided by the length in similar units, gives the index. When the result in any given individual is below seventy-five, he is called dolichocephalous or long-headed; between seventy-five and eighty he is mesaticephalous or medium-headed; and above eighty he is said to be brachycephalous or short-headed.

The second method of classification, according to the texture of the hair, is due to the fact that hair may be woolly

and kinky, or curly and wavy, or straight and smooth. In woolly hair, each hair is flattened like a ribbon, and a transverse section under the microscope is seen to be a flat ellipse. Smooth and straight hair is not flattened out, and a microscopical section shows it to be circular. Wavy and curly hair is midway between the two peculiarities of oval and circular, tending more to the former than to the latter. It is these structural characteristics that make hair either woolly, or straight, or wavy.

These two methods of classification, according to the cephalic index and according to the hair, are summed up in Fig. 13. Broca's classification shows us three main types of

| <b>ETHNOLOGICAL CLASSIFICATION</b> |   |
|------------------------------------|---|
| <b>BROCA</b>                       | 1 <i>Straight-haired</i><br>(a) <i>Long-headed: Eskimo</i><br>(b) <i>Short-headed: Red-Indian, Peruvian</i><br><i>Mongol, Malay, etc</i><br>2 <i>Wavy- or Curly-haired</i><br>(a) <i>Long-headed: Anglo-Saxons-Scandinavians</i><br><i>Basque, Berber, Semite, Indo-Aryan, Nubian</i><br>(b) <i>Short-headed: Finn, Kelt, Slav, Iranian</i><br>3 <i>Woolly-haired: Bushman, Kaffir, Negro</i> |
| <b>FLOWER<br/>AND<br/>LYDEKKER</b> | 1 <i>Ethiopian: Negroid, Melanesian, Negro, Bushmen</i><br><i>Australian</i><br>2 <i>Mongolian: Mongols, Malays, Polynesian</i><br>3 <i>Caucasian:</i><br>(a) <i>Light-haired: Slav, Teuton, Fair Celts</i><br>(b) <i>Dark-haired: Of Southern Europe, Arabs</i><br><i>Hindus, Afghans</i>  |

FIG. 13

peoples. No race in all its individuals follows one type only ; in each may be found long-headed or medium-headed or short-headed individuals ; but one of the three types will predominate, and according to that will be the classification of the race. Sometimes, however, even though the hair will be a sure indication of classification, a race may be so mixed that the ethnologist is uncertain whether it should be labelled medium-headed rather than long-headed or short-headed.

The classification of Flower and Lydekker is but little different, though it takes also into consideration the facial angle, the colour of the hair and skin, and other physical peculiarities.

It is noteworthy that both these systems of classification give us in the world to-day three principal types of races: (1) the Ethiopian type, dark-skinned, almost black, with thick lips, head tending to be dolichocephalic, and with black, woolly hair; (2) the Mongolian, with high cheek bones, yellow or reddish in complexion, black hair, straight and smooth, and, in the men, scanty on the face; (3) the Aryan or Caucasian, either white or brown, with hair curling or with tendency to curl, in colour flaxen, brown, black or "carroty".

We have excellent examples of the Ethiopian type in Figs. 14 and 15.<sup>1</sup> The woolly hair, the broad nose and thick lips, are prominent in these peoples. Though these two individuals, chosen as examples of their race-type, are not handsome according to our standards of beauty, nevertheless they are not repulsive. Fig. 14 shows strength and dignity of a kind, while Fig. 15 shows a rugged but artistic modelling that would have delighted the eye of Rodin.

Figs. 16, 17 and 18 give us examples of the second type. We have it in a crude form in Fig. 16, which is that of a Red Indian "squaw" from British Columbia, with her high cheek bones and long, lank hair; and the strong admixture with the earlier type, the Ethiopian, is seen in the peculiar shape of the head. More typical of the second type are Figs. 17 and 18; in the former we have a Red Indian chief of South Dakota, and in the latter a Chinese Mandarin of Peking; the high cheek bones and the smooth, hairless face show us at once to what type they belong.

When we come to the Caucasian races, we have a type nearer to our modern standards of the beautiful. We have two representatives in a Hindu (Fig. 19), and in a dark-haired Irishman of the northern Celts (Fig. 20). In the Aryan or Caucasian races we have probably the highest forms, not only in beauty of structure, but also for quick response to

<sup>1</sup> These two figures are reproduced from *Knowledge and Scientific News*, by courtesy.



FIG. 14



FIG. 15

### LEMURIAN TYPES



FIG. 16



FIG. 17



FIG. 18

### ATLANTEAN TYPES



FIG. 19



FIG. 20

### ARYAN TYPES



external stimuli and high sensitiveness to the finer philosophical and artistic thoughts and emotions.

The peoples of the world to-day have their civilisations ; but no nation continues for ever, and the fate of Nineveh and Tyre, of Greece and Rome, will be the fate of all. Some will vanish utterly, leaving hardly a trace ; others, like Greece, will leave to mankind a mighty message of the art of life. Something of the rise and fall of civilisations we may know by the study of history, but in historical studies we see the past through a refracting medium of time and tradition, and we can never be fully certain that our conclusions are not limited or erroneous. Yet without the study of the past of humanity, we cannot judge of the present or construct the future, and our philosophy of life cannot be true to fact.

Theosophy opens a new way to study the civilisations that have been, a method in which, for the time, the past is annihilated, and in which written records or traditions need have no part. Difficult as is this subject to expound, yet an attempt must be made, for it is one of the fundamental truths of existence, to which we shall have to refer again and again in the course of this exposition of Theosophy.

In Section I it was mentioned that behind all life and form, as their heart and soul, is a great Consciousness. It is HIS manifestation that is the evolutionary process, and "in Him we live and move and have our being". Of HIM, Theosophists to-day speak as the LOGOS. To that Consciousness there is no past, and what to us has been, is with HIM an event that is happening even now. To the LOGOS, the past is as the present, and the event of each moment of past time is still happening in HIM, is still a part of HIS present Self. Mortal mind can little understand the "Eternal Now"; and yet it is one of the greatest of truths, which, when grasped, shows new values to all things.

Mysterious and incredible as is this "Eternal Now," yet man too may know something of it. Man, the individual, evolving soul, is in truth in the image of his Maker, and what HE is in HIS fullness now, that man will be some day. Hence it is that, by a certain development of faculties latent in the human consciousness, men can touch even now the fringe, as it were, of the Consciousness of the LOGOS, and so, with HIM, see the past as happening even now. It is no picture that passes before the vision of the investigator, no panorama that unveils itself before him, as on a stage; it is an actual living in the so-called past. He has but to select that part of the "past" he desires to investigate, and he is of it, and in it. Does he desire to see the earth before its crust has solidified? Then he lives millions of years ago, and round him is the earth with its seething molten metals, and he can watch what is happening, hear the explosions, and feel the heat and the pressure. And this in no dream condition, but just exactly as he may go into a busy thoroughfare to-day, hear the roar of the traffic, watch the people as they go to and fro, or look up at the sun and the clouds, and note whatsoever thing interests him. Does he desire to hear an oration of Pericles or see a triumph of Cæsar? Then he is in Athens or in Rome; the life of that day is all around him; he hears the musical Greek or the sonorous Latin; he watches the actors in life's drama of those days. The Book of Time is spread out before him, and it is for him to select an event that, to us, has been a thousand years since; and, as he puts himself in touch with the memory of the LOGOS, the past is the present for him, and he may study it with such faculties as he has to-day.

Theosophical investigators, of present and past generations, have thus investigated the past of the earth, by watching the Record in the memory of the LOGOS; and much information, gathered in this way, forms a part of Theosophical



teaching. What they have found in their researches into past civilisations is as follows.

Long, long ago—over one million years ago—the distribution of land and water was as shown in Fig. 21, the dark, shaded parts representing land. We know that the surface of the earth is changing all the time, with here a coast-line slowly sinking, and there new land rising out of the waves ; but how

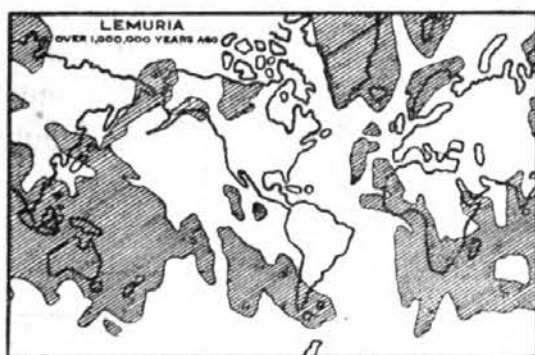


FIG. 21

may anyone know exactly what was the distribution of land and water a million years ago? It is this that is possible ; first, by watching the Record, and secondly, by study in the museum of the Adept Brotherhood. The Hierarchy, or the Great Brotherhood, mentioned in the Introduction, has preserved, from the day man began his habitation of the earth, fossils and skeletons, maps, models and manuscripts, illustrative of the development of the earth and its inhabitants, animal and human. To those who, through utter renunciation of self and service of man, earn the privilege, the study of past forms and civilisations in this wonderful museum is of never-failing delight. There, the Theosophical investigator finds models in clay of the appearance of the earth long ago, before this or that cataclysm, patiently constructed for the guidance of later generations of students by the Adept investigators of past civilisations. The maps of Figs. 21-24 have been drawn after survey of the land and water by

watching the Record, and after checking such survey with the globes in the museum of the Brotherhood.

As we look at the map of Fig. 21, we see that most of the land to-day was under the waves then, while most of the land of those days has sunk below the sea, leaving here and there remnants, as in Australasia, and in parts of other continents. The great continent that is seen to extend along the equator, covering much of the present Pacific Ocean, is called Lemuria by the students of Theosophy, the term being taken from the naturalist Sclater, who held to the existence of some such continent, because of the unusual distribution over wide territories of the Lemur monkeys. Even in the days of Lemuria, men peopled the earth, and the Lemurian peoples were of our first type, in Figs. 14 and 15. The Ethiopians and the woolly-haired races to-day are remnants of the ancient Lemurians, with little change of type, except a diminution of stature.

Slowly, as years passed, the configuration became as in Fig. 22. Where the Atlantic Ocean is to-day, there existed once upon a time a continent, which Theosophists, following

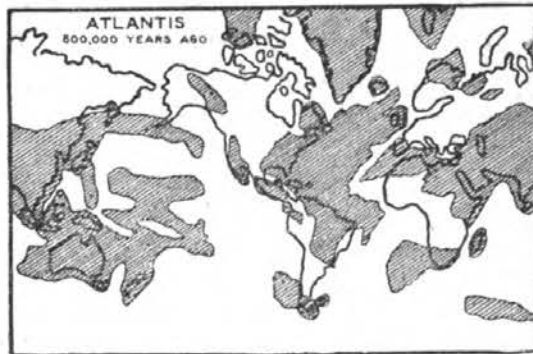


FIG. 22

Plato, call Atlantis. It was on this continent that there arose the second type of the peoples whom Flower and Lydekker have called Mongolians—those with smooth hair and high cheek bones. From their original home in Atlantis they migrated in

all directions, and give us to-day the millions of China and kindred peoples, and the fast-disappearing Red Indians of North and South America.

By the time of the map in Fig. 23, Atlantis and the remnants of Lemuria have changed in outline, and as we come



FIG. 23

to the days of Fig. 24, there remains of the once vast continent of Atlantis but a large island in the Atlantic Ocean. In 9564 B.C. mighty convulsions destroyed this last remnant of Atlantis, and the island went down under the sea, creating a huge tidal wave that swept the lowlands of the earth, and left in men's minds the tradition of a vast, devastating "flood". As Atlantis



FIG. 24

sank under the waves, other parts of the earth, such as the desert of Sahara, rose up; and what was once an inland sea of Central Asia, became what is now the Gobi desert, and the earth took on more or less its appearance of to-day.

That Atlantis is not a mere myth, is easily seen when we look at Fig. 25. It gives us in outline the bed of the Atlantic Ocean, as mapped out according to deep sea soundings. Round

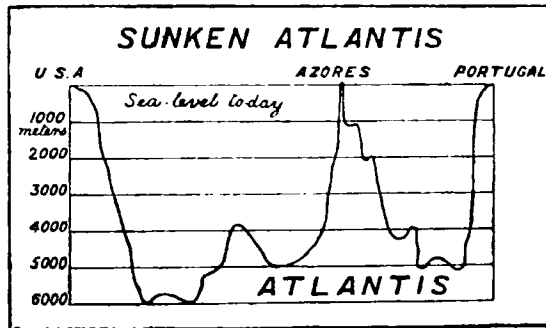


FIG. 25

the Azores, the land does not slope gently down, as in the ordinary coast lands, but descends precipitously; when Atlantis was above the level of the ocean, the present Azores were the inaccessible, snowclad tops of the highest mountain-range of the sunken continent.

Long before the destruction of Atlantis, however, round the southern shores of the Central Asian sea, a new race of men had sprung up, the Aryans or the Caucasians, our third type, of Figs. 19 and 20. Southwards and westwards they spread, becoming Hindus and Persians, Greeks and Romans, Celts and Teutons.

Thus in Lemuria, Atlantis and Asia arose the three races whose descendants people the earth to-day.

Theosophy teaches that the rise and fall of civilisations is not a mechanical development, "a Chequer-board of Nights and Days where Destiny with Men for Pieces plays". Nations come, and nations go, according to a Plan. The LOGOS, from the beginning of human existence, has planned what races, and what religions and sciences appropriate to them, shall appear one after the other, and HIS agents on earth, the Great Brotherhood, carry out HIS plan. It is the Adept Brothers who, using all nature's forces, visible and invisible, direct the evolutionary process throughout the millions of years. In the Brotherhood, for each great Root-race with its definite type, there are

two Adepts whose work is its destiny. One is called the *Manu*, who directs the physical development of the race, forming the new race-type by modification from that already existing, according to the plan of the *LOGOS* set before him. The *Manu* it is who guides the migrations of the race, gives each people its polity, and directs each to do its appointed work. The other guardian of the race is its *Bodhisattva*, or *Spiritual Teacher*, who watches over its intellectual and emotional development, and arranges for each people such religions, arts and sciences as shall enable it to play its rôle in the drama written by the *LOGOS*.

Following the plan of the *LOGOS*, during that period of time in which humanity evolves on earth, seven great race-types are made to appear, called "Root-races". So far in the evolution of men, only five of the seven have appeared, and of them the first and the second appeared so long ago that they have left no direct descendants.

Each Root-race has seven modifications, called "sub-races". A sub-race has the fundamental characteristics of the Root-race, but it has also some tendency or modification peculiar to itself. In Fig. 26 we have the names of the three

| <b>ROOT RACES &amp; SUB RACES</b> |  |                          |           |            |  |  |
|-----------------------------------|--|--------------------------|-----------|------------|--|--|
| <b>III LEMURIAN</b>               | <b>IV ATLANTEAN</b>                          | <b>V ARYAN</b>           | <b>VI</b> | <b>VII</b> |  |  |
| 4)                                |  |                          |           |            |  |  |
| 5) <i>Negro-Negrit</i>            |  |                          |           |            |  |  |
| 6) <i>Negrilla</i>                |  |                          |           |            |  |  |
| 7)                                | 1 <i>Rimaboh</i>                             |                          |           |            |  |  |
|                                   | 2 <i>Tlavatl</i>                             |                          |           |            |  |  |
|                                   | 3 <i>Taltec</i> <i>Mexico</i> <i>Quiches</i> |                          |           |            |  |  |
|                                   | 4 <i>III Turanian</i> <i>Chinese</i>         |                          |           |            |  |  |
|                                   | 5 <i>Original Semite</i>                     | 1 <i>Hindu-Egyptian</i>  |           |            |  |  |
|                                   | 6 <i>Akkadian</i>                            | 2 <i>Aryan Semite</i>    |           |            |  |  |
|                                   | 7 <i>Mongolian</i>                           | 3 <i>Iranian</i>         |           |            |  |  |
|                                   | <i>Japanese-Malay</i>                        | 4 <i>Celtic</i>          |           |            |  |  |
|                                   |  | 5 <i>Teutonic</i>        |           |            |  |  |
|                                   |  | 6 <i>Futura American</i> | 1         |            |  |  |
|                                   |  | 7                        |           | 2          |  |  |

FIG. 26

Root-races and their sub-races, whose representatives we have seen in the three race-types already studied. The

Third Root-race is the Lemurian, and its earlier sub-races, the first, second and third, have left no trace at all. Negroes, Negritoes, Negrilloes, and other woolly-haired peoples, represent the later sub-races of the Lemurian Root-race. Hardly ever is a Root-race to be found now quite pure, but though it may have intermingled with other races, usually it still shows its peculiar characteristics.

From the seventh sub-race of the Lemurian, the *Manu* of the Fourth Root-race developed the new Root-race, the Fourth or the Atlantean. It too has its seven sub-races. Of the first and second sub-races no pure descendants are living, but the skeleton of the "Furfooz man" is a fair specimen of the first, and that of the "Cro-Magnon man" of the second. The Toltec sub-race still remains in the pure Peruvians and in the Aztecs and in the Red Indians. The fourth migrated from Atlantis, and went eastwards, past Babylonia, along the Yellow River into the plains of China. They are represented in certain parts of China to-day by a tall, yellow Chinese race, quite distinct from the seventh sub-race Chinese. The original Semites, the fifth sub-race, have left their descendants for us in the pure Jews, and in the Kabyles of North Africa. The sixth, or Akkadian, were the Phœnicians, who traded in the Mediterranean seas; and the seventh, or Mongolian, was developed out of the fourth or Turanian on the plains of China, and spread, to become the modern Chinese. Two races, the Japanese and the Malays, belong hardly to any special one of its sub-races, having in them the mixture of two or more. With the Japanese especially, it is as though they were a last ebullition of the whole Root-race, as a final effort, before the energies of the race began to subside; and hence they possess many qualities that differentiate them from the seventh sub-race, the Chinese.

From the fifth or original Semite sub-race of the Atlantean, the *Manu* of the Fifth Root-race evolved his new type. The Fifth or Aryan Root-race also has its seven subdivisions,

but so far only five of them have appeared. Of the first are the Aryan Hindus, as also are one type among the Ancient Egyptians—that to which belonged the upper ruling classes. The second is the Aryan Semite, distinct from the original Semite, and it has its Aryan representatives to-day in the Arabs and the Moors. The third is the Iranian, to which belonged the Ancient Persians, and whose descendants are the Parsis to-day. Of the fourth sub-race, or the Celts, were the ancient Greeks and Romans ; and to it belong their modern descendants in Italy, Greece, France, Spain and elsewhere, as do also the Irish, the Scots, the Welsh, the Manx and the Bretons.

To the Teutonic sub-race belong the Scandinavians, the Dutch, the Germans, the English, and their descendants all over the world. By an intermingling of several sub-races, the Manu of the Race is developing the sixth sub-race, which is called in the diagram the “ Future American ”. It is now in process of formation in the United States and in Australia. The seventh sub-race is also yet to come, and will in course of time be developed in South America.

The Manu of the Sixth Root-race will develop his future type later on from the sixth sub-race of the Aryan, and thousands of years hence the Manu of the Seventh Root-race will develop his new type from the seventh sub-race of the Sixth Root-race.

Root-races and sub-races play their rôles in the drama of the LOGOS, in order to give experiences to us, HIS children, whom HE sends to be born in them. For that it is, that the Manu brings about differences in his sub-races of colour and other physical peculiarities, places them among mountains or by the sea ; for that it is, that the Bodhisattva of the race sends to the sub-races different aspects of the one Truth, in the many religions and philosophies which appear in them under his guidance.

In Fig. 27 we have something of the characteristics of the races, and to understand the significance of the table let us

| <b>RACE CHARACTERISTICS</b>         |   |
|-------------------------------------|---|
| <b>ATLANTEAN</b>                    | <b>ARYAN</b>                                      |
| 1 Rmoahal-Giants-Mahogany-red       | 1 Hindu-Philosophic                               |
| 2 Davatti-Mountaineers-Red-brown    | 2 Egyptian-Practical                              |
| 3 Toltec-Administrators-Copper-red  | 3 Aryan Semite-Tribal                             |
| 4 Turanian-Colonists-Yellow         | 4 Iranian-Poetical                                |
| 5 Original Semite-Fighters-White    | 4 Celtic-Emotional-Idealistic                     |
| 6 Akkadian-Sea-faring-Traders-White | 5 Teutonic-Commercial-Scientific-Individualistic  |
| 7 Mongolian-Farmers-Yellow          | 6 Future American-Intuitive-Coöperative-Fraternal |

FIG. 27

imagine a soul as he is born in sub-race after sub-race, in them all. Starting with a birth in the first sub-race of the Atlantean, what strange experiences he would have as a primitive, giant-like man; and then how different those as a mountaineer, taciturn and hardy, sensitive to changes of sun and cloud. In a birth as a Toltec, in Atlantis or Peru, his life would be as an administrator of some kind in the wonderful patriarchal government that was the glory of the Toltecs; he would have thrust upon his shoulders the welfare of a village or province, would be trained to sink his individuality in some life-work for his fellow men. As a Turanian colonist, he would know of wanderings in search of new lands, of the struggle to tame nature in a new settlement. As an original Semite, he would be first and foremost a fighter, who developed quickness of decision and was taught that his life was not his, but belonged to his tribe. As an Akkad, he would know something of the magic of the sea, the need to sense the psychological moment in the disposal of his wares, and would develop much mental strength in business competition. And then as a Chinaman, a farmer, hardly leaving for a day his ancestral farm, how intimately he would know a few of his village, might share



their griefs and sorrows, and learn much of the inner meaning of life away from the turmoil of war or trade.

Imagine how different, too, would be the soul's experiences in those same sub-races, should he then be born in each in a woman's form, with a woman's duties; new standpoints and sensibilities would be developed, for the lack of which surely a soul would be all the poorer.

Following the soul's journeyings in rebirths, let us watch his entrance among the Aryans. Surely a life in India would leave an indelible mark on him, giving him something of the Hindu philosophical and detached view of life. Later, in Egypt of old, among its practical and happy people, not given to dreams, he would develop another phase of his nature. As an Arab, born in the bosom of the desert, would not that desert leave an impress upon the soul, in a quick sensitiveness and in the sense of the peopled solitude and the vastness of nature?

As an Iranian, he could not speak but his thought would take poetical form, and even if he had nothing of poetry in him, a life as an Iranian would put him into touch with another phase of life. Then as a Celt—as a Greek of Athens perhaps—what a new conception of life he would have, believing that the gods are everywhere on sea and on land, that he was descended from them, born to make an art of life, to have as his ideal to know something of everything, and so develop a rounded nature and a health of heart; or as a Roman, firm in the conviction that religion and the family and the State are one, with his deep sense of law and reverence for it, and a readiness to obey, in order that he might learn how to rule; or as a Frenchman or an Italian, sensitive and quick to respond to emotions, dazzled by ideas *because* they are ideas, irrespective of material considerations; or as an Irishman, perhaps a descendant of the Tuatha de Danaan, with his dreams and intuitions, with his exaltations and depressions.

And then born a Teuton, in Scandinavia or England or America—what new qualities would not the soul add to those already acquired? A practical outlook, impersonality through scientific research, conscientiousness through business, and individualism, would he gain; and would not Beethoven, too, and Wagner, and Shakespeare, give him a new message of life?

Of the future sub-race, the sixth, we can already forecast some qualities: fraternal, as in the American conception of the relation of parent and child; co-operative, in combining and merging in business and in the work of material development; intuitive, with an ability to approach anew the world problem, untrammelled by the traditions of the old world, and a delight in sunshine and open air and in all things which bring men together in congregations.

Thus civilisations rise and fall, and develop this or that quality; but the meaning of it all is Reincarnation. They come and go, only to give us training-grounds for the experiences we need life after life. Our Father in Heaven makes them out of the dust, lets them play their part, and sinks them under the waves or destroys them in a fiery cataclysm; but they are all only scenes in the drama which HE has written for us, HIS children, so that by playing well and truly our rôles in them, we may some day be like HIM.

C. Jinarājadāsa

*(To be continued)*

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## HINDŪISM: A POLITY BASED ON PHILOSOPHY

By SRI PRAKASA, B.A., LL.B. (CANTAB.), BARR.-AT-LAW

IN ordinary parlance, what is known as Hindūism is classed in the same category as the various Faiths of the world; it too, like Christianity or Islām, is regarded as a religion, a set of beliefs which its adherents profess, and a set of rites and ceremonies and sacraments which its followers carry out in the course of their daily domestic or social life. Unsympathetic students of Hindūism see in it, from the aspect it assumes in certain classes of Indian society, an amalgam of gross and even immoral practices, and of fantastic notions of right and wrong, accompanied by beliefs in all sorts of beings said to be possessed of powers, both good and evil. Sympathetic students and observers, on the other hand, see in the teachings of Hindūism some of the finest expositions of subjective thought, and examples of the most profound and incisive penetration into the deepest depths of philosophical speculation. Between these two sets of critics come various grades of observers, ranging from travelling sightseers to comparatively careful students, who judge of Hindūism from the Hindūs, and see in India the existence of society in a peculiarly primitive condition, relieved here and there, mainly in the large towns, by the presence of all the amenities of "civilised" life, with Indian ladies and gentlemen in the imitated habiliments and the self-imposed trammels of life as lived in the modern West, from breakfast to supper. As Lord Morley has put it, we see in India a society in all stages from the fifth to the twentieth century.

So much for how others see us. As to how we see ourselves, it is difficult to say. Few of the followers of Hindūism seem to have any clear idea of what they are following. It means different things to different individuals, and no one can point out any particular book, as a Christian or a Mussalmān can do, giving all his beliefs and practices.

In this conflict of opinion and consequent confusion, it would be ambitiously venturesome for anyone to attempt to give an interpretation of Hindūism. Still, it may be worth while that such attempts should be made from time to time. As one such interpretation, it may be permissible, while recognising that every one of the opinions summarised above has a substratum of truth, to think that Hindūism is not simply a set of foolish beliefs and meaningless rituals, nor a system of merely speculative thought, but an attempt at the organising and ordering of human society on the basis of a philosophic conception of the nature of man, of the relationship of man and man, and of the position of man amidst the surroundings of this world and of the next; and to hold that Hindū society of to-day is either a survival, in a degraded form, of an ideal system, or an expression of largely unsuccessful or wholly fruitless, though persistent, efforts to reach an ideal all too high, and far beyond the grasp of the average man.

To this view, Hindūism is neither a religion nor a philosophy, neither animism nor pantheism, but a system of life which recognises that every human being born on earth comes as a child of the ages with countless births and deaths credited to the account of his experience, and is here as a result of what he has done in the past, and for the purpose of doing things which may work off the evil effects of the undesirable in his past and lead him on from life to life, on the endless ladder of spiritual evolution, to the desired goal. To this end every man must fulfil his duty to himself, to society, and to

all those forces that make him what he is. According to this doctrine, man is not a newly-created soul, but is placed time after time, in accordance with his own inmost nature, by the laws of Karma, in circumstances that are most suitable for his self-development and self-realisation. The performance of his duties—however humble—properly and honestly, will ensure better and better opportunities at every stage for an ever-nearing attainment to that condition which the human heart has longed for, in all ages, as the more or less vaguely conceived *summum bonum*, the condition of perfection and final emancipation from all limitations.

In this scheme of things there is no room for the belief in the so-called equality of man, a patently false and artificial belief, evolved by the modern West despite the most obvious fact that no two beings are actually equal in any of Nature's manifold endowments: shape, size or sex; health, strength or intelligence; and that no artificial "equality of opportunity" can undo Nature's indelibly stamped mandate. Hindūism, therefore, starts with the basic principle of the inequality of man; and while in no way desiring to put artificial checks in the path of any individual towards his self-improvement, it exhorts every one, as far as possible, to adhere to his own duties and functions, *assigned in accordance with a scientific scheme of communal organisation*—and organisation necessarily means division of duties—to perform these well, and to await the arrival of other occasions with confidence—for they are bound to come—wherein there will be every possibility for the taking up of other duties and functions and for wider and fuller self-improvement and self-development.

Thus Hindūism has psychologically divided society into four classes, to fulfil the four great functions of life: of the priest and teacher; of the warrior and protector; of the merchant and industrialist; of the manual worker and general

helper or servant. Briefly, this division ensures all departments of the world's work being done without that rancour, that ferocity of blind competition, the excess of which makes life an unmitigated curse. As Hindūism does not recognise that the individual is for the world, but holds that the world is for the individual, wherein he is to find scope for his work and his self-manifestation, it has divided the individual's life into four natural stages, paying every possible regard to both physiological and psychological demands: the stages, namely, of the student and the learner; of the householder and the man of affairs; of the public worker, retired from self-benefiting competition, and in a position to keep on other-benefiting co-operation; and of the recluse and ascetic, thinking mostly of his and of humanity's spiritual welfare. Just as Hindūism prescribes different duties to different castes (with appropriate livelihoods and rewards for each), so it prescribes different duties for the different stages in the individual's life. Unlike Buddhism or Christianity, Hindūism does not content itself with enunciating a few standing precepts and injunctions in the nature of universal rules of conduct holding good at all times and in all circumstances, but says, in detail, that the duty, the conduct, varies with variations of time, place and circumstance. This may be regarded, by the hasty, as a compromise with conscience; but it is really the only rational thing to do, if one's Faith is not to remain a mere faith, without any application to practical life, a set of beliefs professed for the mere purpose of professing them, a solemn farce or a pious fraud so far as the affairs of daily worldly life are concerned. Hindūism is not only for the unworldly life and the unworldly-minded: it recognises that the duties of this life are as important as those that conduce to the happiness of the next; rather, indeed, it holds that the two are inseparably connected, and that the right performance of the former leads to the latter; and Hindūism demands,

above everything, that man must fulfil his duties, however humble, however disagreeable and painful even. Thus it has really not one set code of "morality" for all, but different sets of "moralities" or, better to say, "duties" for different persons and different conditions. This is the strength of Hindūism. It will not preach to the soldier on his way to battle: "Turn thy right cheek when thy left is smitten"; but it will say to him instead: "Therefore fight, and turn not back from the field, but strike strongly for every righteous cause." It will not say to the householder: "Give away thy last coat to the beggar and come and follow Me"; but it will say instead: "Earn wealth in the lawful ways, and minister to the needs of wife and children, parents and guests, and all dependents." It teaches only to the recluse what Christianity or Buddhism, as commonly explained and understood, seeks to teach to all and in all circumstances, and because of which a Christian's or a Buddhist's precept and practice can never go together, however noble-minded and conscientious he may be.

Hindūism thus seeks to ensure a full life to all, desires every man to go through all appropriate experiences in this life, and to reserve to the next birth and the next, all such experiences as he could not have in this. It seeks that all individuals should live in an organised and ordered society, in harmony, and with as little mutual friction and competition as possible. Now this is feasible only if, for the majority, birth itself ensures a profession and society recognises his status for and in such profession; while, at the same time, due provision is made for exceptions and changes from one to another "caste" or "class" and profession—in which respect there has undoubtedly been great loss and degeneration in the entire fold of Hindūism.

Hindūism, it is obvious, cannot flourish on the basis of one life only: recurring births and deaths, and the inexorable demands of the law of karma, *i.e.*, physical causation—the obtaining of the fruits of one's deeds—these, together with the

fact of a few main kinds of different temperaments and aptitudes, form the fundamentals of Hindū life and polity. These, indeed, are philosophical and psychological conceptions—not merely ethical and idealistic—and on these is raised the fabric of Hindū society, and the Hindū Faith and practices. Its main purpose is to ensure to every individual his place in the scheme of things; to ensure that the work of society will proceed with as much harmony as possible; that all shall fulfil the duties assigned to them and look to the fruition of their efforts in the other, if not in *this* life; that, for all, the ultimate goal is the same, and that all shall reach it sooner or later. In its real, fundamental principles, it makes no false pretensions: it prescribes no impossible duties; it knows the limitations of human nature and fits its teachings to these; it sees that life's complicated work requires men for all departments, and so looks down on no work, though it does not pretend to bolster up any false notions of the equality of man, and does not insist that persons with very different habits of living must sit together at table—though, it must be confessed freely, the practice of Hindūs in this respect, at the present day, as also in respect of intermarriage, has passed far beyond the bounds of reason. Its conception is truly socialistic and not crudely democratic: it wants all to do their work and get their wages—in various and varying forms—and, if its fundamental principles were duly observed, it would obviate, and indeed make impossible, the present great excitement about depressed and non-depressed classes. Above all, it preaches that none shall abuse his position; that none shall look down upon another; that all shall regard one another as elder or younger brothers and kinsfolk, for all are working for the same goal on different rungs of the ladder, all helping to keep the wheel of life going steadily; that none shall arrogantly show off his wealth or strength or wisdom; that all shall use whatever special gifts they possess, primarily for the rest of



human kind and secondarily for themselves, "eating only the remains of the sacrifice," as the *Giṭā* says; that the learned shall give his learning to all, himself living in poverty, and not misuse it by bartering it for money, or employing it for the deception or the overpowering of less subtle intellects; that the soldier shall defend the State and the hearth and home, not only of his own family but of all within reach, against internal and external aggression, and shall not use his strength to bully the weak and amass fortunes by violence; that the wealthy shall live simple lives themselves and use their wealth for the public good; and that the worker in the field and on the wayside shall do his work with honesty, and not employ his undoubted individual physical strength and the strength of numbers to overawe society and plunge it from time to time into social anarchy.

Look whichever way we may, Hindūism is, above everything, a scheme of social life, a polity, based on certain fundamental philosophic conceptions of the nature and the duties of man, in this and in the after-life; on the desirability of, as far as possible, eliminating unregulated competition and introducing organised co-operation into life; on the indispensability of the fulfilment of all the functions of life; on the urgent necessity for various persons to do their various tasks, at various stages and in varying circumstances, according to varying standards of duty and morality. Hindūism, in short, is not a mere belief, not a mere faith, not a fixed ritual, not a religion in the ordinary sense, but fundamentally—firstly and lastly—a polity, a social organisation based on philosophy and subjective science; and its proper name, as such, is not Hindūism, but "Vaiḍika Ḍharma," "Scientific Religion," or "Mānava Ḍharma," the Duty of Mān.

Sri Prakasa

## LEO TOLSTOY

By F. HADLAND DAVIS

THE Kaiser's dentist, in a series of articles in *The Times*, described his impressions of the German Emperor, while Sir J. M. Barrie in *The Daily Mail* has playfully satirised those rather absurd effusions. Leo Tolstoy has had many biographers, but a dentist is not among them, for Tolstoy never went to a dentist. And this is fortunate, for the ideal biographer is not the man who can extract teeth but the man who can write with keen insight and critical discernment. Such a biographer is Mr. Aylmer Maude, who has recently written *Leo Tolstoy*.<sup>1</sup>

To-day we realise only too clearly that Russia has failed Great Britain and her Allies. We have discovered that the "Russian steam-roller," that was going to thunder from Petrograd to Berlin, was not a powerful engine of war, but a toy in the hands of political schemers, many of whom were receiving German pay. The Tsardom has fallen, never to rise again, but in its place a greater terror reigns—the terror of the Bolsheviks. It has been said that Tolstoy was the Rousseau of the Russian Revolution. Thousands have followed Lenin and Trotsky because, holding fast to the teachings of Tolstoy, they desired peace at any price, and despised patriotism and Government institutions. Instead of forming a brotherhood of men, they brought bloodshed. As a religious reformer Tolstoy was a failure. He preached the Sermon on the Mount, and

<sup>1</sup> Methuen & Co. Price : 8s. 6d.

in Russia that Sermon was drowned in the turmoil of Revolution. Tolstoy failed. Russia failed; but the end is not yet. Out of the mud of chaos the flower of peace and true liberty may yet spring.

W. D. Howells wrote :

If Tolstoy is the greatest imaginative writer who ever lived, it is because, beyond all others, he has written in the spirit of kindness, and not denied his own personal complicity with his art . . . He comes nearer unriddling life for us than any other writer.

As a matter of fact Tolstoy was a long way from solving the riddle of life. He made an honest attempt to do so, but he who cannot find the way of peace himself cannot bring peace to others. His turbulent egotism was a stumbling-block. He had followed Christ, but he had not found Christ within him. On his deathbed he cried: "This is the end . . . I give you only this advice . . . besides Leo Tolstoy there are many other people in the world, and you attend only to this Leo . . ." Those words sealed his splendid failure. He had given up much—his wife, his property, his social obligations, but he had not renounced his ego. "Attend only to this Leo" is the cry of an egoist. How widely it differed from the last cry of Pope Leo XIII: "Rest all in Christ." Anna Seuron, a governess in the house of the Tolstoys, has made many shrewd observations. She tells us: "Like a ruminant, he (Tolstoy) swallowed and threw up and re-swallowed his ideas, and those around him—especially those who came his way—suffered from this cud-chewing process." They did, and the whole of Russia is suffering from what may be described as a meal of indigestible ideals.

Leo Tolstoy was born on August 28th, 1828, and lived at Yasnaya Polyana, the family estate where he spent most of his life. His eldest and favourite brother, Nicholas, claimed to possess a secret by which all men would become happy, all would become what he described as "Ant-Brothers". The

children organised a game of Ant-Brothers, which, Tolstoy tells us,

consisted in sitting under chairs, sheltering ourselves with boxes, screening ourselves with shawls and cuddling against one another while thus crouching in the dark . . . The ideal of Ant-Brothers lovingly clinging to one another, though not under two arm-chairs curtained by shawls, but of all mankind under the wide dome of heaven, has remained the same for me. As I then believed there existed a little green stick whereon was written the message which could destroy all evil in men and give them universal welfare, so I now believe that such truth exists and will be revealed to men and will give them all its promises.

Tolstoy's childhood was a happy one, notwithstanding "his sensitive, introspective nature". He tells us that "the impressions of early childhood, preserved in one's memory, grow in some unfathomable depth of the soul like seeds thrown on good ground, till after many years they thrust their bright green shoots into God's world". He was conscious of his unattractive appearance. He writes in *Childhood*:

I imagined that there could be no happiness on earth for a man with so broad a nose, such thick lips and such small grey eyes as mine. I asked God to perform a miracle and change me into a handsome boy, and all I then had and all I could ever possess in the future, I would have given for a handsome face.

For a short time Tolstoy joined the army, and it was well that he did so. It resulted in his tremendous indictment of war and all pertaining to it. A fellow-officer has thus described him:

How Tolstoy woke us all up in those hard times of war, with his stories and his rapidly composed couplets! He was really the soul of the battery . . . When the Count was away, when he trotted off to Simferopol, we all hung our heads. He would vanish for one, two, or three days . . . At last he would return—the very picture of a prodigal son! Sombre, worn out, and dissatisfied with himself . . . Then he would take me aside, quite apart, and would begin his confessions. He would tell me all: how he had caroused, gambled, and where he had spent his days and nights . . . He was so distressed that it was pitiful to see him. That's the sort of man he was. In a word a queer fellow, and to tell the truth one I could not quite understand. He was, however, a rare comrade, a most honourable fellow, and a man one can never forget.

Tolstoy's animal passions were strong, and his desire for women was his greatest temptation. Unlike James Hinton he never glorified sexual intercourse. He despised his weakness, and wrestled with it bravely. In Tolstoy's Diary we find that failing repeatedly described. The lines burn with a struggle between carnal desire and the aspiration of the spirit. We read:

How dreadful it was to me to see the trivial and vicious side of life! I could not understand its having any attraction for me. With a pure heart I asked God to receive me into His bosom! I did not feel the flesh . . . But no, the carnal, trivial side again asserted itself, and before an hour had passed I almost consciously heard the call of vice, vanity, and the empty side of life. I knew wherein that voice came, knew it had ruined my bliss! I struggled against it and yielded to it. I fell asleep thinking of fame and of women; but it was not my fault, I could not help it.

We read in the Diary that Tolstoy desired "to merge into the Universal Being," and on another occasion we find him thinking about Cossack girls and lamenting the fact that his left moustache was thinner than his right one. How little Rousseau had to confess; how much Tolstoy! The one was merely emotional and timid whenever he thought of women; the other, more warm-blooded, governed by fiercer fires, plunged into the vortex of lust. With satiety came repentance and scourgings and cries to God. We see this spirit-tortured man laid bare in his Diary, while in Rousseau's *Confessions* we marvel more over his timidity than over his pale and faded follies. Tolstoy's love for Aunt Tatiana was strong. She knew his weakness, but never rebuked him. After a night spent with women he would return to her. "By old habit," he writes, "we would kiss each other's hand; I her dear, energetic hand, and she my dirty, vicious hand."

Tolstoy was devoted to children. He played with them and told them stories. He carried on his shoulder one child whose lungs were delicate, and continued his fairy-tale as he walked along. Had Shakespeare been familiar with one of

Tolstoy's schools, he would never have written about the schoolboy in the way he did. Thus Tolstoy describes one of his schools :

No one brings anything with him, neither books nor copy-books. No homework is set them. Not only do they carry nothing in their hands ; they have nothing to carry even in their heads. They are not obliged to remember any lesson, nor any of yesterday's work. They are not tormented by the thought of the impending lesson. They bring only themselves, their receptive nature, and an assurance that it will be as jolly in school to-day as it was yesterday.

Tolstoy believed that *freedom* is indispensable in successful education. "No child," he writes, "should be forced to learn what it does not want to, or when it does not wish to." He was of the opinion that schools based on compulsion supply "not a shepherd for the flock but a flock for the shepherd".

When Tolstoy was thirty-four he jotted down in his Diary: "Ugly mug! Do you think of marriage? Your calling is of another kind." It undoubtedly was, but at the time he made this entry he was in love with Sophia Andreyerna Behrs. In September, 1862, he proposed to her and was accepted. Before the marriage took place Tolstoy showed his future wife the Diary where his follies and prayers and denunciations were recorded. "To the girl," writes Mr. Maude, "this revelation came as a great shock ; but after a night passed in weeping bitterly, she returned the book and forgave the past." Like Hardy's Tess she possessed a noble and generous heart.

The married life of the Tolstoys seems to me to contain far more tragedy than the married life of the Carlyles. Tolstoy's wife has been bitterly attacked, especially by Tchertkof ; but if we examine the evidence carefully, we find that the attack is based upon spite and prejudice. No genius should marry, for no genius appears to be capable of conforming to a rational mode of living. The outside world is staggered by his brilliance and his wisdom ; his family circle is no less staggered by his childish petulance and by his many irritating foibles.

Considering that the Countess married an exceptionally wayward genius, I think that no woman under the circumstances could have been a more devoted wife and mother. Tolstoy made a good start, for at the commencement of his married life he was like any other rational husband. He writes: "The new conditions of happy family life completely diverted me from all search for the general meaning of life." We have an amusing description of Tolstoy playing duets with his sister.

He used to find it hard to keep up with her in playing long pieces with which he was not quite familiar, but when in difficulties he would say something to make her laugh and so cause her to play slower. If he did not succeed by this ruse, he would sometimes stop and solemnly take off his boots, as though that must infallibly help him out of the difficulty; and he would then recommence with the remark: "Now it will go all right!" We hear, too, of his playing the guitar and singing passionate love-songs; and he was always strongly moved by vocal or instrumental music well performed.

Could anything have been more domestic? Unfortunately a good husband seldom makes a great man, as the world values greatness. Tolstoy was not born to play duets to his family, but to play music that all the world could hear.

The Russians regard Tolstoy as their greatest author, and his *War and Peace* his greatest work. He was a worthy successor to Pushkin and Gogol, a more brilliant genius than his contemporaries—Turgenev, who paid so generous a tribute to Tolstoy's work, and the morbid but clever Dostoyevsky. This masterpiece contains some 600,000 words, and he received about £75 per printed sheet of 16 pages. The Countess not only nursed her own children, with two unavoidable exceptions, but she also taught them Russian and music, up to the age of ten. In addition she made their clothes. "Besides all this," writes Mr. Maude, "she copied out the whole of *War and Peace* by hand, some seven times over, as her husband revised it again and again during its composition." In his forty-fifth year he began *Anna Karenina*, and it was not until 1898 that he wrote *Resurrection*.

In Tolstoy's *Confessions* we read :

There are strong-winged ones who, drawn by carnal desires, descend among the crowd and break their wings. Such am I. Then they struggle with broken wings, flutter strongly, and fall. If my wings heal, I will fly high. God grant it.

Tolstoy was not content to be a great writer. He saw, as Buddha saw, the futility of life as most people live it. He sought a way of escape for himself and others. He plunged into the sacred literature of the East. I do not picture him reading it quietly in an armchair, but feverishly hunting among the pages for the treasure of wisdom that should bring peace to the world and peace to his own turbulent soul. Everything, including his literary work, was forgotten in his search for spiritual happiness. The Countess was a warm admirer of her husband's genius, and because she appreciated Tolstoy as a great creative artist she could hardly be expected to approve of what seemed to her a wanton disregard of the gifts the Gods had so lavishly showered upon him. It seemed to her that her husband was wasting his time in studying religious matters and in posing as a religious reformer. She writes :

Lyovochka (Tolstoy) is always at work, as he expresses it; but alas! he is writing some sort of religious discussion. He reads and thinks till his head aches, and all to show how incompatible the Church is with the teaching of the Gospel. Hardly ten people in Russia will be interested in it, but there is nothing to be done. I only wish he would get it done quicker, and that it would pass like an illness! No one on earth can control him or impose this or that mental work upon him; it is not even in his power to do so.

Turgenev was of a similar opinion, and though he never ceased to praise Tolstoy as a novelist, he strongly disapproved of Tolstoy's new interests, and frequently expressed his disapproval. Turgenev wrote to a friend :

I, for instance, am considered an artist, but what am I worth compared with him (Tolstoy)? In contemporary European literature he has no equal . . . But what is one to do with him? He has plunged headlong into another sphere: has surrounded himself with Bibles and Gospels in nearly all languages, and has written a whole heap of papers.



Unfortunately for the Countess and those who admired his work as an artist, these religious interests continued to absorb Tolstoy's attention to the end of his life. There was not a little irony in Tolstoy's religious work. He set out to find peace, to found a brotherhood of men; and in attempting to do so brought discord into his own home and perhaps paved the way for the state of chaos in Russia to-day.

It was at this time that Tolstoy became what the worldly-wise would describe as a "crank". He wore the garments of a peasant. He tilled the soil, became an ardent vegetarian, renounced smoking, and wrestled with the difficulties of bootmaking. Mr. Maude writes: "I knew a man to whom Tolstoy from charity gave a pair of the boots he made, and who had worn them, and I asked him what he thought of the boots. 'Could not be worse!' was his emphatic reply." The Countess regarded these exertions of her husband as playing at being Robinson Crusoe. It seemed to her, as it would have seemed to any other sane person, almost a crime that Russia's greatest writer should employ his precious time in log-splitting, lighting samovars, and making atrocious boots--"excellent," writes the Countess, "as a rest or change of occupation, but not as a special employment". Happily she possessed a sense of humour. Occasionally the Russian Robinson Crusoe amused her, and she writes, recalling a Russian proverb and having expressed her disapproval: "Let the child amuse itself as it likes, so long as it doesn't cry." Tolstoy, like so many men of genius, was often a child, and he cried a good deal, not for the moon but for ideals he could never reach, and in his attempt to gain them he made others cry too. The Countess had good reason to be displeased with her husband at this time, but she rose above his petty weaknesses. She writes to him:

All at once I pictured you vividly to myself, and a sudden flood of tenderness rose in me. There is something in you so wise, kind, naive, and obstinate, and it is lit up by that tender interest for

every one, natural to you alone, and by your look that reaches straight to people's souls.

One evening, after Tolstoy had been manuring a peasant woman's land, he entered the dining-room without having changed his clothes. The ladies found the smell so unpleasant that they resorted to the perfumed smoke of burning pastilles. Tolstoy laughed at this performance, and said: "Smoking out the unclean spirits with incense! You would do better to come and work with us; then there would be no need of this smoking-out!"

Tolstoy's opinion of women seems to have been little better than that of the average German, as described with such destructive humour in *The Pastor*. He regarded Woman's Rights as "astonishing nonsense". Her real work, he thought, was to bear children. "Within my memory," says Tolstoy, "woman's fall—her evasion of duty—has begun, and within my memory this evasion has been, and is being more and more practised." I wonder what Tolstoy would have thought of our "Waac's" and "Wren's" and lady land-workers. He writes:

Every woman, however she may dress herself and whatever she may call herself and however refined she may be, who refrains from childbirth without refraining from sexual relations, is a whore. And however fallen a woman may be, if she intentionally devotes herself to bearing children, she performs the best and highest service in life—fulfils the will of God—and no one ranks above her.

Of a woman wearing a ball-dress he writes: "It simply terrifies me, and I want to call a policeman and demand protection against the danger, and have it removed!" Tolstoy was constantly changing his views, and these rapid changes must have been a sore trial to his puzzled disciples who ran panting behind him. In 1886 he extolled prolific mothers. In 1890 he wrote: "No aim that we count worthy of a man . . . can be attained by means of connection with the object of one's love (either with or without a marriage rite). On the contrary, falling in love and connection never facilitates, but always

impedes, the attainment of any worthy aim . . . Again : " Instead of getting married and producing fresh children, it would be much simpler to save and rear those millions of children who are now perishing around us for lack of food for their bodies, not to mention food for their souls . . ." It is just as well to bear in mind that Tolstoy had thirteen children, and that the propagation of his later views, as expressed in *The Kreutzer Sonata*, mock the law of Nature and are insults to his wife and to women generally.

W. T. Stead, who was interested in sex questions, visited Yasnaya when Tolstoy was beginning *The Kreutzer Sonata*. Mr. Maude writes :

On the last evening of Stead's stay there was a romp in the large upstairs room which served the Tolstoys both as dining-room and chief living-room, and after a while Stead, who happened to be chasing the eldest daughter, Tatiana, managed to catch her and, feeling tired, thought to finish the romp by going on his knee and kissing her hand ; which he believed to be an accepted Russian practice. It was soon evident that something was amiss. The family departed bedward without bidding him " good-night " and, after Stead himself was in bed, Tolstoy, having followed him to his room, entered with a Bible in his hand, looking very grave, and showed him the passage : " If thy brother sin against thee, go shew him his fault between thee and him alone : if he hear thee, thou hast gained thy brother." He intimated that Stead had committed a serious offence. The latter assured Tolstoy that he had meant no harm, had not dreamed of making love to the girl, and had merely intended the salute playfully. After a while Tolstoy accepted this explanation, gave Stead a brotherly kiss, and went away.

Poor Stead ! Had he not been familiar with the eccentricities of genius, it is probable that the world would have missed at least one issue of the *Review of Reviews* !

When Tolstoy promulgated his theories in regard to non-resistance, renounced his obligations as husband and father, tried to distribute his property, and refused to accept remuneration for his literary work, it is not to be wondered at that the Countess found the situation almost intolerable. Behrs writes of the Countess at this time :

She has been the closest witness of all his spiritual sufferings, and in general of the gradual development of his thoughts, and in

consequence has again and again had to suffer on her husband's account. She has involuntarily developed a dread and abhorrence of his teaching and its consequences. . . . The saying—"Between two fires"—fails to describe her position between her husband's spiritual sufferings and demands on the one side, and the impossibility, with her views and for the sake of the children, of submitting to those demands on the other. . . . On one occasion she said to me, with tears in her eyes: "It is hard for me now; I have to do everything, whereas formerly I was only his assistant. The property and the education of the children are all in my hands. Am I blamed for attending to them and not going about as a beggar? . . . He has forgotten everything for the sake of his teaching!"

In 1901 the Holy Synod launched against Tolstoy a decree of excommunication, and the decree produced a tremendous sensation. It brought, as well as much anger, fresh demonstrations of love and sympathy. At about this time Tolstoy's health failed him. He was so near death that he said to his daughter: "The sledge was at the door, and I had only to get in and go; but suddenly the horses turned round and the vehicle was sent away. It's a pity, for it was a good sledge-road, and when I am ready to start again it may be rough."

The next time Death came for Tolstoy the sledge-road was rough indeed. He was worried with the making of a will. Tchertkof detested the Countess and lost no opportunity of sowing seeds of dissension between husband and wife. It was Tchertkof who was largely responsible for the making of a will that was arranged with almost criminal secrecy. Tolstoy left all to his daughter the Countess Alexandra, and apparently withdrew the royalties on his early literary work which his wife had previously enjoyed. The whole affair was a miserable business, and I believe at the last, Tolstoy was ashamed of the part he had taken in it—the mean thrust at his wife who had served him so well. Conscience goaded him. He was restless, bitter, angry. He suddenly left home with a doctor and one of his daughters. He went away to find peace. His wife only saw him when he was unconscious. He—or was it Tchertkof?—kept her out of the sick-room, she who had most right to be there. He

passed away in a station-master's house. In death he caused more trouble, more labour to his fellow men, than when he lived in town or village. The country station at Astapovo was thronged with Government officials, while many people were accommodated in railway carriages that had been side-tracked for the purpose. Local telegraphic arrangements had broken down. Tolstoy was dead—that was the message that raced across the wires and cables of the world, while thousands of journalists were busy writing about Russia's greatest literary genius.

Tolstoy says: "There are strong-winged ones who, drawn by carnal desires, descend among the crowd and break their wings. Such am I. Then they struggle with broken wings, flutter strongly, and fall. If my wings heal, I will fly high. God grant it." Tolstoy did fly high. He rushed toward Heaven with a song as joyous as the lark's, but like the lark he fluttered back to earth again. Tolstoy was buried where he and his brothers had played together, where Nicholas had hidden the green stick upon which was written the secret of happiness. Tolstoy did not discover that secret, but he searched for it during the long years with unceasing zeal. His failure, because it was so brave, so disinterested, is precious after all. Tolstoy failed because he had not grasped the secret of happiness. But he had the wings of courage, the wings that lead to spiritual adventure. He remains for all time a great writer and a great man.

F. Hadland Davis

## AN ADYAR MONOCHROME

WITHOUT, the rain.  
The grey and shadowy sands  
Merge faint into a sea  
Grey with the dimness of invisibility,  
Where, from the nearest swirling heave of surf,  
From smoke-brown waves, the misty foam breaks white.  
A fisherwoman hurries on the beach,  
Belated from the daily tale of fish,  
Basket on head, one steadying hand upraised,  
Her sari flying like the wind-swept robes of some  
Greek and unwinged Victory,  
Scudding, half flying and half blown  
Out of the smoky mist into the mist again,  
Like some strayed, half-forgotten spirit of  
The wind and rain.

Above, the sky—  
Grey, shading into black.  
Against that cloudy blackness  
The palm tree tops glow green,  
Wet, vivid gems above the shining slate-black stems.  
And over all, a far-flung silver veil  
Of wind-blown drift of rain.  
In all the unburnished greyness of the air  
One lone white bird flashing on shining wings  
A white flame in the sky,  
Free, swift, and pure,  
Foam-white,  
Flies, flashes, gleams, is gone,  
Merged in the universal heart of heaven—  
A gladness in the silent heart of God.

BERNICE THORNTON BANNING

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## THE ISĀ UPANISHAD

IN THE LIGHT OF THE UNPUBLISHED COMMENTARY OF GOBHILA

By DR. S. SUBRAMANIAM

**I**N the course of the articles which appeared in *THE THEOSOPHIST* during 1915, regarding the ancient religious organisation called Suddha Dharma Mandala, allusion was made to a work named *Khanda Rahasya*. This work consists of commentaries on some of the most important Hindu sacred books. The name itself is a generic one intended to cover a series of commentaries explaining esoteric teachings contained in exoteric books. Not long ago, my attention was

drawn to certain of such commentaries on the *Īsa-vāsya Upanishad*, which Pandit K. T. Sreenivasachariar, editor of the Suddha Dharma Mandala series, will endeavour to publish at no distant date, if sufficient encouragement is forthcoming. Those commentaries are four in number, *viz.*, three *Kārikas* and a *Bhāshya*. They will together make a volume of about three hundred pages (double-crown). Considering that the Upanishad on which the authors of the said works comment, is one of the smallest, containing, as it does, only 18 mantras, a volume of the size mentioned would seem to be comparatively bulky. The reason, however, for such extensive exegesis is of course to be found in the peculiar character of this and other ancient Upanishads. As their very name, "*Sruti*," implies, they are what was heard from teachers possessed of superhuman knowledge and wisdom, recorded, as it were, in short-hand and requiring to be rendered into long-hand by those who possess the necessary keys for deciphering the same, before the teachings can be mastered by students not possessing those facilities. Judging from the contents of the commentaries referred to, there is every ground for thinking that the authors thereof are among the interpreters of Hindu Sacred books who have had access to keys of the description mentioned. The Upanishad in question, which has hitherto been a sort of sealed book to most students, will, it is expected, be much easier to understand in the light of the explanations abundantly furnished by these hitherto little-known commentaries. This view is likely to find support even by the perusal of a *Sangraha* or summary, consisting of forty-five verses only (printed at the end of this paper), by Gobhila, a truly remarkable and prolific writer. His greatest work is a *Kārika* on the *Mahabharatha* of ten thousand slokas, which stupendous treatise, if published, will prove a mine of invaluable learning on the whole domain of Hindu philosophy and religion. Readers of the Suddha



Dharma Mandala series have already before them, in the fairly large number of slokas quoted in the editor's Forewords to *Bhagavad-Gita* and *Anushtāna Chandrika* (forming the third and fourth of that series), sufficient evidence of Gobhila's terse and profoundly lucid way of explaining points dealt with by him. The summary in question forms the opening part of Gobhila's commentary on the Upanishad. It is to be observed that the order<sup>1</sup> of the mantras of the Upanishad, followed by Gobhila, is not the same as that which is usually found in current publications. There can be no doubt that the arrangement of the mantras he follows is the right one, having regard to the perfect manner in which the subject-matter of each mantra logically follows from that of the preceding mantra.

The Upanishad belongs to what is called the *Sukla Sāka* or the light branch, as opposed to the *Krishna Sāka* or the dark branch, of the *Yajur Veda*. This division into light and dark branches applies to all the Vedas, though, at the present time, such division seems to be unknown with reference to three of them—*R̥k*, *Sama* and *Atharvāna*.

In Rishi Gārgyāyana's *Pranavavāda*, it is pointed out that the division had reference to the duality observable in all manifested existence, and that *Shukla Sāka* covers so much of the Vedic literature as bore upon things spiritual; while *Krishna Sāka* deals with things material. The circumstances which account for the survival of the knowledge of such division in the *Yajur Veda* alone deserve notice, especially as they have an intimate connection with the author of the Upanishad under reference—the mighty sage Yājñavalkya, than whom none has shed greater lustre on the Vedic age. It appears that, among the followers of the *Yajur Veda*, one section consisted of people who were strong

<sup>1</sup> The figures in the following first line show the order of the mantras of the Upanishad according to Gobhila and other Suddha Dharma writers; the figures in the second line show the respective numbers of the corresponding mantras in the current publications:

1,2,3,4,5,6,7,8,9,10,11,12,13,14,15,16,17,18  
1,2,4,5,8,9,10,11,12,13,14,3,6,7,15,16,17,18

adherents of the *Karma-Kānda* and of the interpretations of the sacred texts by writers of the Mīmamsa school, with its principle of *Apūrva* as accounting for the fruits enjoyed by performers of sacrifices, etc. As this principle in effect ignored the truth that the ultimate dispenser of the fruition of all actions was Paramātman, the members of this section were looked upon as virtually atheists. They were the followers of the dark branch. The followers of the other branch recognised the overriding authority of the *Ṛnāna-Kānda* of the Vedic literature and were liberal in their views, beliefs and practices. As might be expected, the relations between the two sections had perhaps never been very cordial, and they undoubtedly became very acute during the time of the said sage. In the feud which then ensued, the dark section must have behaved with much fanaticism towards their opponents. For, even to-day, some of the members of the dark branch hold that the members of the white branch are untouchable during certain hours of the day, by reason of the defilement brought on it in consequence of the supposed culpable conduct of the sage at the time. Be this as it may, it is certain that the feud ended in a decisive victory for the white branch under the leadership of the sage. This is clear from the very legend about the origin of the two branches, which ascribes a very prominent part to him in the matter. According to it, the sage had to renounce everything he had learnt previously as a punishment for his undutiful behaviour to his preceptors ; further, what he thus renounced was miraculously preserved and became the extant fragmentary portions of the dark *Yajur Veda*, and what he subsequently laboriously acquired through no less a source than "*Sūrya*" the Sun Himself, constitutes the extant light branch literature of the Veda. Reading this legend so as to make sense, even in the eyes of those whose faith in miracles is small, it shows beyond question that the sage, having dissented from the doctrines of

some authorities of note at the time, and having taught his own, suffered much persecution; and ultimately through his learning, wisdom and power won for himself and his party a victory and succeeded in establishing *Brahma Vidya* once more on its true foundations. If not to all this, at any rate as to the signal service he thus rendered to the sacred science, there is conclusive evidence furnished by the sage's immortal discourses in the *Brhadhāranyaka Upanishad*. Suffice it to say that the memorable passage occurring in one of them—"ātmā vāre drishtavyō srōtavyō mantavyō nidhi dhyāsata vyahā"—became ever afterwards the watchword of all spiritual teachers and the triumphant declaration of the supreme truth that the Self was present in all things as the one unchanging reality in them. As the mantras of the *Īsā Vāsya Upanishad* come from the same high source, no wonder that, as Gobhila says, the Upanishad is recognised as "*Sukla Yajusho Ratnam*"—a veritable gem of the *Sukla* branch of the *Yajur Veda*. The high reputation thus enjoyed by the Upanishad depends not solely on the greatness of its author, but also on the intrinsic value of the teachings themselves, and this will doubtless appear even from the following cursory examination of them in the light of Gobhila's clear explanations.

Let me begin with what will serve the purpose of marginal notes to the mantras, according to Gobhila's order.

First mantra: The whole Jagat controlled by Brahma Shakti;

Second mantra: Action done, fully alive to that control, binds not;

Third, fourth and fifth mantras: Nature of Brahman according to the symbolism of the Pranava A. U. M. respectively;

Sixth, seventh and eighth mantras: Higher and lower Brahma vidya or knowledge and the synthesis respectively;

Ninth, tenth and eleventh mantras : Fruition consequent upon higher knowledge, lower knowledge and the synthesis ;

Twelfth, thirteenth and fourteenth mantras : Followers of the wrong path and their world, followers of the right path and their liberation ;

Fifteenth, sixteenth, seventeenth and eighteenth mantras : Prayers appropriate to aspirants who are respectively a Gnāni, a Bhaktha, a Karmata and a Yōgi.

There is an idea, not confined to unlearned persons, that this *Īsāvāsya* has more to do with Gnāna than with Karma. There can be little doubt that such an idea is the very reverse of the truth. There are a priori grounds against such a wrong notion. For, it is the well-established rule that an Upanishad or a Brāhmana belonging to any particular Veda should harmonise with the mantra or the Samhita portion of the Veda in so far as the main subject, treated of and expounded in them, is concerned, and it is scarcely necessary to add that, in point of fact, the rule is adhered to invariably. Such being the case, the presumption is that the *Īsāvāsya* is not an exception. The question, however, with reference to this Sruti is not involved in any doubt or obscurity. Almost every sentence in it proves that the conformity in the subject-matter exists. In other words, Kriya and Karma being the subject-matter of the *Yajur Veda*, the *Īsāvāsya*, which belongs to that Veda, also emphatically, and one may say almost exclusively, devotes itself to the explanation of this identical matter. In doing so, it confines the exposition to the one point regarding which the most grave misconception existed at the time the teaching contained in the Upanishad was given by the mighty sage Yājñavalkya—a misconception not less prevalent even to-day.

Let me now proceed with the proofs afforded by the mantras of the Upanishads themselves.

The first and second mantras alone suffice to show that the great intent and purpose of the Upanishad is to draw attention to the one point on which those who followed the path of Karma had gone astray, and to give them the necessary directions required to correct their error in order to make the path they were treading easily lead them to their goal. Now, what do these two mantras say? By them, the student is plainly reminded of the fact that all the Jagat, or the manifested worlds, is controlled by Īsā or the Supreme Shakti of Brahman; that if he is truly to enjoy his existence, he should not ignore that divine control, but make that circumstance the guiding star of his whole life. He is then recommended to apply himself to the performance of karma with the central fact of the divine control steadily in view, and fulfil his allotted term of a hundred years of righteous life.

In other words, the student is told: "If your Karma Marga be properly directed and co-ordinated, and your acts are ever a sacrifice, then only can you reach your goal." Next, the nature of the goal is described as the Kaivalya state. The description of this state, which is very definite and precise, shows that it consists of the aspirant consciously functioning on the Bindumandala<sup>1</sup> and as a consequence acquiring ability to unite his own consciousness with the particular aspect of divine consciousness manifesting itself on that plane. This aspect of divine consciousness is called the Akshara, the imperishable, the full explanation of which cannot be attempted here. It may, however, be taken that the divine consciousness manifested on the Bindu plane, with reference to its own ineffable nature, corresponds to the fully developed jāgrath consciousness of a Jīva with reference to his own nature on the physical plane.

<sup>1</sup> In the *Anushtana Chandrika*, the description of worlds is to the following effect. The seven worlds, *Bhu* to *Satyam*, are spoken of under the name of *Bhadra loka*. Beyond them are seven *lokas* in the following order: (1) *Suddha loka*, (2) *Mahāsuddha loka*, (3) *Nirmala loka*, (4) *Bindu loka*, (5) *Nāda loka*, (6) *Ākāsa loka*, (7) *Ānanda loka*. The worlds beyond the last find no description in the book, except the negative one of *Neti Neti*.

Having thus cleared the ground and made the great purpose of the teaching unmistakably plain, the Sruti enters into certain details in order to ensure a full comprehension of the teaching. It strongly points out the futility of trying to attain *Kaivalya* by the pursuit of Karma Marga or Gnāna Marga severally, and shows that the combination of the two, lighted by the knowledge of Brahman and intended for the sole purpose of the unfoldment of the Self in the aspirant, will alone secure him his *summum bonum*. The Sruti next points out that the pursuit of Karma-Marga for mere materialistic purposes yields no lasting fruition. After this, attention is drawn to the grievous error of those who pursue the Nivrithi Marga solely for its own sake and not as a step to the attainment of *Kaivalya*, which is the inevitable goal of all Jīvas, ordained by the supreme Law; and it characterises their conduct as that of the slayers of Brahman, because it involves a violation of the eternal Law of endless growth in the perfection of the human soul and not its extinction. The Sruti finally lays stress upon the fact that the state of *Kaivalya*, carrying with it in due course the highest fruition of *Samīpya Mukthi* or proximity to Brahman, is possible only through *Yōga* which, it is to be added, is best expounded by the *Suddhas*. Then the Sruti concludes with four verses seeming to contain prayers by the four classes of aspirants respectively; in one view they refer to certain psychological circumstances, the knowledge of which is essential to the aspirants understandingly treading the path of Karma; they are spoken of as *Angachathushtayam*, or the four limbs, because they serve towards the attainment of the desired goal of the aspirant as our own limbs help us in our daily work. The number four here rests on a basis fundamental to Hindu philosophy and religion. The well known examples of the fourfold division are: *Sthula*, *Sukshma*, *Kāraṇa* and *Turiya*, from the point of view of the states of matter: *Jagrat*, *Svapna*, *Sushupti* and *Turiya*, from the point of view of consciousness; and *Para*,

Pasyanti, Madhyama and Vaikharī, from the point of view of Vāk or speech. As regards the aspirants too, the number is four, having regard to the circumstance that though all of them are treading the same path of Karma, yet they may differ temperamentally. In one of them the dominant note may be that of Gnana, in another that of Ichcha, in the third that of Kriya, and in the fourth that of Yoga or the synthesis. Accordingly we find the fifteenth mantra refers to the first: the aspirant prays for the removal of the veil cast over his sight by the three gunas, that he may see the real. This he does in the presence of Bhagavan Nārāyana, the representative on our globe of the Īsvara of our Solar System, to both of whom Gobhila offers salutation in the opening lines of his Sangraha. It is from the Bhagavān that the light that shines beyond the darkness must come to every aspirant, as pointed out in the *Chāndogya Upanishad* text—Thamasappāram darsayathi, etc. The sixteenth verse gives the prayer of a Bhaktha, who must necessarily have some definite object for his emotion to flow forth to. Here he uses the symbology of the Pranava for his purposes. The seventeenth verse contains the death-bed prayer of one who has all his life performed actions as sacrifice. At the last moment he surrenders all the fruition of his karma and seeks the highest path, uttering the sacred Syllable in accordance with the *Gita* sloka—Omityekaksharam, etc.—he is thus in the presence of the Ātman. The eighteenth mantra gives the prayer of the Yōgi who seeks the highest moksha of Samipyā or proximity to Brahman, and is therefore said to be in the presence of Purusha.

In closing these remarks I ought to draw attention to the very significant name by which the Upanishad has come to be known. Now the term Īsā connotes the Brahma Shakti which pervades and controls all the Jagat. Īsā and āvāsya together, as one word, connotes therefore in one view the Jagat thus pervaded. Again, Īsā is ever in the embrace of Brahman, Her Lord,

and so the term Īsāvāsya connotes Brahman itself in another view of the term. Thus the very first word in the Upanishad gives a clue to the supreme truth which every aspirant has steadily to hold in his mind in order that his whole life may be inspired by it. The natural result of the use of such a happy phrase at the commencement of the teaching is to make it a watchword for the aspirant and in due course enable him to grasp the whole substance of the teaching by the recollection of the one word. In short, to him the mere recollection of the name Īsāvāsya is tantamount to a study of the whole Sruti.

It will be seen from what I have stated, that the Sruti, in the light of the comments of Gobhila and those of his school, is a veritable guide to every aspirant, without exception, desirous of quickening his spiritual evolution; for, the vast majority of us have not transcended the necessity of working on the physical plane, of which the *sine qua non* characteristic is Karma or Action co-ordinate with Gnāna or knowledge of Brahman. The merit of the Sruti lies in impressing the fact that any other course than the treading of such a co-ordinated path of Karma is futile and vain with reference to the attainment of liberation. This Sruti may verily be said to contain the Magna Charta of the *Karma Mārga* enforced and illustrated by the examples of two of the noblest lives known to Indian scripture, remarkably enough, lives contemporaneous with the origin of the Sruti itself, namely those of its author and of his friend and King. It is to be remembered that the sage Himself, whilst occupying the highest position as a spiritual Teacher of His time, whilst busy uplifting humanity by imparting knowledge of priceless value to such illustrious pupils as His own King, His beloved wife, Maitreyi, and Gargi, the fearless questioner on themes sublime, was all the time diligently fulfilling the duties of a householder, including the acquisition of wealth by righteous means for those legitimate purposes incident to such *Āshrama*.



As regards the King, Janaka of undying fame, who knows not that, with a mind ever-abiding in the Eternal, he bore the heaviest of all burdens—that of ruling a kingdom—and won the honour of being extolled in the *Gita* by the Lord Himself as the great witness to the superiority and efficacy of the path of Karma, by which he reached the highest goal—*Karmanairivahi Samsiddhimāsthithā janakā dayahā*?

I trust that the literature which enables us to realise the true value of this and other equally great Srutis, now reaching us from the hitherto inaccessible and ancient libraries of the Suddhas, will come to be appreciated before long.

In conclusion it is necessary to observe that the terms Suddha and Asuddha, as used by Gobhila and those of his school, carry no invidious meaning. They are used only in a conventional sense. Suddha signifies the teaching which centres round Para Brahman the Absolute, while Asuddha refers to those whose teachings have no such central idea for their foundation. This is very clearly shown in the *Yoga-deepika* at the commencement; for purposes of meditation and worship the classification of the Godhead is threefold: (1) Saguna, (2) Nirguna, (3) Suddha. In explanation of the last, the Vedic text—Sathyam Gnānam Anantham Brahma—is cited and relied on, and it thus connotes the transcendent aspect of Brahman, while Nirguna imports the immanent aspect.

S. Subramaniam

# ईशावास्योपनिषदः

गोभिलकारिकाः

शुद्धसङ्कल्पनाथाय नारायणमहात्मने ।  
 शुद्धपीठाधिनाथेभ्यो गुरुभ्यश्च नमोऽस्तु नः ॥ १ ॥  
 योगदेवीपतिं शान्तं तेजोमण्डलसंस्थितम् ।  
 सूर्यनारायणं नौमि सर्वलोकेश्वरं गुरुम् ॥ २ ॥  
 ईशावास्योपनिषदः परमार्थं यथामति ।  
 व्याख्यास्यामो यथातत्त्वं श्रुण्वन्तु मुनिपुङ्गवाः ॥ ३ ॥  
 बाजिनां संहितान्ते तु श्रुतिरेषास्ति दर्शिता ।  
 योगिनां प्रवरेणैव याज्ञवल्क्येन धीमता ॥ ४ ॥  
 मन्त्रैश्चाष्टादशभिर्हि गुंभितेयं महीयसी ।  
 शुक्लस्य यजुषो रत्नमिति शुद्धैरधीयते ॥ ५ ॥  
 विना ब्रह्मपरिज्ञानं नित्यं वै कर्म कुर्वताम् ।  
 अशाश्वतविभूतीनां भोक्तृणामधिकारिणाम् ॥ ६ ॥  
 कर्माङ्गब्रह्मविज्ञानसिद्धये चेयमीरिता ।  
 इयं ह्युपनिषच्चास्या विनियोगश्च कर्मसु ॥ ७ ॥  
 तत्र हि प्रथमेनैव मन्त्रेण तु महर्षयः ।  
 जगतः कर्मतन्त्रस्य ब्रह्मरूपत्वमुच्यते ॥ ८ ॥  
 एवमेतज्जगद्धीने तस्मिन्ब्रह्मणि कर्मिभिः ।  
 मुमुक्षुभिर्नैव भोगः कार्यः स्यादेवमेव हि ॥ ९ ॥

विना ब्रह्मविभूतिं च न किञ्चिदपि काङ्क्षयेत् ।  
 इत्येतदुपनिषदः संग्रहार्थस्तु वर्णितः ॥ १० ॥  
 ततो द्वितीयमन्त्रेण ब्रह्मविज्ञानपूर्वकम् ।  
 शुद्धं च कुर्वतां कर्म फलमुक्तं हि शाश्वतम् ॥ ११ ॥  
 ततस्तृतीयमन्त्रेण सर्वत्र व्याप्तं च यत् ।  
 अतीतं सर्वभावेभ्यो ब्रह्म तच्चाभिर्वर्णितम् ॥ १२ ॥  
 ततस्तुरीयमन्त्रेण तदेव ब्रह्म संस्तुतम् ।  
 नानास्वभावयुक्तं च विचित्रं सर्वशक्तिमत् ॥ १३ ॥  
 पञ्चमेनैव मन्त्रेण शुद्धोपास्यं पराक्षरम् ।  
 परप्रकृतिगुप्तं च विन्दुमण्डलसंस्थितम् ॥ १४ ॥  
 शुद्धयोगसमुद्भूतविग्रहं ध्यानगोचरम् ।  
 शुद्धतेजस्वरूपं च शुद्धज्ञानतपोमयम् ॥ १५ ॥  
 कारणं सर्वभूतानां भूतभव्यभवद्वपुः ।  
 वस्तु शुद्धं च यत्तस्य स्वरूपमभिर्वर्णितम् ॥ १६ ॥  
 तथा विभूतिः शुद्धानां कथिता च विशेषतः ।  
 श्रीमतां योगिनां चैव श्रेष्ठ्यं च समुदाहृतम् ॥ १७ ॥  
 ततः षष्ठेन मन्त्रेण ह्यशुद्धानां विशेषतः ।  
 ज्ञानिनां कर्मठानां च फलमुक्तं विविच्य हि ॥ १८ ॥  
 अथैवं सप्तमेनैव मन्त्रेण ज्ञानकर्मणोः ।  
 प्रत्येकं साधनत्वं च परप्राप्तेर्निराकृतम् ॥ १९ ॥  
 अथैवं चाष्टमेनैव मन्त्रेण ज्ञानकर्मणोः ।  
 समन्वयमतेरुक्तं साधनत्वं परस्थितेः ॥ २० ॥

किञ्चात्र विद्ययोश्चैवं तत्पराऽपरयोरपि ।  
 समन्वयेन विज्ञानं मुख्यमस्तीति चोदितम् ॥ २१ ॥  
 ततश्च नवमेनैव मन्त्रेण ह्यधिकारिणाम् ।  
 या प्रवृत्तिपरा चास्ति या निवृत्तिपरा तथा ॥ २२ ॥  
 सोपासना दूषितास्ति विभूतिश्च तयोरपि ।  
 भवन्त्येते शुद्धधर्मविमुखा ब्रह्मघातिनः ॥ २३ ॥  
 ततश्च दशमेनैव मन्त्रेणास्ति च दूषिता ।  
 अन्धा चैव श्रुतिर्या च प्रवृत्तिं शास्ति कामतः ॥ २४ ॥  
 अकामतो निवृत्तिं च तदार्याश्चैव दूषिताः ।  
 भवन्त्येते शुद्धशास्त्रविमुखाश्चेति निर्णयः ॥ २५ ॥  
 ततश्चैकादशेनैव मन्त्रेण हि समन्वयः ।  
 तदुपासनयोश्चैव शुद्धोपासनयोदितः ॥ २६ ॥  
 ततो द्वादशमन्त्रेण चाशुद्धं कर्म कुर्वताम् ।  
 अशाश्वतं फलं चैव प्रोक्तं स्यादधिकारिणाम् ॥ २७ ॥  
 त्रयोदशेन मन्त्रेण निष्ठा कैवल्यलक्षणा ।  
 वेद्याऽधिकारिभिश्चैव शुद्धाऽऽख्यातास्ति योगतः ॥ २८ ॥  
 चतुर्दशेन तेनैव शुद्धकर्माधिकारिणाम् ।  
 अर्थः कैवल्यनिष्ठायाः प्रोक्तः सत्साम्यलक्षणः ॥ २९ ॥  
 ततः पञ्चदशेनैव मन्त्रेण ब्रह्मणस्तथा ।  
 प्रार्थनापूर्वकं चैव प्रोक्तं ह्यङ्गचतुष्टयम् ॥ ३० ॥  
 प्रकृतिः पूर्वरूपं स्यादात्मा चोत्तररूपवान् ।  
 उपासने द्वे च सन्धिस्तेजः सन्धानमुच्यते ॥ ३१ ॥

सर्वधर्मपरित्यागपूर्वको यः सनातनः ।  
 सन्निधौ प्रार्थितो योगो नारायणमहात्मनः ॥ ३२ ॥  
 एवं स्वरूपानुरूपा प्रार्थना शुद्धयोगिनाम् ।  
 ज्ञानिनां कर्मिणां चोक्ता ह्यर्थतः शब्दतश्च हि ॥ ३३ ॥  
 षोडशेनैव मन्त्रेण ब्रह्म यच्चाधिकारिभिः ।  
 तत्समष्टिव्यष्टिरूपप्रणवार्थविशारदैः ॥ ३४ ॥  
 यथा स्थूलाद्यवस्थं च यथारूपं यथाफलम् ।  
 तथा यथाधिकारं च संबोधनगिरा स्तुतम् ॥ ३५ ॥  
 सोऽहमस्मीति भावेन तच्चैवमभिवर्णितम् ।  
 योगगर्भा भक्तिपरा प्रार्थनैषेति गीयते ॥ ३६ ॥  
 ततः सप्तदशेनैव मन्त्रेण ह्यात्मसन्निधौ ।  
 अक्षरोपासकैः शुद्धब्रह्मसामीप्यमीप्सुभिः ॥ ३७ ॥  
 सत्यन्तकाले कर्तव्या प्रार्थना परविद्यया ।  
 योगगर्भा कर्मपरा कीर्तिताऽस्ति यथाविधि ॥ ३८ ॥  
 ततश्चाष्टादशेनैव मन्त्रेण हि महर्षयः ।  
 शुद्धतेजस्वरूपं च शुद्धज्ञानतपोमयम् ॥ ३९ ॥  
 शरणं सर्वभूतानां नयच्च परमां गतिम् ।  
 हार्दं यच्च परं वस्तु पुरुषाख्यं सनातनम् ॥ ४० ॥  
 सन्निधौ तस्य शुद्धैस्तु योगिभिर्नियतात्मभिः ।  
 योगलिङ्गेन नमसा कर्तव्या प्रार्थना तु या ॥ ४१ ॥  
 सा चाभिवर्णिता चास्ति विज्ञेयत्वेन सादरम् ।  
 इत्यष्टादशमन्त्राणां संक्षिप्तार्थस्तु वर्णितः ॥ ४२ ॥

विना च प्रथमं मन्त्रं ये च सप्तदश श्रुताः ।  
 मन्त्राश्च सन्ति ते सर्वे ह्यग्र्यमन्तार्थवादिनः ॥ ४३ ॥  
 यदीशावास्यमिति तद्ब्रह्मेति हि निगद्यते ।  
 ईशाहि ब्रह्मशक्तिः स्यात्तदावास्यं च तद्भवेत् ॥ ४४ ॥  
 योगशक्त्याऽऽवास्यपदाज्जगत्कारणमव्ययम् ।  
 त्रिविक्रमं त्रिपाचैव कथ्यते ब्रह्म शाश्वतम् ॥ ४५ ॥

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## MUSIC IN THE SIXTH ROOT-RACE

By V. R. S.

WHEN we consider the plan of evolution on our planet, the Seven Races through which humanity evolves, and the point in that evolutionary journey at which we stand to-day—the forming of the new Root-Race, the Sixth, which will succeed our present or Āryan Race, and in which we shall go forward to a greater perfection than humanity has yet attained—can we see what connection will exist in that future between *Music* and the evolution or attainment of man's ideals?

First, music will play a significant part in the development of the people of the Sixth Race as one of the factors in their education; and secondly, music always has been and always will be one of the truest mediums of man's expression of his divine nature and qualities; through music he has been able to feel his immortality and, in turn, to express the eternal verities directly, without the veils which other arts demand, "for music is the soul of Art and talks to us with the language of God".

Sorrow is hard to bear, and doubt is slow to clear,  
Each sufferer says his say, his scheme of the weal or  
    woe;  
But God has a few of us whom He whispers in the ear;  
The rest may reason and welcome; 'tis we musicians  
    know.

All nature is one vast Musician—we hear the music of the waters, the voices of the air and growing things, the song of the woods and trees.

These woods are never silent. In the hush  
Of the high places, solemnly there goes  
In endless undertone the stately rush  
Of music—windy melody that grows  
And ebbs and changes in uncertain time ;  
As if some pensive God tried here apart  
Vague snatches of the harmonies divine  
Before he played them on the human heart.

The artist transmits these harmonies of divine life into form, for our uplifting and joy. His soul mingles with the Universal Soul, he sees as in a vision, his soul-senses are fully developed. These senses are latent in all men, and are capable of infinite development. When we can use these fully awakened powers of vision for the benefit of our fellow men, ministering to the needs of all, then indeed the Golden Age, the age of spiritual achievement, will have been ushered in.

The arts of sculpture, painting and poetry are mature, but Music is a child, the splendour of whose future is but dimly guessed by those who glance down the aisles of their dreams, searching for some hint of that future. Occidental music, the art of music in the present, is but 400 years old—who can say what transcendent heights it may yet climb, or what treasures it may unfold to those who seek ?

We cannot express our little earth moods and happenings through music—they have nothing in common with the music which pervades the universe. Only moods of the soul can be portrayed through the medium of true music.

The art of music is especially interesting to the Theosophist, because through it he can gain a glimpse of the Divine Nature of God, that Nature which cannot be expressed in words, or limited to brush and canvas. Music is a thing of air and rainbows—its feet do not touch the earth. It knows no law of gravitation. Its material is transparent. It is sonorous air. It is almost Nature herself. It is free !

The whole world of ideas and archetypes exists on the formless levels of the universe, and the aim of true music is



to comprehend these divine archetypes and bring them down into the lower worlds for all to see. The artist interprets these Divine Truths for the listening heart of man.

Man learns to grow through experience, but the path which he follows along this line of progress is long and the climbing arduous. Through the development of the intuition, which manifests as love and beauty, the journey may be shortened and the path made beautiful, for intuition realises Truth and grows from within. It anticipates experience, realises archetypes—the true Ideals—and thus hastens evolution. “As the man grows to his fuller life through Art, he grows from within, as the flower grows, and there is a harmonious development of all the faculties of the soul, not losing in breadth what he gains in intensity.” He grows to be a harmonious and “musical” soul. He treads swiftly and surely  
 “the Middle Road, whose course

Bright Reason traces and soft Quiet smooths.”

When man comes at last to the “Path of Return,” if he has followed the beautiful, the transition from the worldly to the higher life will not be difficult. He will simply transfer his love of the beautiful in regard to earthly things, to that of the higher—the love of Divine Things. He sees the Divine Plan, and becomes the knower of the inner nature of things, thus attaining the lofty state of God’s Messenger on earth, to tell of Heaven. Thus we see the place of music and its interpreter in the evolutionary plan, and can judge of its adaptation to the present.

“We are now in one of the great transition periods of the world’s history; the race that is dominant and imperial is slowly reaching its zenith, and after the zenith comes the slow descent, inevitable, sure.” We are standing at this transition period, and the signs of the changing age are all about us. Do we not see, in looking over the world of religion, of science and of art, that the old methods have carried us as

far as we can go—that on every side there is a feeling of uncertainty, of questioning, of unrest? We must realise that we are in the midst of a closing age, so that out of that knowledge we may prepare for the race which is to come. For, unless we understand, we cannot guide our steps in the way in which we should go; unless we glimpse the future, we cannot make the preparation which is necessary for its fulfilment.

The doors leading to new knowledge can be glimpsed far off on the horizon; and as man evolves, these doors will open wider and wider, until the race can pass through them to a happier and more useful future. To quote from Mrs. Besant's book, *The Changing World*:

You will see the same condition of change coming over us in art; for art is becoming quite a new thing, quite a different thing. In the old days we were content to admire the old masters and those who followed in their footsteps; but now you know that all kinds of new art are arising. We meet the Futurists and the Cubists, and their productions are weird to the last degree; they are like nothing in heaven or earth now, but I believe they *will* be; I believe that all these strange unnatural-looking things are efforts to express something more than has been expressed before. You will find the same thing in music; the newer music differs widely from the old. But I believe all these discords, which sound strange to the ears of old-fashioned people, are really efforts to express something higher; I believe that it is a stage on the way to the music of the future. They are not successful expressions of it yet, but they *will* be; and because of what they suggest, far more than what they actually are, they have a fascination for some people; they make us see more than the ordinary physical eye can see; they are intended to suggest the things of the higher worlds. Presently we shall get through this stage, and instead of ineffectually attempting to indicate these things, we shall find a way in which we *can* indicate them.

The music of the past lived in a world of but two dimensions—rhythm and melody—but the Greeks, later, certainly came to rise from this “flatland” to the solid world of sound—rhythm, melody, and harmony. The first two are obviously as ancient as human consciousness itself, but with harmony, music assumes the existence of a kind of space in three dimensions, none of which can subsist without at least implying

the others, and this is the world in which Palestrina, Bach, Beethoven and Wagner live. Who can say whether perhaps the music of the future will not include a fourth dimension, nearer the inner heart of things and thus more truly able to express the qualities and thought of God?

There are at the present day a few musicians in the very van of progress in their art, men belonging to the pioneers of the coming race, who, aspiring toward the Unknown in the illimitable sphere of music, and obeying the irresistible urge of evolution, yet pause a moment to glance backward over the history of their art and, realising that progress is cyclic, endeavour to trace the links and correspondences between the music of the present and the future, and that of the civilisations of the past.

Humanity has evolved on this planet through one race after another, until now we stand at the point of the supremacy of the Fifth Root-Race, the Āryan, with the development of the Sixth just ahead of us. Through the past, humanity has developed a sense with each succeeding Race, the sense of smell being the last to be developed—in our present Āryan Race; so that now all members of this Fifth Race possess five senses which link them with the outer world. With the growth of the Sixth Race, a sixth sense will be developed—that which we call to-day the sense of clairvoyance, “clear-seeing”. This new avenue of sensitiveness will open up new vistas of knowledge, and will be the builder of a new art, the herald of new ideals.

Already we see the signs of the coming art—subtler harmonies, minuter distances between notes, tendencies to quarter-notes as well as half-notes, quarter-tones; and already there are one or two musicians who are beginning in their melodies to play with these subtler kinds of tones, making strange new music—music which the public ear is not yet accustomed to, which it challenges when it hears it, but which is the Music of the Future, when a vaster range of sound shall appeal to ears more finely organised than ours, and when the ears of a new race shall demand from its musicians greater delicacies of musical sound than have yet been mastered amongst us; and there is a new possibility there. That has been seized in India, although little put at present into music that the West would love. If you go to India you will find some strange rules of music there; there is music for the sun-rising, and music for the high noon, and music for the evening hours, and music for the stillness of the night. Nature has

her sounds in all the different times of her unfolding, from dawn to sunset, and sunset to dawn, and these finer notes are attuned to these mysteries of Nature, so that unheard melodies may be mirrored in the music of human instruments. The Indian musician would not play to you a melody of the dawn when the sun was setting; he would say it was against his religion to do it, for to him all things are religious. It is a subtler harmony between man and Nature. So will Art go forward here, with these keener, subtler organs, further even in one way than Science along the line of observation, for Art reaches out by emotion where Science is only observing, and so the poet is very easily the prophet, and the artist very easily the seer; and as these powers increase and multiply, a new race arises in which the powers are inborn. Can you not dream of some of the new possibilities in Religion, in Science, in Art?

Other evolutions beside our own will play a mighty part in this unfolding drama of the future. We can see, if we will but scan the records of history, legend and myth, the parts which they played in the childhood of the race. In the far past, we read that angels walked with men. We find records of these angelic beings, and their connection with man, in all the sacred scriptures of the world and in the ancient stories of all peoples. The pages of our Christian Bible teem with interesting accounts of them. We are also told by the Teachers of Humanity that in the future, when the Sixth Race is fully established on earth, Gods and angels will again walk with men, guiding and teaching them.

The music of the future will be linked very closely with these angels, or *devas*, as they are called in the East; for in that future they will definitely take in charge the guidance of man's evolution along special lines, and will constantly aid and instruct him, not only in the development of music, but of intellect, devotion and activity as well.

Is it difficult for us to believe in this divine order of spiritual beings? Do we think our humanity the only actors on this stage of life? Indeed, this is not so, for other evolutions exist beside us, although unseen by most of us. All life is evolving, and some of the lower forms of life—the grasses, insects and birds, do not come forward into our human

kingdom, but ascend to Divinity through the kingdoms of the fairies, the creatures of the elements, and later, the angelic hosts or devas. Does it seem strange that the Omnipotent Ruler of our Universe has been able to extend His unlimited powers of creative activity to include other forces of life than our own? How vast the scheme of His evolution, few of us can comprehend. Let us give Him our reverence and try to understand.

These angelic Beings extend from the lowest to the highest, forming, in truth, the mighty ladder of Jacob, extending from earth to Heaven, and linking man to God.

The existence, the presence, and the working of these intelligences in the administration of Nature, in the carrying out of the will of God, are recognised in every great Faith that the world has known. The Hindū speaks of them as Suras, sometimes as Devas; the Hebrew, the Christian, the Mussalmān, speak of them as Angels and Archangels, making the distinction between the higher and the lower; the Zoroastrian also recognises their work, speaking of them as Feristhas; and so, in each of the great Religions, we find the presence of these workers in the Kosmos recognised, and we see their functions defined.

In the past, this working of the Gods was recognised, and the sacred books are full of it. They showed themselves continually among men, they carried on their work, as it were, in the full blaze of day. But now no longer do they show themselves to men at large, and many have forgotten their existence. The unbelief makes no difference, save to those who disbelieve. The working of the Gods remains ever the same. They are ever busy in carrying out the Supreme Will; only they do not show themselves, and to those alone who recognise their existence and their work will they manifest themselves.

Men and devas differ in the appearance of their finer bodies. The subtle matter of the deva bodies is more fluidic—capable of far greater expansion and contraction. They have also a certain fiery quality, which is clearly distinguishable from that of any ordinary being. They might be compared, to some slight degree, with the causal body of a highly developed man—an Arhaṭ, perhaps—although the causal body has a definite size which increases but gradually, while the body of a deva changes size, shape and colour with every passing emotion.

They are, as may readily be imagined, beings of vast knowledge, of great power, and most splendid in appearance, radiant, flashing creatures, myriad-hued, like rainbows of changing supernal colours, of stateliest imperial mien, calm energy incarnate, embodiments of resistless strength. The description of the great Christian Seer leaps to the mind, when he wrote of a mighty angel: "A rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." "As the sound of many waters" are their voices, as echoes from the music of the spheres.

We are reminded of other passages in the Christian Bible, those in *Ezekiel 1*, in which Ezekiel was given a vision of four of the great cherubim, and of the four wheels and the glory of God. Speaking of the four great creatures, the prophet has said:

Out the midst of the fiery cloud came four creatures of the likeness of living men. And every one had four faces, and every one had four wings, and they sparkled like the colour of burnished brass. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down among the living creatures and the fire was bright, and out of the fire went forth lightning.

Also we are reminded of many passages in the book of *Revelation*, but these would be far too numerous to quote, for every chapter is teeming with descriptions of these mighty angelic hosts.

Many weeks could be given to the study of this Deva evolution, for it is a vast and intensely interesting subject, and I would refer those who are interested to Mr. Leadbeater's book *The Hidden Side of Things*, in which many interesting details are given; but for the present we must confine our attention to the particular work which they will perform in connection with the Sixth Root-Race, that Race which is now entering upon its course, and in which we may embark if we prepare ourselves.

There are different types of devas, just as there are different types of men; some of them are working along lines of healing, government, teaching, and the distribution of spiritual forces; then there are those concerned with the administration

of Justice—called the Lords of Karma—and those who are the manifested expression of the elements and the laws of the universe; then there are also the devas concerned with the building up of the different arts. There are many sub-types in all these lines of work, and in the line of Art we find—in charge of music—the Music-Devas, or Gandharvas as they are called. These form the celestial choir, ever seeking to express their divine harmonies through the artist-souls of men.

Little does the ordinary man of to-day think of the hidden side of music or realise the varied influence which it exerts upon us, for the melodies and harmonies which we hear are but the outer expression of the vast possibilities of sound. All music—religious, secular and military—produces unseen effects that are little dreamed of by the unthinking majority of mankind, but which nevertheless make powerful impressions upon the finer bodies—the etheric, emotional and mental. Mr. Leadbeater explains these effects and their causes very clearly in his book on *Thought-Forms*.

Having glimpsed the hidden side of music, and so better understanding and appreciating the value of its influence on our spiritual evolution, we can see how important will be its function in the future, if man will but allow the sunlight of its radiance to ray out upon his divine faculties, bringing them to their full expression of beauty and power. Great Devas will habitually come among the people of the future and bring to them many new possibilities of development, each person drawing to himself that which is most needed by him. In the coming Race, the Gandharvas, the great Music-Devas, will find the opportunities for the full expression of their powers in connection with the evolution of humanity. Some of the chapters in the book, *Man: Whence, How and Whither*, describe such scenes in the Colony which will exist for the special purpose of the foundation of the new Root-Race.

Do we think this radiant future is but a dream, a fancy? We who thrill now in response to the harmonies of music, can we not glimpse all that lies ahead in this realm of beauty and art? Can we not feel *certain* that the compassion and love which are man's birthright will be brought to full blossoming under the rays of divine music? The powers of the Spirit are not exhausted, their inspiration will carry us on to greater and greater heights. We have Mrs. Besant's inspiring words to spur us on to greater achievement:

As we have climbed, so we shall climb; as we have come upwards from the dust, so shall we ascend to the stars; for the Spirit of God within us knows no limitation either in time or space, and the evolution of the future shall be a millionfold more splendid than the evolution which has made us what we are.

Let us then go forward through the harmony of pure living and service to our fellow men, to build the "Music of the Sixth Root-Race".

V. R. S.





## PAYA DAYS

By MARIE MUSÆUS-HIGGINS

### I. WESAK DAY

**I**N Buddhist countries the four phases of the moon are religious holidays. Of these Paya Days, as they are called, the full-moon day is the greatest. It is said that on full-moon days the four Waram-Mahā-Rājāhs (the Deva-Guardians of the four Quarters of the Earth) are journeying over the Earth, searching for people who are practising merits or demerits, and that they are writing these merits and demerits into their "Golden Book" or their "Black Book" respectively. They bring these books on full-moon days to Sakra, the Deva-king, when in Sakra-Bhāvana the Deva-Sabhawa (Meeting of the Devas) is held. Here the four Deva-Guardians read from their Golden and Black Books the merits and demerits of the people of the Earth, and the Devas rejoice at the merits that the people of the Earth have gained, knowing that some, when they die on Earth, will be reborn in the Deva Kingdom and become Devas. But they shake their heads sadly when the demerits are read, as they know that the demerits will bring a sad rebirth to the people of the Earth when they have died.

What is the meaning of the word "Paya"? "Pa" is the original form; "ya" is a mark for the case. The original noun for it is "Poho," and, with the case "ya," is "Pohoya". This Sinhalese word "Poho" is derived from the Pāli word "Uposatha". "Upa" is a prefix, the vowel "a" of which was omitted. "Wasa" is the root; "wa" of it is

changed into "o"; "tha" is an affix. So the word "Uposatha" is framed, meaning—fast, fasting, abstinence from sensual enjoyments; "Uposatha-Dina" means fast-day or Buddhist Sabbath day.<sup>1</sup>

I shall try to describe the religious events that took place in India and Ceylon on Paya Days, as I have found them stated in the *Mahā-Wansa* and other Sinhalese literature, and as the Buddhist Monks teach them here in Ceylon. And I shall begin with Wesak (Wesakha) full-moon day (full-moon day of May), which is considered the most important of all the Paya Days and the beginning of the Buddhist Religious Year.

#### THE FULL-MOON DAY OF WESAK (MAY)

At the time of writing, we are in the year 2462 of the Buddhist Era (A.D. 1917), and so the events which took place on Wesak Day happened more than two thousand years ago. Five events took place on full-moon days of Wesak, and four of them are the greatest events in the life of the Great Teacher of the Law, the Tathāgathā, the Illuminated One, Gauṭama, the Buddha of Justice and Wisdom. What are these four events that took place on full-moon days of Wesak?

- (a) The Birthday of Prince Siddhārtha.
- (b) His Renunciation of the World.<sup>2</sup>
- (c) His Obtaining of Buddhahood.
- (d) The Lord Buddha enters Pari-Nirvāṇa.

#### (a) *The Birth of Prince Siddhārtha*

In Kapilavastu, in Jambuḍwīpa (India), there were great rejoicings, for King Sudḍhoḍana's Queen, Mahā-Māyā, who had gone to Sumbini Gardens, had become the mother of a little son, who was prophesied to become the great Teacher of the

<sup>1</sup> This explanation of the word "Paya" has been kindly given to me by the Reverend High Priest Nanissara of Colombo, Ceylon.—M. M. H.

<sup>2</sup> This is the popular belief. According to the *Jataka-Attakatha-Nidānakatha* the Renunciation took place on the full-moon day of Usalki (July).

World, the Buddha. The Prince was born under a Sala tree, and the tree had shed thousands of blossoms over the couch of the Mother of the Lord. The Heavens rejoiced! Harmonies sounded all around, and the babe himself announced his coming Buddhahood. The Mother and Child were carried in triumph to the Capital, Kapilawaṣṭu, and the whole of the country listened to the prophecies of the Sages about the wonderful child which had been born.'

(b) *Prince Siddhārṭha's Renunciation of the World*

The Child Siddhārṭha had grown up to manhood. He had become the first in all learning and the first in all physical accomplishments. He had married the beautiful Princess Yaśoḍhara, his cousin, and he lived among luxuries and in happiness in his magnificent palace. Then the inner voice awakened in him and he saw that the world needed a helper, a teacher. After going out into the city, he met with four sights which convinced him of the necessity of leaving the world and trying to find the cause of the misery of the world. So he left his beautiful palace, his beloved wife Yaśoḍhara, and his son Rahula, mounted his horse Kantaka, and rode, only accompanied by his faithful friend Chanda, away to the jungle. *This is called the Great Renunciation*<sup>1</sup>.

(c) *The Bodhisattva attains Buddhahood.*

Prince Siddhārṭha, cutting off his hair and discarding his princely clothes, went to the jungle; the Prince had become an ascetic, and He was the Bodhisattva, who had striven for long, long centuries to become a Buddha.

<sup>1</sup> King Asoka, about three hundred years after the birth of Prince Siddhārṭha, had erected to His memory a column in Sumbini Gardens. This column fell down and was forgotten, overgrown with jungle in the course of time. Lately it has been rediscovered and stands again at the same spot, showing where the Sumbini Gardens used to be. It is now called Nepāl-Terei and is about one hundred miles north-east of Benares.

<sup>2</sup> For a further account see Sir Edwin Arnold's *The Light of Asia*, and *Jātakamāla*, Part II, by M. Musæus-Higgins.

After more than six years of torturing his body, after fasting and meditating, he found out that emaciating the body and fasting would not make the mind clear to find out the Truth. So he left the forest and the four ascetics, his companions, and he came to the Bodhior Aswatha tree in Buddha-Gaya. He sat down on Kusa-Grass, and after having been sorely tried in vain by Māra, the Tempter, and his hosts, He became *Enlightened*, the *Ṭathāgatā*, the *All-Wise*. He was the *Buddha*, and this was on the full-moon night of Wesak.

(d) *The Lord Buddha enters Pari-Nirvāṇa*

After the Lord Buddha had fulfilled His Mission, preaching forty-five years the Dharma, the Lord Buddha's body was weary. He went with a great number of his disciples to the Upavartana of Kusinagara (on the further side of the river Hiraṇyavati), and under the sala-grove of the Mallas he bade his faithful Ānanda spread his couch with its head to the north. Here He passed from deep meditation through the four Dhyānas into Pari-Nirvāṇa. The Lord Buddha left the earth on a full-moon day of Wesak.

When the cremation was over, Dēvapuṭra said to the multitude assembled: "The earthly remains of the Blessed One have been cremated, but the Truth He taught will live for ever. Let us go out into the world and preach to all mankind the Four Noble Truths and the Noble Eightfold Path, so that all may attain to a final salvation, taking refuge in the Buddha, the Dharma and the Saṅgha."

HOW WE OUGHT TO CELEBRATE THE FULL-MOON DAY  
OF WESAK

Worship the High One, the Exalted One,  
Worship Him on your knees,  
Worship Him in holy gladness!  
On the full-moon day of Wesak  
He was born.

Worship the High One, the Exalted One,  
 Worship Him with uplifted hands,  
 Worship Him in solemn gratitude!  
 For on the full-moon night of Wesak  
 The High One renounced the world.  
 The world slept when the Great Renunciation was fulfilled,  
 But the bright moon saw it and the stars twinkled their  
 approval.

Worship the High One, the Exalted One,  
 In prostrated form,  
 Worship Him in great reverence!  
 For on the full-moon night of Wesak,  
 After the great Tempter had assailed Him,  
 He became the Buddha, the greatest of all mankind,  
 The Redeemer of the World.

Worship the High One, the Exalted One!  
 Worship Him with *Service*,  
 Worship Him in great awe!  
 For the Great One, the Exalted One,  
 Had fulfilled His Mission;  
 His last birth on earth was finished!  
 On a full-moon day of Wesak  
 He attained *Pari-Nirvāna*.<sup>1</sup>

(e) *The Lord Buddha's Third Visit to Lañka (Ceylon)*

There is a fifth event which is supposed to have happened on the full-moon day of Wesak, and that is the third visit of the Lord Buddha to Lañka. It is told in the *Mahā-Vansa*<sup>2</sup> that it was in the eighth year of his Buddhahood that the Lord resolved to pay the promised visit to the Naga King Maniakkhika, who had requested the Lord Buddha, on his second visit to Lañka, to return there once more.

The Lord Buddha was then at the Jetavanarama, in the Kosala country in India, living there with His disciples for

<sup>1</sup> According to Theosophical teachings, the Lord Buddha has not quite left the World-Plane, and it is said that His shadow is seen on the full-moon day of Wesak. But as I am giving only the popular version, I shall not say anything here about this.—M. M-H.

<sup>2</sup> Whether this visit was paid in the physical body or not, I do not know. Some persons think that it was an astral visit. I give the popular account as told in the *Mahā-Vansa* and as related by the Monks to the people of Ceylon.

the time being. Here He loved to live, especially during the rainy season.

On the full-moon day of Wesak, the Blessed One donned His robes, took His alms-bowl under His arm, and with a number of His Bhikkhus He appeared at Kelanie (in Lañka) just at the time of the one meal before the middle of the day, which all Buddhist Monks take.

The jewel-throne, which the Naga Kings had presented to the Lord Buḍḍha at His second visit, was ready for Him; and sitting down on it, He and His disciples were served with deva food by the happy King Maniakkhika and his subjects. The jewel-throne stood under a canopy decked with jewels of all kinds, and it is said that later on, a dagaba was erected over it. The present dagaba in Kelanie (near Colombo) is supposed to have been built over this old dagaba, and it is said that the jewel-throne is in it yet.

After the meal was over, the Lord Buḍḍha preached to the Nagas and Devas. Maniakkhika, who had listened to the preaching of the Lord Buḍḍha on His two former visits also,<sup>1</sup> became an Arhaṭ, and many of his subjects became his followers; and thus Lañka was prepared for the Buddhist influence and for Buddhism, which was introduced later on by the son of King Asoka of India, the Thera Mahinda. After the sermon was over, the Lord Buḍḍha and His Bhikkhus visited several places, which were to be consecrated later on by sacred buildings in honour of Lord Gauṭama the Buḍḍha. It is said the Ṭathāgathā lifted Himself into the air and meditated on the Samanta-Kuta mountain (Adam's Peak), where the Deva-Puṭra Saman-Deviya is yet the guardian. This Deva-Puṭra implored the Lord Buḍḍha to leave a token on the summit of Samanta-Kuta, and lo! a deep indentation was left on the mountain-top, where the Lord Buḍḍha had meditated. It is

<sup>1</sup> The two former visits of the Lord Buḍḍha took place on the full-moon day of January and the full-moon day of April.

said that the Deva-Puṭra has placed a rock over this holy Footprint, in order that it should not be desecrated ; so that the so-called footprint, which is visited even now by thousands of pilgrims, is the indentation made by Saman-Deviya on the slab of rock which he laid *over* the *real* Footprint. From Samanta-Kuta the Lord Buḍḍha visited several other places in Laṅka, as, for instance, the future Mahā-Megha gardens, where later on the Ruanveli dagaba and Thupa-Rama were built, and where the Bodhi tree was planted. After blessing the different places, the Lord Buḍḍha and His disciples left Laṅka for India, and He did not visit Laṅka again before His Pari-Nirvāṇa. This is the account of the Lord Buḍḍha's third visit to Laṅka, which occurred on a full-moon day of Wesak.

Marie Musæus-Higgins

## CORRESPONDENCE

### DOES THEOSOPHY MAKE US SELF-SATISFIED ?

AT a recent discussion among some Theosophical friends, the opinion was expressed that as a rule Theosophists do not take the same trouble over their work as is taken by those who are actuated chiefly by motives of ambition or family responsibility. It was admitted that two causes may easily contribute to this result: (1) the "other-worldly" tendency of the religious temperament takes the form of a general indifference to worldly success and family ties, but the driving force of the higher ideal is not as strong as that of the ambition which it has displaced; (2) the "chosen people" idea takes the form of a general indifference to the experience gained by workers outside the T.S. Certainly the airs of superior knowledge assumed by some people, whose reading is often almost entirely limited to reprints of Theosophical lectures, are nothing short of ludicrous to specialists who have perhaps made a life study of the subject pronounced upon, and who have had to rely on their own efforts and those of their fellow-workers.

Of course both these tendencies are weaknesses on the part of human nature and not of Theosophy; but the question to be faced is—does an acquaintance with Theosophy tend on the whole to accentuate these weaknesses, and if so, how can this tendency be counteracted? I shall be glad to hear what your readers have to say on this point.

MAN OF THE WORLD

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## BOOK-LORE

*Theosophy and Reconstruction*, by C. Jinarājadāsa. (Theosophical Publishing House, Adyar, Madras, India. Price Re. 1-8 or 2s.)

Under the above title are collected eight lectures delivered by Mr. Jinarājadāsa at various times and in various places during the years 1916—1918. The main thought which underlies them all and binds them together as a whole, is the one now occupying the minds of all thinking people—the coming Reconstruction. Studied in the light of Theosophy, this Reconstruction must be guided and measured by the principles and ideals suggested by, and, as it were, summed up in, the phrase “God our Brother Man”. How to all things in life may be applied this new conception—new at least as appealing to the majority—of a God to be worshipped in our neighbour, is the idea that is developed in this book. “The whole strength of spirituality to-day,” says the author, “is being swung away from God to Man,” and it is our business as Theosophists studiously to discover the signs of this change of attitude and heedfully to observe them, so that we may learn from them how we may help in their development along the lines indicated by the teachings of the Ancient Wisdom.

The first lecture deals with the question of Reconstruction in general. Mr. Jinarājadāsa traces the various causes of the great unrest everywhere—very briefly, of course, and in broad outline. Then, before attempting to suggest the lines along which we may help in the rebuilding, he says :

It is because obstacles have come in the way of the unfoldment of the Divine Plan that those obstacles are being hurled asunder now by what is taking place in the world to-day. For when God builds, no human will (not even of all humanity combined) can stand in the way. The process of reconstruction is taking place, but the process can be *hastened*. That is the message which Theosophy always gives to men when Theosophy tells of a Divine Plan. The *results* are obtained, but not the results *in time*. You can hasten the results *in time*, and it is your privilege and mine to hasten them and thereby gain much joy and inspiration.

The next question is: How may we help in this hastening? Mr. Jinarājadāsa points out what are the great principles underlying human life in accordance with which the Theosophist must plan his work.

These same principles—the message of Theosophy—are applied a little more in detail to various questions of importance in the subsequent lectures. First comes education, then the religions, the modern search for truth, war, civics, art, and finally personal religion.

It is interesting to note in connection with the ideal of the service of others, on which such great emphasis is laid throughout the book, that every now and then we are reminded that the only acquirements of any real value are those which the individual gains for himself. We are to recognise God in our brother man in order that we may clear away the obstacles from his path and our own, so that he and we may allow God full self-expression. The individual is unique and must work out his own destiny, his true life “a flight of the alone to the Alone”; and yet at this particular stage of the world’s evolution his path lies along the road which leads him to seek inspiration in the effort to serve and love and understand his brothers. The whole thing is very beautifully summed up at the end of the lecture on Art :

But who will bring the new Evangel of Man, which will create the great art which will purify our coming civilisation? It may be a “World-Teacher,” as some hold. If so, then He must reveal to us new beauties in the mystery of man; out of man, and out of man’s relation to his fellow men, must such a Teacher build up a new mysticism. For mysticism we must have; it is the bread by which mankind lives. Its almoner is Art in its many forms of music and architecture, poetry, sculpture, painting and literature. Each is only great as it mirrors a Divine Idea. But henceforth the Divine Idea must flash to us not the beauties of God, but the beauties of Man.

Mr. Jinarājadāsa points out how in all sorts of ways this new Evangel is already finding expression in the world. There are many indications—small and insignificant in themselves sometimes—which show the trend of things, and in this book may be found many suggestions which show how, by understanding their significance, the Theosophist may teach himself to become a helper of God the Builder.

A. DE L.

*Looking Forward*, by Clara M. Codd. (Orpheus Publishing House, Edinburgh. Price 2s. 6d.)

In the present time of sore trouble for this Earth of ours, if any comfort exists, it exists only in the “looking forward”. Life would be a sad and very weary burden indeed, were it not for the hope of the future; and the overwhelming confusion which reigns in the world to-day would fill it with despair. But hope seems never to be stronger in the human heart than when the thing it hopes for is farthest away; and never before has the Brotherhood of Man been talked of as earnestly as now, when the recent war has apparently proclaimed so complete a negation of it. It is well that there should exist this

interaction between Evil and Good. How awful, otherwise, would Evil be, if it were not realised that it is the inevitable condition for bringing forth the latent Good!

While every one feels the importance of the present moment, and is vaguely beginning to understand that the war was but the precursor of a vast change, to all those who believe in the Coming of the great Teacher the events of the day are of still greater significance; and it is this significance which the author of the book, *Looking Forward*, has endeavoured, very shortly but very simply and clearly, to reveal. Broadly speaking, the change that is rapidly working at the present time can be classified, according to the author, into the change in man's conception of Religion and of Society. The "Coming Faith" and the "Coming Social Order" are dealt with here. The terrible suffering involved in the war has thrown man more completely on God than ever before—yet on a God far different to any which humanity had yet known of. It is no longer a God distant from and outside His creation, but one very near and existing *in* himself, to which man has turned; for suffering has somehow lifted a little of the veil and revealed to each his inner Self, and he has recognised the Divinity of that Self.

The war, by accentuating industrial and economic questions, has drawn the classes together, and the advance achieved in science, coupled with a wide sympathy evolved through common suffering, has laid the foundations of internationalism, a basis for the Brotherhood of Man. All parts of our Earth being knit together into one complete whole with sympathy and love, not between men only, but towards the lower kingdoms too; and science having annihilated time and space, till "foreign parts" should connote nothing less than other planets: such is the future that the author is "looking forward" to—a future which has the hope of the most momentous and holiest event in store—the Coming of the Lord. With this hope, no misgiving can exist with regard to the ultimate consequences, and the little book breathes only of hope and confidence.

But will this dream of entire peace and happiness in the world be realised in our own time? Or will it not rather be the future, distant generations that will see that fulfilment for which we shall have been only the strenuous workers?

B. K. H.

*My Father*, by Estelle W. Stead. (Thomas Nelson & Sons, London. Price 2s.)

This volume, containing extracts from his own writings, skilfully augmented by personal touches of her own by the authoress, is of quite exceptional interest, dealing as it does with the life of a remarkable man, William Stead, Journalist, Reformer, Spiritualist—the friend of Cecil Rhodes, of Gordon, of Annie Besant : and Editor—first of *The Pall Mall Gazette*, in succession to Mr. Morley, and then of *The Review of Reviews*.

He is portrayed first in his aspect as the loved son of an almost worshipped father ; then follows an account of his entry into journalism, his connection with Gladstone and his rapid rise to first rank as Editor of an important paper. The gradual unfoldment of his sense of responsibility to the world at large leads us to him in his second aspect, as a Reformer—the champion of the oppressed Balkan States, the denouncer of the scandal of the White Slave traffic, the man who went gladly and proudly to prison for the sake of his principles, in connection with those terrible, soul-searing revelations in *The Pall Mall Gazette*, known as “The Maiden Tribute of Modern Babylon”.

Later in the book we read of his gradual attraction to, and study of, psychic phenomena, with interesting personal anecdotes on the subject, and he stands before us as an earnest Spiritualist, his one great desire the bridging of the gulf which yawns between the physical and higher planes of nature. An account follows of the inception and work of “Julia’s Bureau,” that attempt under guarded conditions to facilitate communication between those still on earth and their loved ones who had gone before ; and this brings the reader up to the final tragedy—the loss of the great *Titanic*, with its hundreds of victims—among whom was Stead—then on his way to carry out work in America. Lastly we learn how the promise given to his friends was fulfilled, how he stood once more among them, showing himself—though not in his physical body—to many who had known and loved him, while his voice from “the other side” proclaimed : “All that I have told you is true !”

A book well worth reading of one of the careers which count.

U.

*The Silken Tassel*, by Ardeshir F. Khabardar. (Published for the author by the Theosophical Publishing House, Adyar, Madras. Price Rs. 2-8.)

Mr. Khabardar is a well known poet in his mother-tongue (Gujerāṭi) and the volume under review is his first book in English. We congratulate the author on his mastery of the language, for there is remarkably little of a foreign element in his work, but necessarily there are sometimes un-English phrases, and archaic words are used here and there which an English poet would have avoided. Inevitable also, perhaps, is a too strict adherence to his English models, both in thought and diction. In the "Ode to the Kokil (Indian Cuckoo)" the influence of Keats is too obvious to be justified.

What dreams are thine I know not, happy Bird !  
 Come down to me, that I may half conceive  
 Thy mellow dreams and songs unseen, unheard  
 On earth, where heavily our bosoms heave :  
 We know not how to laugh a rosy flood  
 Or play to pallid cheeks our joy-stringed lyre  
 To break to dimples deep . . .

It is fairly well done of course, and the poet has a happy turn for simile as well as a faculty for melody—but what is so perilously near imitation flatters neither the poet nor his model.

It is with pleasure we turn to some poems which have Indian thought and Indian feeling. They are too few: from "Radhika's Perplexity" we extract one verse.

I carry my pots to the village well,  
 When the dawn has lifted her veil ;  
 Slowly and slyly he comes behind  
 Like a *chittah*, and suddenly there I find  
 His shadow before me trail ;  
 I fill my water-pots on the well  
 When stealthily he comes nigh,  
 He lays them on my head uncalled,  
 " Oh Radhika ! 'tis too high."  
 I turn my face, but he looks in my eyes  
 And laughs and passes by !

There are several sonnets included in the volume, many devoted to the theme of love, which, as to all poets, is attractive to Mr. Khabardar. Mr. Cousins has written a very appreciative Foreword to the volume, but the reviewer feels, despite such authoritative recommendation, that the author's full genius is sadly hampered in his English verse. Ignorance of Gujerāṭi, alas! prevents a just comparison, however.

S. A.

*Reincarnations*, by James Stephens. (Macmillan & Co., Ltd., London. Price 3s. 6d.)

Many a Theosophist, attracted by its title, will pick up this book, hoping thereby to learn more of that problem of progressive incarnations which fascinates alike scientific and romantic temperaments. He will find, however, no mineral, vegetable, animal or human incarnations in this volume, for the incarnations are not those of any human spirits but of certain spirits of poetry, lately incarnated in Irish bodily forms and now before us in English ones. The author, in his endeavour to play the part, not of a mere translator but of incarnator, found his task so difficult that it became necessary to seek his disembodied spirits in that devachanic region where they dwelt in the house of a Muse of Poetry (She whom we may call the Celtic Muse), and to provide them with new bodies, mental and astral as well as physical. Being himself merely human, he now doubts whether the same spirits will after all be found within the new forms, for here, as in the case of humans, the interest lies in the persistence of *individual* characteristics in successive personalities.

To the present writer, his success lies in that he has not only conveyed a sense of that elusive, plaintive yearning after "old, unhappy, far-off things," that "infinite passion and the pain of finite hearts that yearn," which seems *the* characteristic of the Celtic Muse, but also the quaintest humour, which surely never could belong to more than one individual! To others, however, who know in their Irish bodies the poems of Keating, Kaftery, O'Kahilly and O'Bruadair, this book may yield even greater pleasure, for they may retrace in these later embodiments the beloved features of the Celtic Muse, whose infinite variety "age does not wither nor custom stale". We may add that the "variety" includes a mental and moral shillelagh for those who please Her not—a shillelagh wielded by O'Bruadair with his lines: "May she marry a ghost and bear him a kitten, and may the King of Glory permit her to get the mange!"

A. L. H.

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

FOR the first time after many years Adyar will be without its President and beloved Head for some four or five months at least. Mrs. Besant's last visit to Europe was just before the War, and since that time she has been living and working in India—how strenuously only a few of us know. In 1917, there were three months of absence on account of the internments, but, except for this, our President has only been away from Adyar for short intervals—touring, attending Congresses and meetings. She leaves a very great gap. We are already, in our selfishness, counting the days to her return, and as yet they are many—far more than conduce to pleasant counting. But our temporary loss is Europe's temporary gain; and it is only fair to remember that when she returns to our midst our gain will be Europe's loss. So, after all, it is perhaps best to feel as little lonely as possible—remembering that we have had immense opportunities and privileges for many years, and rejoicing that it is now the turn of others who love her as we do, to bask in the sunshine of her presence in their midst.

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Mrs. Besant left Adyar on White Lotus Day, May 8th, for Bombay, where she remained until the 12th, embarking on *S. S. Canberra*—an Australian vessel, as its name implies, and interestingly significant of new Australia—for Marseilles, whence she will proceed overland to London. A wireless message from “somewhere” in the Indian Ocean brought us the cheering news “All well,” but travelling is so uncertain nowadays that it is impossible to predict when Marseilles will be reached, and equally impossible, too—to judge from the reports of passengers who have travelled overland—to gauge the length of the journey from Marseilles to London. But there will be happy and eager faces to meet her everywhere, and, thanks to the devoted efforts of Herbert Whyte, she may very likely be greeted at Port Said by a number of Egyptian Theosophists, for enquiries have been received from Cairo as to the probable date of her ship passing through the Canal.

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It is said that misfortunes never come singly. Nor, apparently, do departures, if we may use the word “come” in connection with “going”. Mr. Wadia has also left with his chief—creating another gap of no small dimensions. Mr. Wadia has been living in Adyar for the past twelve years or so, and has built up its business side especially, with great devotion and success. Among other things, Mr. Wadia is, as everybody knows, the head of the T. P. H. and of the Theosophical Bank, as well as being Mrs. Besant’s business adviser, to say nothing of his political work, innumerable treasurerships and other offices. Indeed, it seemed at first as if Mr. Wadia could not possibly be spared from his work to go to England. But helpers came forward to offer their services while he is away, and so White Lotus Day saw him, too, bid us a temporary farewell. On May 15th he left Bombay on *S. S. Katoomba*—there being no berths available



on S. S. *Canberra*—together with Messrs. P. K. Telang and John Scurr.

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Adyar, therefore, feels distinctly depleted, all the more because Mr. and Mrs. Jinarâjadâsa are also away, visiting the Dutch East Indies on their way to Australia, where they will stay some time with Mr. Leadbeater. However, there is the family reunion to look forward to, and we are happy that Europe, Australia and the East Indies will have our loved elders for some time in their midst. Mention must be made of the departure of Mr. Cousins for Japan, on a year's leave from Madanapalle, to lecture in one of the Imperial Universities. Mr. and Mrs. Cousins are not strictly residents of Adyar, but Adyar residents claim them as their own; so it is quite appropriate to say that Adyar has, for the time being, lost another of its residents in Mr. Cousins. But he is sure to do magnificent work in Japan, and we look forward to the sowing of much Theosophical seed in that wonderful country.

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New Zealand must be much farther off, physically, from India than geography would have us believe, for only within the last few days have we received the text of a Resolution unanimously adopted on December 27th last at the Annual Convention of the Theosophical Society of New Zealand at Wellington. We give extracts from it here :

That this Annual Convention of the New Zealand Section of the Theosophical Society hereby expresses its profound sense of indebtedness to its President, Mrs. Annie Besant. Not only has she brought illumination and inspiration on matters specifically Theosophical and metaphysical, which is itself a great achievement never to be forgotten, but her life of long-continued and varied public service has been, and is, a splendid commentary and vindication of her teachings. As a pioneer in the causes of the enfranchisement of women, social reform, liberalised religious thought, and the application of an enlightened conception of human destiny to the multifarious problems of life, we feel it an honour to serve under such a leader. We recognise in her versatility of interest and prophetic outlook

something of the immense significance of the present reconstructive cycle.

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We desire to place on record our appreciation and gratitude for her ennobling example and words of wisdom and power, and to pledge ourselves to endeavour to embody those principles of wide charity, intellectual clarity and spiritual upliftment, of which she is so conspicuous an embodiment.

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We reproduce this Resolution as an example of the universal attitude towards our President in the Sections of the Theosophical Society throughout the world. Innumerable letters, telegrams and cables, continually reach her, begging for a visit, assuring her of unflinching support, conveying deep appreciation of her services in the cause of Brotherhood. Truly may we say that never was the Theosophical Society more united than it is to-day. The end of the old world, and the entry of the new, sees our movement all the stronger for the trials through which it has passed--ready to play its part in the great reconstruction now dawning all over the world. And our Society goes forward to its work, confident in the judgment of its great leader, sure that she will guide it to the fulfilment of the Masters' will.

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A very interesting series of meetings have recently been held at Adyar by the Branch Inspectors and travelling lecturers and organisers of Southern India, in order to organise in a more efficient manner the spreading of Theosophy through the Presidency of Madras. Up to the present, there has been a tendency to work in a more or less haphazard fashion, and these workers have felt that the propagation of Theosophy deserves as much careful and business-like organisation as any commercial or purely business movement. "We must give Theosophy all the scientific organisation we should give to our businesses, and, in addition, learn to guide its unique spiritual vitality in the most helpful directions and

over the widest possible area," said one of the workers. "It is too often imagined," he added, "that spiritual things need no business setting; whereas orderliness and method are among their fundamental characteristics." Realising this, this group of workers is sitting down day after day to discover ways and means of spreading the message of Theosophy far and wide through India's Southern Presidency, so that the maximum of expenditure of force may yield the maximum result in an increase of the spirit of Brotherhood.

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The death of Sir William Crookes takes away from our midst one of the most intrepid scientists of the older generation, at the advanced age of eighty-six years. For over fifty years Sir William Crookes had been one of the most original scientific investigators and a prolific discoverer. In 1861, he discovered, through spectrum analysis, a new metallic element which he called "thallium" on account of its presence being marked in the spectrum by a single emerald-green line. At the London Exhibition of 1862, he exhibited a piece of the new metal. In 1875, he invented the radiometer, and, about thirty years later, the spinthariscopes—"a small metal tube, about an inch in length, with an invisible speck of radium placed opposite a fluorescent screen at the blind end". When held to the eye in a dark room, sparks are seen to be flying in all directions at the rate of about 30,000 miles per second—"one hundred times faster," says Sir Oliver Lodge, "than the fastest star, they are the fastest moving matter known". Sir William Crookes' most famous discovery was, however, that of the Crookes tube. A note in *The Westminster Gazette* says:

It was whilst making an experiment with a "Crookes tube" in front of a specially prepared screen that Professor Rontgen accidentally interposed his hand between the screen and the tube, when to his intense astonishment he saw on the former the shadow, not of his hand, but of the bones which it contained. From that chance happening the system of Rontgen, or X-ray, photography emanated; whilst it was

the fact that uranium salts were found to possess radio-active properties which guided M. and Madame Curie in their discovery of radium. Consequently, it is only just to affirm that two of the most important scientific discoveries of all time may be traced to the original work of Sir William Crookes.

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Over a quarter of a century ago, Sir William Crookes joined the Theosophical Society, and was one of the most active members of the Society for Psychical Research. To quote his own words:

To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach on Science. There is nothing for the investigator to do but to go straight on, "to explore up and down, inch by inch, with the taper of his reason"; to follow the light wherever it may lead, even should it at times resemble a will-o'-the-wisp.

Sir William was a member of the London Lodge of the Theosophical Society, and for some time worked with its President, Mr. A. P. Sinnett, the honoured Vice-President of the Society, in connection with scientific research. Mr. Jinarājadāsa wrote of him in *New India*:

I remember when I was in London I saw definitely with regard to some of the theories of Crookes about the "Law of the Elements" that certain suggestions had been given to him by the Mahāṭmas who were working for the Theosophical Society, which suggestions helped him greatly to elucidate the problem he was working at, on the Table of the Elements. His arrangement is known as the "Lemniscate" arrangement of the Mendeleef Table. It was Crookes who reversed the dictum of Tyndall about the relation of Life and Matter, and stated that he saw in Life all the potentialities of Matter.

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The eyes of the whole world are turned upon Paris, where statesmen from every Nation are endeavouring to find a solution for the innumerable problems the War has raised. The stupendous energies and devoted enthusiasm hitherto concentrated upon the War have now to be directed towards the prosecution of Peace, for Peace hath her problems no less acute than those of War. Indeed, it is the opinion of many, that the problems of Peace are far more difficult of solution than those of War, inasmuch as War only clears the ground

for Peace to build upon. Theosophists would do well to read very carefully the chapter in *Man: Whence, How and Whither* on "The Federation of Nations," so that they may gain a general idea of the end towards which the statesmen of the world in Paris are unconsciously working. Mrs. Besant and Mr. Leadbeater say: "There seems to have been some trouble at first and some preliminary quarrelling." We have certainly reached this stage, for all accounts point to the undoubted fact that there is a considerable amount of difficulty in getting the League of Nations into working order. Alternately we hear that Italy and President Wilson are threatening to withdraw from the Council of Four, and it is clear that there is a distinct difference of outlook between the Old World and the New. President Wilson's "Fourteen Points" represent the New, while compromise, based on an exceedingly intricate political situation in Europe, represents the Old.

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But the League of Nations is gradually getting into shape, and it is almost possible to perceive the very early, embryonic condition of that "Federation of Nations" which Julius Cæsar redivivus will place on a firm foundation. Evidently the existing League of Nations, if, indeed, it can yet be said to have any real existence, is but a *ballon d'essai* for the real Federation, for we are told that the Kings and Prime Ministers gather "together to decide upon the basis for the Confederation," and that "Cæsar builds for the occasion a circular hall with a great number of doors, so that all may enter at once, and no one Potentate take precedence of another". It seems probable, from observations elsewhere in *Man: Whence, How and Whither*, that the establishment of the real Confederation, as distinct from the preliminary League which is now struggling to birth, is only settled in its permanent form after the Coming of the Lord Maitreya. It is this "arrival and preaching" that largely makes Cæsar's work possible. In any case, the

reconstruction period now upon us, offers a wonderful opportunity for watching the hand of God at work among the affairs of men.

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In our correspondence pages Mrs. Musæus-Higgins pleads for the revival of the Lord Buddha's Order of Bhikkhunis on a basis suited to modern conditions. Mrs. Higgins writes :

There are still, scattered about in the modern Buddhist world, a number of recluses living the life of Nuns; but in the strict sense of the word they are not real Nuns, for they cannot claim the Guru-succession. The thread of the life of the Order is not broken; it is there, it is not dead. The reincarnation or revivification of the Order, then, is necessary. As the sun rises in the morning, so will the life of this Order wake up again with the Coming of the World-Teacher, the Bodhisattva. He will revive the Order, to continue its errand and mission of Love and service to the world. Therefore our path of duty is clear. We must prepare the ground for His Coming and hold ourselves in readiness to receive the ordination from Him, the Bodhisattva Maitreya, who will one day become the Buddha.

It is significant how, all the world over, a movement is taking place to enable those women who feel the call to be consecrated at least to a measure of the priestly status, qualifying them at any rate for some of the duties of priesthood. In England, Miss Royden has succeeded in inducing several clergymen to permit her to preach in their churches, and the Liberal Catholic Church is being urged either to ordain women or at least to establish in connection with its Ministry a special Order for women. The question is a difficult one, and we doubt whether in Christianity there is any authority sanctioning the ordination of women to the priesthood, although, of course, there are large numbers of religious orders for women. On the other hand, the fact that there is not only room, but also undoubted need, for organised religious work by women has become increasingly obvious, and it certainly seems desirable that those who dedicate themselves to a religious life should receive official recognition and status.

G. S. A.



“ON BAD PASSIONS”

By BHAGAVAN DAS, M.A.

**T**HERE is an interesting article, headed as above, in a recent issue of *The Cambridge Magazine*. It opens with the incontestable statement that “one of the most difficult problems before the moralist and the constructive sociologist is the treatment of impulses recognised as undesirable, such as anger, cruelty, envy, etc.” The treatment of the subject in that article appears, however, to be somewhat too materialistic in its outlook. Some other aspects might therefore be brought out usefully, from the standpoint of old Indian psychology.

(a) METHODS OF TREATMENT

An attempt (very imperfect, preliminary spade-work) is made in the book on *The Science of the Emotions*, to deal with

this problem. But the ways suggested there, of controlling the vicious impulses and cultivating the virtuous emotions are, as indicated in the book, mostly useful for the person who has already passed to the discriminating wish to improve one's own life and the life of others—has, in other words, stepped from the path of eager pursuit of sense-objects to the path of renunciation.

(b) KNOWLEDGE OF THEIR NATURE AS BASIS

And those ways start from the knowledge of the nature, genesis, and mutual relationships of the various emotions and passions as revealed by analysis in the light of the ancient Brahma-vidyā, the Science of the Infinite, the Metaphysic of the Self or Consciousness. Such knowledge would help its possessor to control his own evil tendencies or “bad passions” primarily. And in such controlling he would exercise all the three ways mentioned in the article under reference, though in a manner somewhat (but not altogether) different from that intended by its writer. Secondly, he would help others towards similar self-control, in the sense of that writer, or, if the qualifications of the person to be helped allow, by first communicating to him the knowledge which would enable him to watch and analyse his own moods deliberately.

Those “three ways of dealing with impulses recognised by society as undesirable” are: “(i) rewards and punishments; (ii) sublimation, and the provision of harmless outlets; (iii) physiological treatment leading to the weakening or destruction of the impulse in question.”

These ways are as old as humanity, though perhaps the third has a somewhat fuller and more detailed significance in the present epoch of more specialised knowledge of brain and nerves and glands and functions than is plainly available in the older records.



(c) ["i"] REWARDS AND PUNISHMENTS—TWO CLASSES  
OF INDIVIDUALS

In the case of the deliberate pursuer of self-discipline, the award of rewards and punishments would take the shape of contemplation of the respective negative and positive consequences of resisting or yielding to the good or the evil impulses ; pain first and pleasure afterwards when the virtuous impulses are followed, and pleasure first and pain afterwards when the vicious ones are given play. (*Yoga-bhāshya*, ii, 33, *et seq.*, and *Gītā*, xviii, 37, 38.) In the case of the ordinary person also, the persisting *ideas* of the punishments and rewards make motives for refraining from indulgence of the "bad passions" and allowing the manifestation of the good. The difference is that the indulgence avoided, or the manifestation made, in this case, is mostly only the *overt* one, and the rewards and punishments contemplated are *personal*. In the other case, where the Unity of all Life has been recognised, the good or ill consequences are sensed as wide-reaching, and as psychical, as well as physical, and the indulgence guarded against, or manifestation permitted, is inner as well as outer.

For the individual who is yet dominated by the sense of egoistic separateness and selfishness, the system of external rewards and punishments, and the constant maintenance of these before his mind's eye by various devices, of instruction and discipline, from without, is an indispensable way, which should, however, be only a preliminary to the next step, of "sublimation". For, as is axiomatic in psychology, physiology, politics, physics, etc., mere *repression*, without *direction* into safe and useful vents, means only explosions, dam-burstings, inundations, revolts and diseases of all kinds. In the case of the individual who has crossed over from prevailing egoism to prevailing altruism, from "I" to "we," from the concrete to the abstract, the singular to the universal, the material to the

spiritual (both factors of each pair being absolutely inseparable, yet always distinguishable and ever varying in degree inversely), who has therefore re-established within himself the perpetual Source of the Law in the shape of the Ideal of Spiritual Unity and all-embracing benevolence and self-sacrifice, the instruction and the discipline well up from within.

(d) ["ii"] SUBLIMATION— OF TWO KINDS

The measure which should immediately follow after, or, indeed, be taken simultaneously with, that of the restraint of the vicious impulse, is that of providing for a healthy outlet of the energy involved. The difference of method between the two classes of individuals, the predominantly egoistic and the predominantly altruistic, is the same here as described above. In the one case, the direction comes from without ; in the other from within. Another difference, as to the kind of sublimation, will also appear as we proceed.

(e) THE DIFFERENCE BETWEEN MATERIALISTIC AND SPIRITUAL VIEWS

Some remarks made in this connection by the writer of the article under reference are so worded that they may well give rise to the impression that his views are too materialistic. Thus he says : " Religion itself is a sublimation of various impulses. The belief in God and a future life are sublimations of fear ; mysticism is primarily a sublimation of sex ; hell is a sublimation of hate." All this is very like the crude idea that " thought is the product of the brain, as bile of the liver," compounded with an equally unripe and one-sided interpretation of the maxim that " the wish is father to the thought "—without taking any account of the *mother* of the

thought, which is the *fact* or *substance* in nature on which the wish works. If the man takes the piece of tin with the sun upon it for silver, or the bit of glass for a diamond, and never the reverse, no doubt it is his avarice which is the father of the thought, that is, of the error in the thought; but the *fact* of the tin or the glass is the mother of the thought, that is, of the element of truth in it, of its coming into existence at all. Than what the writer of the article says, it would be truer to say that various impulses—*good* as well as bad—are "specifications" of "religion" in general, which is "the love of the moth for the star," the tri-une tie between the finite (a fact) and the Infinite (a far more indubitable fact); that fear (and also *hope*) is a "liquetation" from the belief in the great facts of God and a future life; that sex is a "precipitation" of the mysticism of the Desire between Purusha and Prakṛti; that hell, instead of being a "sublimation," is a "consolidation" of hate; for, indeed, "war is hell," and war is made by hate, and "lust, hate and greed make the triple gateway into hell," as the *Gītā* says. Indeed, the final truth of Vedānta is that all this solid-seeming, yet ever-vanishing, world-process is the "ponderation," the "condensation," the "detrusion," "the body which is the soul made visible," of Primal Error, Avidyā, the infinite *imag-in-ing* Itself to be finite, and of its complementary Primal Truth, Viḍyā, the Infinite *neg-at-ing* the finitude.

#### (f) RECONCILIATION

But there is an element of truth in the crude generalisations also, *viz.*, that the two factors of each of the propositions *have* an inseparable connection, though neither can be wholly resolved and sublimated, or condensed, into the other, without that other disappearing also.

The whole truth is that Spirit and Matter, Subject and Object, are both inseparable facts; that the Desire-Energy

which connects the two everlastingly, has two forms: (a) the more matter-ward, egoistic, individualistic, competitive, selfish, vicious (in endless degrees), and (b) the more Self-ward or Spirit-ward, altruistic, universalistic, co-operative, unselfish, virtuous (in endless degrees); that (1) energy of either form can, within varying limits, be transmuted from work of one variety to work of another variety of *the same form, ordinarily*, as, *e.g.*, acutely criminal into voluminously vicious, murderous of one into slanderous of many, or intensely sacrificial into extensively virtuous, dying for one into benevolent charity for many, and *vice versa*; and, finally, that (2) energy of the one form may be transformed into work or energy of the opposite form, by and after special *reaction* (within the soul or mind), as in the case of sinners becoming saints, and "angels" falling from "grace" into deeper sin.

Transmutation of the former kind, from acutely to mildly egoistic, is the first step in the discipline of "the young soul". Transformation of the second kind, from vicious to definitely virtuous, is the second step, and forms the discipline of the more advanced.

#### (g) VARIOUS CONVENTIONAL PRACTICES, RE FIRST KIND OF SUBLIMATION

The *competitive* games, sports, athletics and studies of schools and colleges, and the pursuit of the various appetites and ambitions within the limits of the law, in family, social, professional and public life, afford scope for transmutations of the first kind. Besides these, special, local and temporary relaxations of ordinary conventions, and even laws, are provided by social instinct everywhere, to make opportunities, in the way of partial sublimation, for venting various lustful, cruel, orgic and disorderly tendencies, innate in humanity, in a restrained manner calculated to minimise

their harmfulness and make them subserve some useful purposes also, if possible. Instances are carnivals (like the Holi-festivals in India), betting and gambling (at races or with cards, etc., in gambling towns, or as at the *Ḍīpāvalī* festival in India), mixed bathing (in the sea, or as at *īrṭhas* or sacred places in India), hyper-excitement, intoxication, alcoholism at special rejoicings and celebrations (as during *yajña*-sacrifices in India), slaughter of animals in various ways, bull-fights, cock-fights, sport, butchery, vivisection, etc. (and in *yajña*-sacrifices in India), mixed dancing, theatres, actors and actresses, *beaux* and courtesans, *demi-mondaines*, etc. (or *deva-dāsīs* in India), and boxing, wrestling and duelling. But the calculations of limitation and partial sublimation, or checking by religious sentiment and surroundings, or of subserving artistic and other education and sex-instruction, etc., all fail, and indeed only add fuel to the fire, when the matter-ward tendency is surging strong in the *sūtrātṃā*, the oversoul, of any particular people, or in that of the whole human race, as it has been latterly. “Religion” then becomes only a cloak for deeper sin. “There is no voluptuousness so devouring as mystical voluptuousness”; it becomes a perversion of the *maḍhumati bhūmi* of Yoga. When “divine science and philosophy shoot beyond their mark to be procuresses to the lords of hell,” then hell may well become glutted.

#### (h) THE SECOND KIND

Transformations of the second kind, *viz.*, of vicious energy into really virtuous work, are rare. The race as a whole is very far yet from turning to the altruistic and humanistic phase. Approaches to it, as advances beyond primitive and naked individualism, are class-ism, creed-ism, patriotism, nationalism, racialism, etc. These, it is obvious, involve as much, and indeed a far more powerful and dangerous and ruthless,

“egoism,” *against other* races, nations, creeds and classes, as and than they involve “universalism” *within* each. But as and if the humanist idea and aspiration spread, we will have more cases of this second kind of transformation.

### (i) THE CASE OF BEETHOVEN

The case of Beethoven, mentioned in the article, requires much detailed examination before it can be definitely classified. What was the nature of the symphonies into which Beethoven's anger against his cook was translated? Were they martial or were they maternal? If the former, then the sublimation was of the first kind, *i.e.*, acutely and physically vicious into the ideally so. If the latter, then it was of the second and finer kind—vicious into truly (and not only comparatively) virtuous. There are other questions. Did the fits of anger really precede the composing *afflatus*, or did they succeed it, as by-products and epi-phenomena? It is well known that when energy is aroused in a certain direction, surpluses flow into other directions. Psychologists have generalised the facts observed into a “law of diffusion of energy”. (The doctrine of *unmesha* in Kāshmirian Shaivism is somewhat similar.) Strictly, the stroke with the paws and the claws, or the crunch with the jaws and the fangs, would be enough, but roars are also uttered and the mane and the tail also erected. If Beethoven's *afflatus* really preceded the fury, *internally*, then the struggle against the difficulties of expression would be sufficient to account for the succeeding anger—for which the cook would be a convenient vent, especially if she had the misfortune to interrupt the travailing genius with information as to lack of material for the next meal.

Truer instances of sublimation of the second kind would be the cases of sinner-saints at the critical stage, who have often found it unavoidable to give its fill of grossness to the

"animal" in them, deliberately, and then rise, on the wings of the resultant reactionary disgust, to the heaven of the "angel" in them. Possibly Francis Thompson, the poet, underwent such experiences.

### (j) THE MAIN QUESTION

But whatever the exact facts of Beethoven's or Thompson's cases might be, the question that the writer of the article puts is always worth careful consideration. He says:

It is possible that Beethoven's music would have suffered if he had had no cook upon whom to vent the unsublimated parts of his anger. It is at this point that real practical perplexity comes in. If a man's vigour and vitality depend upon oppressive actions, what is to be done? . . . The world, as it is, affords so many tolerated outlets for oppressive impulses that the problem is not acute now, but in a world with more humane institutions it would have been depressing. If Beethoven could have been turned into a quiet, well-behaved person, the loss to music would have outweighed the gain to the cook. If a man's energies are, in the main, employed in very useful channels, it is not worth while to destroy them by preventing him from being slightly oppressive.

### (k) THE ANSWER DEPENDENT ON "VALUES" AND AIMS

The answer to this question depends upon "values". To the cook, probably, a kind glance and an affectionate word from her master would have been worth far more than a score of his overpowering symphonies and his musician's "eyes in a fine frenzy rolling," which give such raptures to persons gifted with the needed musical ears and situated otherwise than the cook—unless perhaps she was herself one who revelled and took deep delight in a good, tough, wordy fight. In an idyllic, arcadian, pastoral or agricultural civilisation, "the *vigour and vitality*" that "depend upon oppressive actions," the "man's energies . . . employed in *very useful channels*" on condition of "being *slightly* oppressive," which are natural and necessary in a highly mechanical and industrial civilisation, would be

very much at a discount. Those particular channels would not be regarded as “*very useful*,” for the conditions and contrasts which now make them appear or be useful, would be wanting; and that particular kind of “*vigour and vitality*” which calls forth applause now, would find no scope, and might even be the object of distressed surprise.

(1) DIFFERENT CIVILISATIONS AND CULTURES WITH  
DIFFERENT NOTIONS OF “VALUES”

The miraculous beauties of sunset and sunrise and moonlight and starlight, the marvellous feels of spring and autumn, summer and winter, rain and snow, the *apsarās* and *gandharvas* singing and dancing unhidden from human eyes and ears, always “where lights and waters meet at morn and eve,” and all the divine sights and sounds, songs and scents and tastes, of “animate” and “inanimate” nature, the powers of second-sight and thought-transference, and poetic and prophetic future vision, the sweet, living Sistine Madonnas and babies, and handsome, masculine, Apollo- and Hercules- like figures in every home—in a general setting of human health and restfulness—all these were, it would seem, more appreciated—*more*, not exclusively—in the Vedic age, of what the *Gītā* calls the *daivī-sampat*, the age of the life and the worship of nature and nature-forces, anthropomorphised by mind-force (as *mantra*) into the “gods” of nature. The mechanical glories of applied science, the wonders of huge cities and vast systems of communication and locomotion by land, sea and air, of exchange of thought and even audible language by wired and wireless electricity, of enormous implements of war, of floods of spoken, written and acted literature describing, analysing and depicting normal and abnormal human emotions and natural phenomena, of geniusful canvas-paintings and book-music and superfine creations of dress-artists, of astonishing



developments of medical science and hospitals—on a background of restlessness and fever—these are objects of admiration to-day, in the prevailing age of *āsurī-sampat*, the industrial age of the life and worship of machinery and nature-forces confined by mind-force (as science) in the “titans” of mechanical art. That which was desirable vigour and vitality working in useful channels in an earlier age of the earth, is not so to-day. In a future epoch, when the present mood of the Human Oversoul has been transcended, the races, “wise” and “old,” may come to their second childhood again, and become *ḍhyān-āhāras* (in the words of the *Yoga-bhāshya*), *i.e.*, “feeders on thought”; and then the ideals and ways of the vedic age may revive, on a higher level. Children live in fancy, the young in action, the old in memory. The memory of the fevered experiences, the strong and sharp sensations, of the age of the titans, will be enough to make desirable again, in the next revival of the age of the gods, the objects and ideals that feel “tame” and insipid and dull to-day.

(m) THE INEVITABLE CONTRASTS, ANTINOMIES,  
TRAGI-COMEDIES OF LIFE

The pairs of opposites always go together. Extraordinary flowers want extraordinary manures; secretions and excretions correspond; for “vigour and vitality” and “useful channels” of a certain kind, we must have corresponding “slight” oppression, as the writer in *The Cambridge Magazine* truly says. There must be some “slight” slaughter of fish, fowl and quadruped, and some “slight” manufacture and consumption of alcohol, in order that an overwhelmingly glorious civilisation of “power” and “*rajas*,” like that of the Atlanteans, like that of the modern West, may live physically. “Our sweetest songs are those that tell of saddest thought.” There cannot be great epics written without

some "slight" battles. There cannot be great conquerors without "slight" tragedies in the homes of the conquered nations. There cannot be great financiers and multi-millionaires without some "slight" ruination of thousands of small homes. There cannot be very wealthy and very superior nations without some "slight" exploitation and vampirising of circumvented and subjugated peoples. The mighty activities of immense capital towns cannot subsist without some "slight" consumption of the fat and the cream of the lands of whole continents. Tremendous civilisations of metal and machinery, iron and gold, flesh and alcohol, pride and power, of quick, firm, strong, efficient management of everything, cannot maintain themselves without some "slight" eating up of the contradistinguished civilisations of gentleness and beauty, cow and plough, flower and fruit, milk and grain, of leisurely and tolerant accommodation and slow transfiguration of all ways and things. And so "great" men must be indulged in their "weaknesses". The "defects" of great "virtues" must be accepted. Genius is near allied to madness, and the madness, the abnormality, must be submitted to, if the products of the "genius" are valued.

But the "if" has to be remembered. It is all a question of "values," as said before. Who can say which is absolutely the better and the only desirable, always, in a world-drama which necessarily includes both rogue-heroes and angel-heroes as indispensable relief and background to each other—splendid, golden Laṅkā, with its jewelled, cloud-capped spires (*abhram-liha*, "cloud-kissing," is the Samskr̥t word in the *Rāmāyaṇa*), riding on the peaks of the Trikūta mountain, by the roaring sea, dominating and compelling the continents around, and lorded over by Rāvaṇa, "the groan-maker"; or sweet Ayodhyā, sleeping and dreaming in the sunlight and the moonlight on the banks of limpid Sharayu, neighboured on equal terms by equal towns and equal kings all round, and

brooded over by the love of Rāma, “ the rejoicer of all hearts ” ? Most of the things that are considered as having very great “ value ” to-day, from a certain standpoint, from another standpoint have none. When the deeps of human nature throw up a new aspect, a new mood, all “ values ” change. Those wonderful accomplishments that are “ perfections,” *śiḍḍhis*, occult powers, in the “ exhibitivè ” (*vyuṭṭhāna*), or world-ward, active, “ wakeful ” condition of the soul, those same are so many undesirable encumbrances, and hindrances to the attainment of the final goal, when that soul is in the “ inhibitive ” (*nirodha*), spirit-ward, restful, “ sleepy ” mood, and wants not “ power ” but “ peace ”. (*Yoga-sūtra*, iii, 36.) That which is sublimation, refinement, etherealisation, idealisation, from one point of view, is only a dilution, dispersal and weakening from another. From the standpoint of the Vedānta, true sublimation would be, *e.g.*, conversion of rage, not into ambition and hard work (for personal self-aggrandisement), as the writer of the article under reference suggests, but into ambition and hard work for the good of others. This is the second kind of transformation referred to above, though, of course, it is much more difficult and rare at the present stage of human evolution. Till it becomes more generally possible, the first kind is most certainly and obviously a very desirable exercise.

#### (ii) THE METAPHYSIC OF THE SUBLIMATION

The Primal Energy is, in the broadest sense, Sex-Energy, creative ( -destructive) energy, Desire between Spirit and Matter, whose working is concentratedly expressed in the Gāyaṭri-mantra. All other energies—good and evil, loving and hateful, attractive and repulsive—are derivatives from it. The symbolism of Shiva-shakti, with the permutations and combinations of the many forms of each—beneficent and dire,

Ruḍra and Shaṅkara, Gaurī and Kālī, etc.—contains all the secrets of the science of sex and psychiatry, of normal as well as abnormal loves and lusts and hates. The extraordinary birth-conditions, as also the special personal habits, of the extraordinary men and women of history, from the Avaṭāras downwards, as stated in the *Purāṇas* with particularity—though unfortunately not so stated often in the textbooks of history currently used in the West—contain valuable lessons in this connection also, besides explaining much causation that is otherwise obscure in the panorama of human affairs. So too the fact that brahma-charya-contenance (within limits) is indispensable to the strong and full building up of body and mind, and to the making of great exertions of any kind, physical or psychical. The fundamental vital energy is transformed into the particular “character,” the “ruling passion,” the special exertion, according to the surrounding conditions and particular stimuli. Because of the primal fact of the essentially and initially two-sided single nature of Primal Energy, are all derivative energies transformable into each other, good into good, bad into bad, and also good into bad and *vice versa* (after reaction in the soul). In terms of psychophysics, we may say that the primary selfish energy is that of hunger, and the primary unselfish energy that of mother-love, flowing forth as milk to satisfy that hunger; all other energies are transformations of these.

To the individual who has set foot on the path of renunciation, the kind of sublimation desirable would be of the second kind, of bad passions into good, until he has definitely conquered the animal in himself and his whole nature has become very predominantly good, when his transformations of energy would again become of the first kind, this time not of acutely bad into voluminously and dilutedly bad (and so comparatively good, *i.e.*, better), but of dilutedly and voluminously good into more and more intensely good.

It is for the “critical” and early stages on the path of renunciation that we find such counsel in the older books as this :

हेतावीर्ष्येन् न फले । “ Be jealous of the causes, not the results ” ; *i.e.*, let us be emulous of the virtues which have resulted in the success, and not envious of the success itself.—  
*Charaka.*

संगः सर्वात्मना त्याज्यः स चेत् त्यक्तुं न शक्यते ।  
स सद्भिः सह कर्त्तव्यः संतः संसार भेषजम् ॥  
कामः सर्वात्मनाद्देयः स चेत् त्यक्तुं न शक्यते ।  
मुमुक्षां प्रतिकर्त्तव्यः सा च तस्यापि भेषजम् ॥  
रागश्चेद् यदि कर्त्तव्यः क्रियतां हरिपादयोः ।  
द्वेषश्चेद् यदि न त्याज्यो दुरितेषु स साध्यताम् ॥

—*Mārkaṇḍeya Purāṇa*

If we cannot break free from clings to the concrete and the passing, then let us cling to the virtuous and the wise. If we cannot throw off longings and desires, then let us converge them on Deliverance for ourselves and our fellow-mortals. If we must love some particular object, then let us love with all our heart the ideal Godhead. If we cannot help hating something, then let us hate sin with all our might.

### (o) [“iii”] PHYSIOLOGICAL OPERATIONS

As to the third method, of which the writer says: “the impulsive life can be utterly transformed by physiological means,” *e.g.*, “by stimulating or retarding the action of various glands,” or extirpations of various parts of the brain or other organs—here also the ancient practice seems to have been to work mostly from within, while the modern West prefers to work more from without.

### (p) YOGA-METHODS

In India, the physiological means are replaced largely by psycho-physical ones, and become part of Yoga-practices.

Surgical operations are not unknown to *hatha-yoga*, but the suggestions and indications in the *Yoga-sūtra* and *Bhāshya* are that the nerves and glands should be worked on from within, by means of the three processes included in *Sam-yama*, *i.e.*, attention, concentration, meditation, rather than from without by means of surgical implements, which modern science favours. It should also be noted that while some details are given in the available books as regards the use of special plexuses and glands for the development of special "powers," no such details are to be found as regards the cultivation of special virtues and the atrophying or eradication of special vicious tendencies. To take a single instance, *Yoga-sūtra*, iii, 30, says that "by working with the mind on the *kantha-kūpa* (the literal English equivalent of which would be "throat-well") hunger and thirst can be inhibited". Modern works on physiology (*e.g.*, Halliburton's) tell us that the functions of the thymus gland in the throat have not been ascertained yet, but it has been observed that the gland undergoes a remarkable enlargement in the case of hibernating animals just before they go into their long sleep, in which they remain for months without food and drink. So as regards various lobes in the brain for various "extensions of faculty" or developments of various forms of clairaudience, clairvoyance, etc. But as regards the conquest of the bad passions, general rules of "mortification of the flesh" by gradually increasing *tapas*, especially the regulation and reduction of *āhāra*, diet, and by the observance of certain great vows of inner and outer self-restraint, are mostly prescribed; however, drugs of various sorts, *ośadhī*, are also used for cooling down the hotter passions. Perhaps the reason is, that what is wanted, is to break the high-spirited colt to harness and to service, not to break its legs and reduce it to a worse than useless, living death; to sublimate the energies, not to destroy them. Of course, in the case of otherwise incurable criminals, where voluntary methods

of yoga-discipline are out of the question, this reason would not apply. Apart from such cases, perhaps the ancients, who have left behind the tantalising fragments of writing on the Yoga, would also say, though in a different sense, what the Cambridge writer has said: that if improvements of character are made by force from without, by surgical operations or drugs, “at that point human progress will cease”. The difference would be in opinion as to what constitutes human *progress* and what the best means are of furthering it.

(g) SOCIAL ORGANISATION AS A PRACTICAL AND  
COMPREHENSIVE ANSWER TO THE PROBLEM

These remarks may be brought to a close with the suggestion that to this problem also, as to all other human problems—this problem of how to minimise and utilise the unabolishable fact of the “bad passions”—the ancient scheme of social organisation offers a *practical* answer. It may be questioned by some, hastily: what has the treatment of a particular individual’s bad passions got to do with the arrangement of a whole society’s affairs? The Cambridge writer would certainly not ask such a question. His very first sentence refers to “the moralist and the constructive sociologist”. These persons deal with the individual, not as an individual by himself, but as a unit of a community. We have seen before that “I” and “we” are inseparable facets of the same existence. The individual cannot be separated from the society amidst which he lives, in any aspect of his life. Even the physical good or ill health of any individual is only a part of the general good or ill health of his community, and is in constant action and reaction with it. The same is the case with the mental health. Even a sannyāsī, who has retired from the worldly life, has still some little relations with the society out of which he has retired largely

but never wholly, so long as his body remains alive. Hence, in the old "theory," the interweaving of *āshrama-dharma* with *varṇa-dharma*, the laws and duties of the various stages of the individual organism's life with the laws and duties of the various classes which make up the national organism's life.

An old Samskr̥t verse says :

नामंत्रमक्षरं किञ्चिन् न च हव्यमनौषधम् ।  
नायोग्यः पुरुषः कश्चित् प्रयोक्तैव तु दुर्लभः ॥

There is no sound which is not a manṭra-incantation. There is no substance which has not a therapeutic value. There is no human being who is really wholly good-for-nothing. But the person is not easily found who knows how to use each.

And an English proverb says: "It takes all kinds to make a world."

A firm yet adaptable and accommodating, a scientific yet all-including, social organisation must be agreed upon before even that very rare person "who knows how to use," even if he were found, could have a chance of employing the "all kinds" so as to shape the world which they "make," into an *orderly* world. Some of the bad passions would have the best chance of being transmuted into their corresponding virtues—the subject is dealt with in *The Science of the Emotions*—or at least into their milder forms, in the environment of one of the four main vocational classes of the community; others in another.

But all this is said only in a comparative sense. Absolutely speaking, neither is "good" wholly abolishable from the world, ever, nor is "evil," neither joy nor sorrow. As Shukra said to Bali (*Bhāgavata*):

सत्यं पुष्प फलं विद्याद् अनृतं मूलमात्मनः ।

"Error, Untruth, Evil, is the hidden root of the Ātmic tree of life. Truth is its flower and fruit." The duty of the



person who has glimpsed the Unity of all Life and the Organic unity and continuity of all Nature, is to strive to the best of his little power, whatever be the result, to minimise the "bad" (passions and their consequences) and maximise the "good". This is possible, if at all, only in the setting of a well-planned social organisation. That subject has been, and is being further, dealt with elsewhere.

Bhagavan Das

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### TO HERAKLES

WE may not thank you in the myriad throng  
 Of multitudes, amid wild cries and cheers :  
 Nay, only in dim silence and in tears  
 Render we thanks to you who taught us long  
 How to be merry in the face of wrong ;  
 How to be gay of heart, and sweet, and true ;  
 How to be wise and gentle, brave, like you,  
 Making our uphill life perpetual song.  
 Not on life's dizzy sun-crowned mountain peak  
 Your praises to all peoples may we speak :  
 The gathered quiet of the secret place  
 In our grey lives betrays your presence, while  
 The sad of heart, beholding, start and smile,  
 Saying : " Who was't hath lent yon life such grace ? "

B. T. B.

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## BROTHERHOOD AND EDUCATION

By THEODORA MACGREGOR

MY intention is to deal first with Brotherhood in the light of Theosophy, and then to consider education from the point of view of Brotherhood. By education I do not mean merely the school-training of children, but the whole process by which we are led to fullness of life. We must study how to ward off that rigidity which causes retardation or arrest of growth, and which makes for death. In the past it has been common to see young people of thirty, or even twenty, whose minds were fixed, who were already old. I maintain that by obedience to the laws of creation the mind could remain flexible and open to inspiration till extreme old age.

\* \* \* \* \*

*Brotherhood:* Time was when the Eternal alone brooded over the vastness. At His will the visible universe came forth from His Being, made from His own substance, for there was naught else. The One became many, and the many became veiled in matter, but the Creator saw all that he made to be part of Himself. This is the reason why all men are brothers. They have sprung from the same Source and are moving towards the same high destiny, namely reunion with God whence they came forth. There is one God and Father of all, who is above all and through all, and in all. In Him we live, and move, and have our being, and without Him was not anything made that was made.

This being so, every created thing, great or small, is under one Law, and bears the impress of its divine origin. We can see this in the perfection of detail of even the finest cloth—spider's web—in the infinitely small and the infinitely great, even in the most minute organisms. Great saints and mystics have sometimes lost the sense of great and small, and have seen the reign of God everywhere. Man in particular has always been said to be created in the image of God, and to contain the whole universe potentially within himself. He is the Microcosm or little world.

Now we must see whether we can catch a glimpse of the law of Creation, so as to be able to conform ourselves to it, to the infinite healing of our souls. God breathes out, and the universe comes into being—this is Manvantara; he breathes in, and Pralaya supervenes. The whole world-process goes on by the alternation of opposite conditions. Worlds are built up, have a glorious life, and are swept away; civilisations become mighty, rich and powerful, fall into decay, and their place knows them no more. In one nation we have the incessant struggles between opposites; *e.g.*, the conservative or fixed element now has the upper hand, again the progressive or volatile sweeps the fixed away. This law is so apparent to everybody, that “the swing of the pendulum” is quite commonly spoken of in politics.

The Law of Pulsation can be even more clearly seen in nature. Summer alternates with winter, day with night, sleeping with waking, birth with death. In the human body the alternate outbreathing and inbreathing of the lungs, the pulsation of the heart, the contracting and relaxing of the muscular system, are evidences of the same. We cannot doubt that this law holds good with the nerves and mind, and must be obeyed if nerves and mind are to be healthy.

As the Brotherhood of Man depends on the Oneness of man with God, it follows that the more profound our realisation

of this Oneness, the more adequate will be our realisation of the Brotherhood of Man. Consider for a moment what happens in society when the sense of unity is lost. Class wars against class, the rich and strong take advantage of their position to oppress the poor and weak, the dreadful, festering sores known as slums are present in the body politic—all because men do not see that whatever wrongs they do to their brothers will inevitably come back on themselves. A diseased foot can poison the whole body and cause death, and similarly wrongs done to those who are to outward appearances weak, can corrupt a whole nation and be the real cause of its destruction. The diseases of society are writ large for every man to see, and we may be sure that the same diseases are present in many individual brains where the sense of the Unity is lost. To live always in the multiplicity, tears the very tissue of the brain and destroys the nervous system. This is the cause of the deplorable prevalence of nervous diseases to-day: we have forgotten our heavenly Father. There is no wrath in Him, but our souls are shut out from their natural Home, and cannot cease from sorrow and misery till they are restored to their first state of Union.

*Education:* Much of our educational trouble to-day arises from the prevalence of what Plato calls “the lie of the soul,” namely, that knowledge comes to us only through the senses, whereas it rather consists, as Browning says, “in opening out a way whence the imprisoned splendour may escape, than in effecting entry for a light supposed to be without”. We open out this way by training the senses, and making the body a fit and adequate instrument through which God can work in us.

Our minds are rooted in All-Mind, our wills in All-Will, our love in All-Love, our joy in All-Joy, and our hearts can rest in the Peace of the Eternal. The real problem of education, which includes all problems, is how to keep open the

avenues of access to All- Mind, Will, Love, Joy, and Peace. How can we democratise inspiration ? Can the minds of our children be systematically and scientifically prepared for it ?

I have the authority of Mary Everest Boole behind me when I maintain that they can. Behind her, were George Boole, author of *The Laws of Thought*, and Père Gratry, author of *Logique*. The two latter taught the doctrine of pulsation, and Mrs. Boole co-ordinated it with life and applied it to education, she herself being a teacher of many years' experience.

Mrs. Boole says :

We are the children of the Creator ; not His mere handiwork, made arbitrarily, unlike Himself ; but the outcome of His very thought-processes ; and sanity, for us, means thinking as He thinks, so far as we think at all. And (if His work reveals His manner of thinking) He thinks in an incessant, rhythmic pulsation of positing and denying, of constructing and sweeping away ; a pulsation which produces the *appearance* of negation and the *reality* of power. It is in vain that we try to fight against, or to ignore, this rhythmic alternation of contrary notions. If we carefully embody it in our daily study, it becomes to us a constant source of power, like the movement of our lungs. If we forget it, it never forgets to sweep our work away. Unless it has helped to build the mind, their labour is but lost that built it. It is in vain that we haste to rise early, and late take rest, and devour many carefully compiled textbooks ; to those who love the Invisible, Formless, alternate-beating Unity, the knowledge which is power comes even during sleep.

After all, the whole of life is a school, and the conditions of adults are not so very different, essentially, from those of children. The same law holds good.

All the weak children have to specialise in many different studies ; the emphasis is on differentiation, discrimination, analysis. They have to separate their mental exercises into subjects which seem to have very little to do with each other. The way of safety lies in a periodic reversal of this into synthesis, when the emphasis is on common attributes, resemblances, the weaving together of different strands of thought after they have been forcibly separated for purposes of study.

There must be a periodic dipping, as it were, into the Unity, which must be kept always at the back of the mind.

The result will be that the mind soon gains the habit of bringing diverse things into relationship and referring them to the Unity, and will go on doing it unconsciously to ourselves, or perhaps even in sleep.

When our minds return to repose in Unity after an excursion into multiplicity, an access of force and healing power comes to us from the Heavenly Father, and distinct restoring and recreating of soul and body, heart and brain, takes place. The extent of the descent is proportionate to the amount of work done in the period of separation. We have in the Unity an ever-present source of inspiration of which we can make use when we like, just by obeying the law.

The original purpose of all religions was to help the people to return to Unity, although that purpose is so largely forgotten to-day. The child's prayer at its mother's knee had the same cause—directly or indirectly, to bring it back to the Father before sleep.

There are many different rhythms in our lives, the periods varying from the few moments of our breathing to a day, or to a cycle of as many as seven days. It is a good plan to make a definite attempt in schools, once a week, to see what light the different subjects throw on one another, and to try to see them all as parts of a whole. The result will not be seen in any increase of knowledge, but in an increased capacity, an increased power to detect truth in a chaos of seemingly contradictory circumstances, a more sanitary condition of brain, and even greatly improved health. If this practice were regularly carried out, fewer cases of nervous breakdown would occur. These are caused by undue tension on certain parts of the brain, when there is failure to reverse the attitude at the proper time.

The institution of the Sabbath must in the first instance have been intended to give a periodic repose to body and mind. Through the week we run up and down in the world, transact

affairs, live in the multiplicity; on Sunday we should shut off all activities and meditate on our unity with the rest of our family, with our native country. We place this in its relationship with other countries and see ourselves as a part of all humanity. Humanity might be relegated to its own place among the inhabitants of other worlds, and also seen as a stage above many sub-human creations, but below very many great super-human beings. Finally we ascend in imagination till we get beyond these, beyond Trinity, Duality, into the Oneness of God Himself. There we are identified with all time and space; we become the Æon and the Pleroma, and enter into rest.

From that fair country we return with a fresh supply of Light, Love, and Life, fortified against the trials of everyday life, strong in the armour of God. Of course the manner of spending the Sabbath profitably differs according to the nature of the weekly work, with which it should be commensurate. Those who imposed the same rules on all, irrespective of conditions, did not understand the true nature of the Sabbath; and those upon whom it was imposed had naturally still less idea of its meaning.

Consequently to-day, when religion has fallen into disrepute, many have thought it had no meaning or sense, and have simply ceased to make any difference between it and other days. One result is the rapid increase of nervous diseases and ill-health of every kind.

I should be the last to dream of imposing anything like the old-fashioned Sabbath on children, but it is certain that modern children are suffering from nothing so much as from lack of this weekly repose, and from the periodic, reverent contemplation of the Nature of God the Father. Everything combines to keep them in a constant state of stimulation and excitement, so that they often come to live in sensation, and to have a constant craving for more and more. Their minds

show signs of the "thin, rapid pulsation which denotes exhaustion". The elders of these children do not mind what the latter do on Sunday; they set the day apart for the writing of letters and for any odd lessons in which they may happen to be backward. The idea that this is the "Lord's Day" is entirely lost, together with the reverence and upward aspiration which calls down inspiration. It is absolutely necessary for children to look upon Sunday as a day apart, to be kept holy above all others. I do not mean, of course, by sitting in the house reading the Bible with the blinds down. No restriction of freedom is meant, no particular actions or ceremonies are necessary; the most important thing is the state of mind of the person in charge of the children, because it is an *attitude* they want. When they play they should understand the position of play in their lives, what it does for them. They should think of it as something in which the Almighty takes particular delight, and should be made to realise that, although work is of extreme importance and necessity, yet it is during play that we grow and that the Heavenly Father sends down his power upon us, also that our joy is a part of His joy. He partakes in ours, and we in His. If we did not work we could not rejoice in our play, and no power would descend upon us. Hence the equal significance of work and play.

I should say that, for very young children, the writing of letters, except as forming a habit, would not matter, as their natural rhythm is much shorter than seven days.

The value of joy should be apparent to the children—if in no other way, at least in the importance we attach to it. We must not bore them with explanations, but let them gather things as much as possible without words. Everybody who has had dealings with children knows how exactly they take the measure of things and people, and that a very slight indication is sufficient to put them in touch with the highest ideals, which they might miss if lectured about them.



The actual amount of religious ceremonies and instruction in the life of any child, must depend partly on the temperament of the child and partly on the convictions of the persons in charge of him. These must have strong convictions one way or other, and a definite purpose. Naturally their success in dealing with the child will depend on their understanding of him.

It is a good plan to let the child see that we think it very important to diminish the amount of housework as much as possible, to be quiet. We need not restrain his natural animal spirits, but let him feel an air of repose in the house. This he will find soothing and restful in strict proportion as he is in sympathy with all the inmates of the house; in fact, the possibility of keeping the Sabbath holy depends on the harmony of these. Otherwise, if they are at sixes and sevens, the child will feel the underlying disorder, and will desire to make more noise than at any other time, merely as a reaction.

The very best thing to do with children on Sunday is to take them out for a walk in the morning among woods, or meadows. They should run about to the top of their bent first, playing merely; but by and by an opportunity will come of interesting them in the birds, flowers or trees. If you establish a habit of visiting special places, it will be possible to follow the course of the seasons, and all the changes of earth and sky. The position of the sun in the heavens is a never-failing source of wonder and delight. Children love to note the difference in the size of circle he makes, and the different places at which he rises and sets. They cannot have their attention drawn too much to him, for he is a powerful aid towards the realisation of Unity. Is not the visible sun the physical body of a glorious Being who is our direct Ruler? Does not all life flow to our planet from him? The children can imagine how they would get on if he went out.

The hymn—"O worship the King, all glorious above"—is splendid in this connection; most of it applies to the sun.

O tell of his might, O sing of his praise  
Whose robe is the light, whose canopy space;  
His chariots of wrath the deep thunder-clouds form,  
And dark is his path on the wings of the storm.

This earth with its store of wonders untold,  
Almighty, thy power hath founded of old,  
Hath 'stablished it fast by a changeless decree  
And round it hath cast like a mantle, the sea.

Thy bountiful care what tongue can recite?  
It breathes in the air, it shines in the light,  
It streams from the hills, it descends to the plain,  
And sweetly distils in the dew and the rain.

The extent to which the children will get through from the phenomenal to the Real, and will touch the idea of the Splendour of the One Invisible Sun, will vary very much in each case; but any contemplation of the Sun is fraught with healing power.

Encourage the children to pick out trees and plants, and to trace them back in imagination to the seed hidden in the dark ground. Let them take huge oaks and chestnuts, and go back and back for long ages—centuries in the case of the oak—and think of it standing there amid so many changes in life; let them see it a sapling, a twig, merely an acorn. It is an astounding thing to contemplate—the mighty oak from a little thing the size of a thimble. Similarly they will realise that we are acorns of a far more wonderful kind, since we contain hidden in ourselves all the wonder and glory of the universe, that we are made of the substance of God, and capable of becoming one with Him when all that lies hidden in us is fully unfolded.

Contemplation of the beautiful and tender things of the wayside is no less valuable—the violet, the anemone, the primrose, the scarlet pimpernel. No wonder Paracelsus spoke

of the virtues of plants, because virtue certainly goes out of them and into us when we study them reverently with hearts giving thanks to the Creator for their beauty. In winter, when Persephone has withdrawn to the underworld, the woods are all alive still for those who are at one with the soul of nature. The children who have come from day to day, have seen the decline of the sap, the fall of the leaves in their yellow, red, and russet tints, the settling down of the land to sleep. They will be on the alert for traces of life, and they will feel the intense force brooding on all nature before a sign of Spring has appeared.

They will have waited, watched, and longed for the return of Persephone; and with what ecstasy will they see the bursting of the first buds! They cannot fail to realise something of the oneness of the force which is being poured into Nature, when they see everything bursting into life at once, and they will share in this life. All through the Spring and Summer they will follow growth and enter by sympathy into it. Every season will have its store of miracles, and the whole souls of the children will magnify the Lord. If they are taught to contemplate the birds in the same way—their wonderful beauty, their intelligence, the exquisite little lives they lead—it will surely be impossible that they should ever treat them ungently or irreverently, far less find amusement in the slaughtering of them. They are made out of the same substance as ourselves, by the same Father, who has taken such care in fashioning every detail of their bodies that He must have had delight in His work, and loved it. Children accustomed to regard every living thing from this point of view, will inevitably realise that the lower animals are their brothers, and will thrill with horror at the idea of shedding their blood.

Many people do not realise the connection between callousness at the sufferings of sheep, cattle, rabbits, pheasants,

and so forth, and the calm contemplation of the spectacle of millions of men slaughtering each other. To a limited sense of brotherhood can be traced most of the evils of life ; but this very limited sense can be traced to deficiency in the sense of the Fatherhood of God.

We should draw attention to the wonders of the most everyday things. Man has invented the telephone, wireless telegraphy, aeroplanes, and all the thousand and one amenities of modern life ; yet with all his power he cannot tell how it is that a slice of bread eaten by us is quickly turned into blood. He cannot even tell why blood is red and grass is green.

Donne the poet says :

But why the grass is green and blood is red,  
Are mysteries which none can reach unto.  
In this low state, poor soul, what wilt thou do ?

There will be some days when it is impossible to go out ; but stores of materials will have been gathered, and memories will furnish food for contemplation. Drawing from memory things seen on a walk, will tend to bring back the atmosphere of the walk. Also there is plenty of material in the house, which indeed must be used a good deal in any case. The fundamental necessity is that the child shall be in a living world, and all the things he sees round him must be vivified, or habit will fall upon him "like a blight, heavy as frost and deep almost as life".

At breakfast we should occasionally try to trace the food to its origin. For example, porridge from the plate to the pot ; picture it being made—the dry meal in the giral, in the sack, at the mill, at the farm—being threshed, in the stack, being piled on carts, in stooks ; think of the ripe oats growing, young and green ; imagine the first shimmer of green above the ground, then the ground with the new-sown seed lying hid, waiting to break forth. The same could be done with the bread, jam, butter, tea, coffee and cocoa.

At first I should simply let them trace the processes ; but as soon as the habit is established, emphasis should gradually be laid on the people who carry out these processes. They can try to count the number of people who have had to work before an ordinary, simple breakfast can be prepared, and they ought to have the daily habit of sending a thought of gratitude to all the people who make our lives so pleasant. It will be a natural step to inquire what kind of lives they lead, for it is plain that we owe them more than we can possibly pay. Children could thus be brought to realise from the beginning that we owe an immense debt to society, and that we are simply dishonest if we do not pay it in service.

They like taking, say, an overcoat, and going back with it to the stage when it was growing on the backs of the sheep. The owner will have more respect for his coat if he thinks that at least twelve different sets of men have been at the making of it.

Of course, all this must not be imposed on children at moments when they want to think and talk about other things. The adult must have enough insight to know when the psychological moment arrives, and must have the sense to efface himself, and let all his fine ideas remain in abeyance if necessary, for the children must have the lead. It is upon them that the burden (if such it can be called) of the conversation must fall. A certain test, especially with young children, is, what proportion of the time is taken up by their talk and yours respectively. If you keep yourself in a state of calm happiness, ready for anything, it is astonishing how the way opens out. Possibly it sounds fairly strenuous ; but it is not so, if the process is spread over years, and common sense is exercised.

In dealing with children, common sense is nearly everything. Some people are so foolish that they grasp at every

new idea and try to impose it on their children without reference to what went before. It cannot be said too often that the method of inducing a realisation of brotherhood is slow, and the results are not showy or tangible; only at very rare intervals comes a kind of flash of at-one-ment. There are many other ways, and I am convinced that another person to whom quite a different way would make a greater appeal, should certainly try only her own way. Her own pupils are led by the web of life to her, and mine to me. I would say to every teacher and parent: go your own way, whatever anybody says. Perhaps the idea will be clearer if I quote something of what Mrs. Boole says on the subject.

A detestable practice prevails in Christian England, and is, I regret to say, on the increase, of teaching in Sunday-school after the same method as is found on week-days to answer the purpose of preparing children to pass examinations successfully. The material of the lessons is changed on Sundays, the attitude is not; for the history of Rome or France is substituted that of Palestine; for the logic of Aristotle that of St. Paul; for the poetry of Shakespeare that of Isaiah; the change is apparent, the monotony is terribly real. The children are subject, throughout their teaching, to the same grinding pressure. Surely religious people of all sorts might join in trying to put a stop to this prostitution of the Blessed Sabbath to the purposes of making children slavish and helpless, and claim it for the purpose for which it was originally instituted—the cultivation of freedom by reversal of attitude.

She shows what would be the natural reversal in the case of a boy weeding, and of a kitchen-maid. The Sunday-school teacher should point out to the former that crops and weeds belong equally to the vegetable kingdom and have many characteristics in common; that the parsnip belongs to the same class as hemlock, and the turnip to the same class as the weed “shepherd’s purse”; that the plants are equally good in the sight of God, and equally interesting from the point of view of science.

The weeder should be exhorted to make a practice of preparing for repose by reflecting a moment on these truths as he comes home from work in the evening. He should be told,

too. that the amount of blessing which he can thus draw down upon himself by meditating on the Unity of plant-life, will be commensurate with the completeness of his attention, during work-hours, to the business of discriminating crops from weeds.

A suitable unification for the kitchen-maid would be to reflect on the fact that the potato and its peel, or the cabbage and its outer leaves, grew as one.

I have not mentioned Christian teaching, but it must not be supposed that I think it unnecessary, or that the above is a substitute for it. It should be an integral part of school work. No man can possibly be considered educated who does not know by heart the articles of the Faith of his fathers. He may be the enemy of Christianity, but it is essential for his understanding of European society that he should have studied thoroughly both Mosaic teaching and the Catholic Church. What does European history mean to one who has no key to the thoughts and feelings which have moulded our civilisation? Personally, I think the life and sayings of the Lord Jesus would be second to nothing as an influence in the direction of synthesising; but I cannot deal with that now.

The chief thing to avoid is tension on any one aspect of any truth, to the exclusion of other truths. This upsets the mental balance and induces that rigidity which is so fatal to all health of mind or even of body.

People who hold very strong beliefs on any subject should put themselves now and again in imagination into the place of those from whom they differ most bitterly; *e.g.*, a member of the Labour party should soak himself in Conservatism, and *vice versa*; a Freethinker, in Evangelical Christianity. Suppose a complete circle represents all truth; the Labour man may have a quarter, the Conservative the opposite quarter. If each enters fully into the position of the other, they have now a half between them. A thing may be true,

and yet not the whole truth. Similarly children ought to hear those who have quite different opinions from their parents (common sense being exercised, of course), but they should not be taught to suppose one or the other mistaken. Tension on matters of opinion must lessen, if mental health is to be attained.

A tremendous struggle is going on at present over reform in education. One school wishes to sweep away the whole accumulation of educational precedent and start afresh; the other agrees that reform is necessary, but wishes to go slowly and is chary of changes. These are simply the pulsating forces of volatile and fixed, the working of which we have seen to be a universal law. The best thing for each side to do will be to enter by imagination into the ideas of its opponents. Thus it will rise into impartiality, and dispassion will give clear thought and judgment. We, of the progressive school, will in this way best mature our ideas, and complete and perfect our method, making it irresistible. A doctrine which does not prevail may not be yet quite true.

Both sides are agreed that Education means educating the faculties by which man discovers Truth for himself. But: what Truth?—and what faculties? According to Gratry the highest object of intellectual culture is to educe and fortify the sense by which we perceive *what the Unseen Teacher is saying to us*. Gratry says:

Do you know whom you young are to have for your Teacher? God. The time has come when you will put into practice the command of Christ: "Call no man your master on earth; for One is your Master, even God." You have heard it said that God is Light and enlightens every man. Do you believe this? If so, then accept all the consequences of that belief. If you believe that you have within you a Master who wills to teach you, say to this Master, as you would say to a man standing in front of you: "Master, speak to me, I am listening." But then, after have you said: "I am listening," you must listen. This is simple, but of primary importance.

In order to listen, we must have silence. Now who, I ask, among men—especially among those who consider themselves thinkers—ever secures for himself silence?



All day long the student listens to other men's talk, or else he talks himself; when he is supposed to be alone, he is making books talk to him as fast as his eye can move along the lines of print . . . His solitude is peopled, besieged, encumbered . . . by useless talkers and by books which are a mere hindrance to thought.

Yet Gratry demands that the educated man shall know the essential principles of all the important sciences, and he submits a most formidable list of all the things a man must know before he can be considered educated.

The question then arises: If we are to spend a large portion of our time in listening to the Voice of the Unseen, instead of reading, how can such a mass of positive information be acquired? Gratry bids the student keep by him for his guidance the living belief that, as the Creator is one, so must the science of that which He has created, be one also. He says:

Fear neither the magnitude, nor the number, nor the diversity of the sciences. Study will be fertilised, simplified and harmonised by comparing one science with another. We seem to hear Moses of old proclaiming the formula of freedom and of power: Hear, O Israel! The divided gods enslave us, the deliverer from bondage is the unity.

According to Mrs. Boole, modern scholars show signs of a brain-fatigue which she attributes to the destruction of ancient landmarks. A cultivated mind could only accept so much of any creed as it has made its own, but the process of self-culture is enormously facilitated by having always at hand in one's memory, in a compact form, the best results of the mental labour of preceding ages. A creed or formulary acts as a crystallising thread round which atoms of knowledge may gradually gather, instead of being swept away by every current of thought, or retained only by vehement effort.

Nothing makes study at once so exhausting and so unprofitable as the absence of any framework of registered propositions. Nothing therefore can be more fatal to intellectual progress than the random destruction of these ancient formulæ, which create, as it were, a common language between men, and between the successive epochs of life, both personal

and national. The attempt to acquire power and freedom for intellectual pursuits by keeping oneself ignorant of ancestral theology, would seem to be about on a level, for practical efficacy, with the attempt to gain facilities for the study of human life by living like a savage.

Finally, excessive specialisation is always more or less idolatrous, because it means tension on one aspect of truth to the exclusion of the rest. Those who alternate an intelligent interest in the science of their own day with seasons of pious meditation on the aspirations of the mighty dead, renew their strength like young eagles, and their days shall be long in the land. They shall inherit the possessions of time-serving idolators. They shall attract peoples that they know not, and "nations who knew them not shall seek them"; and great shall be the peace of their children; for such is the heritage of the servants of the Lord.

Theodora MacGregor

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## FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

*(Continued from page 144)*

### III. THE LAWS OF REINCARNATION

The Lord let the house of a brute to the soul of a man,  
 And the man said, "Am I your debtor?"  
 And the Lord—"Not yet; but make it as clean as you can  
 And then I will let you a better."

—TENNYSON

ONCE in ten thousand years or more, an idea is suddenly born into the world, that, like another Prometheus, ushers in a new era for men. In the century behind us, such

an idea was born, a concept of concepts, in that of Evolution. Like a flash of lightning at night, its light penetrated into every corner, and ever since men have seen Nature at work, and not merely felt her heavy hand. In the dim dawn of time was similarly born another concept, that of Reincarnation.

Reincarnation—that life, through successive embodiments, ascends to fuller and nobler capacities of thought and feeling—and Evolution—that forms ascend, becoming ever more and more complex in structure—are as the right hand and left of the Great Architect who is fashioning the world. The riddle of the universe is but half solved in the light of one truth alone; consider the two as inseparable, the one complementary to the other, and man then finds a concept that grows with his growth.

Though Reincarnation is usually thought of as peculiar to the souls of men, it is in reality a process that affects all life in all organisms. The life of the rose that dies returns to its subdivision of the *Rosaceæ* “group-soul,” and then reincarnates as another rose; the puppy that dies of distemper returns to its dog “group-soul,” and later reincarnates as the puppy of another litter. With man the only difference is that he does not at death return to any group-soul, as he is an individual and separate consciousness; when he reincarnates he returns with the faculties developed in his previous lives undiminished by sharing them with another individual.

By common usage, however, the word Reincarnation is restricted to the process as it affects the souls of men, and it is used in one of three senses, as follows:

1. That at the birth of a child, God does not then create for it a soul, because that soul existed long before as an

individual, in some spiritual condition. At birth, for the first and for the last time, the soul takes birth in a human form. This is the doctrine of Pre-existence.

2. That the soul of man has already appeared in earlier embodiments, sometimes in human forms, but at other times as an animal or as a plant; and that, similarly, after death the soul may be reborn as an animal or plant before returning once more to a human habitation. This idea is best known as Transmigration or Metempsychosis.

3. That the soul of man, before birth as a child, has already lived on earth as man or as woman, but not as an animal or a plant, except before "individualisation," *i.e.*, before the soul became a permanent, self-conscious, individual entity; and that at birth, after an interval of life in a spiritual condition, the soul will return to earth again as man or as woman, but nevermore taking birth as a plant or as an animal. This is the doctrine of Reincarnation.

Theosophy teaches that a soul, once become "individualised" and human, cannot reincarnate in animal or vegetable forms, and Theosophists to-day use the word Reincarnation only in the third significance above; in modern Theosophical literature Reincarnation does not mean rebirth as plant or animal, for, were such a thing possible, a soul would gain nothing for his evolution by such a retrograde step.

Since this work is to be a textbook of Theosophy, arguments for and against Reincarnation have here no place. Each inquirer must discover for himself the fact of Reincarnation by study and observation, as each student of science discovers the process of Evolution by similar means. This section will outline the laws under which men reincarnate, in so far as laws have been discovered by occult investigations.

At the outset, we must clearly understand who or what

| THE VEHICLES OF THE SOUL |               |               |   |
|--------------------------|---------------|---------------|---|
| MENTAL PLANE             | HIGHER MENTAL | CAUSAL BODY   | TO EVOLVE WITH IDEALS<br>—<br>ABSTRACT THOUGHTS |
|                          | LOWER MENTAL  | MENTAL BODY   | TO THINK WITH IDEAS<br>—<br>CONCRETE THOUGHTS   |
| ASTRAL PLANE             |               | ASTRAL BODY   | TO FEEL WITH EMOTIONS<br>—<br>DESIRES           |
| PHYSICAL PLANE           |               | PHYSICAL BODY | TO ACT WITH SENSORIAL REACTIONS<br>—<br>ACTIONS |

it is that reincarnates. For this we must understand what is the soul, and what are his vehicles or instruments of consciousness (Fig. 28).

The soul of man is an individual and permanent Consciousness that lives in a form or body of invisible matter. This soul-body, composed of a type of matter called higher mental, is called in modern Theosophical studies the Causal Body. It is a human form, neither of

FIG. 28

man nor of woman with sex characteristics, but more of the angel of tradition; and it is surrounded by an ovoid of fiery, luminous matter, yet delicate as the evanescent tints of a sunset. This form, called the Augoeides, and the ovoid of luminous matter surrounding it, make up the soul's permanent habitation, the causal body; and in that causal body the soul lives, undying and eternal. To him there is no birth, childhood, old age and death: he is an immortal soul, growing in power to love, to think, to act, as the ages roll by. He lives only to make himself an expert in some department of life by the experiences he shall gain, to find his utmost happiness in aiding the evolutionary Plan of his Divine Father.

The growth of the soul comes about at first by experimenting with life on realms lower than those where is his true home. For this, he reincarnates; that is,

1. He gathers matter of the lower mental plane and shapes it into a mental body, with which to think, that is, to translate the outer world of phenomena in terms of concrete thoughts and laws ;

2. He gathers astral matter and shapes it into an astral body, with which to feel, that is, to translate the phenomenal world through it in terms of personal desires and emotions ;

3. He is provided with an appropriate physical body, with which to act, and using which he translates the world in terms of physical properties—heavy or light, hot or cold, movable or immovable, and others.

This process of taking up these three bodies by the soul is Reincarnation. During the life of the physical body, every vibration to which the nerves respond, first causes a sensorial reaction in the brain ; this reaction is noted then by the astral body as pleasant or unpleasant ; the mental body next notes the judgment of the astral, and translates the impression as a thought ; that thought is finally noted by the soul in the causal body. The soul then sends its response to the phenomenon of the physical world through the mental body to the astral body, and through the astral to the physical brain. Every moment of time when consciousness works, there is this telegraphing to and from the causal body. After many ideas gained thus, the soul analyses them, tabulates them, and generalises from life's experiments into ideals of thought and action. He transmutes the phenomenal world into eternal concepts that are a part of himself.

The return process of Reincarnation, called death, makes no difference whatsoever to the soul in the causal body. First, the physical body is put aside, and a response is no longer made through it to physical phenomena. But he has still the mental body and the astral body. Then the astral is cast aside, and attention is no longer paid to astral phenomena, and the soul observes the world

of the lower mental plane. Lastly the mental body itself is discarded, and the soul is fully himself in the causal body, with no lower vehicles. (See section later on—"Man in Life and in Death".) He is home once more, as it were, though as a matter of fact he never left his real abode at all; he did but focus some of his consciousness and will through vehicles of lower matter, and men called it Reincarnation. He used the vehicles for varying lengths of time, and when he no longer needed them he cast them aside. What we call life and death is, to the soul, only the turning of some of his consciousness to lower planes and then its withdrawal to the higher once more.

The method of studying the laws of Reincarnation is to observe souls as they are born into physical bodies, as they live in them, as they cast them aside at death, as they later free themselves from their astral and mental bodies, and as they are finally fully themselves in their causal bodies. Every incident of this process is recorded in the Memory of the LOGOS, and the investigator who can put himself in touch with that Memory can watch the reincarnations of any soul time after time.

Investigations by this method have been and are being made, and enough facts have been gathered already to enable us to deduce laws. The first important fact in Reincarnation is that its laws differ for various types of souls. All souls at any given epoch are not of equal capacity, for some are older souls and others are younger. (Why there should be this difference in age, will be explained in the section on "The Evolution of Animals".) The aim of reincarnation is to enable a soul to be wiser and better for the experiences of each incarnation, but it is found that while one soul has the ability of learning quickly from a few experiences, another will be extremely slow, needing one experience to be repeated again and again. This difference of capacity for experience is due to the difference in age of the two souls, and, according



to such differences, souls naturally fall into five broad

|  |   |
|--|---|
| <b>TYPES OF SOULS THAT REINCARNATE</b> |   |
| 1. <b>ADEPT</b> —                      | <i>Above need of Reincarnation</i>  |
| 2. <b>"ON THE PATH"</b> —              | <i>Reincarnates immediately under supervision of his Master. Renounces life in the heaven-world</i>     |
| 3. <b>CULTURED</b> —                   |   |
|  | <i>(a) Reincarnates twice in each sub-race. Average of 1,200 years in the heaven-world</i>              |
|  | <i>(b) Reincarnates more than twice in the same sub-race. Average of 700 years in the heaven-world.</i> |
| 4. <b>SIMPLE MINDED</b> }              | <i>Reincarnates many times in one sub-race before passing to the next.</i>                              |
| 5. <b>UNDEVELOPED</b> }                |   |

classes, as in Fig. 29.

The youngest souls are those who are unable to control their violent and crude desire-natures and are lacking in mental ability; in the world to-day these souls appear in the savage and semi-civilised races, as also in the backward or criminal-minded

FIG. 29

individuals in civilised communities (No. 5). Somewhat further evolved, and so older, are those souls who have passed beyond the savage stage, but are still simple-minded, unimaginative, and lacking in initiative (No. 4). These two classes include more than nine-tenths of humanity.

Then come the more advanced and cultured souls in all races, whose intellectual horizon is not limited by family or nation, who crave an ideal perfection and are consciously aiming to achieve it (No. 3). Fewer still are those souls who have discovered the meaning of life to be self-sacrifice and dedication, and are "on the Path," and consciously moulding their future (No. 2). And as the rare blossoms on our tree of humanity, are the Adepts, the Masters of Wisdom, those mighty Elder Brothers of Humanity who are the Shadows of God upon Earth, who stand guiding evolution according to the Divine Plan (No. 1).

Reincarnation takes place in the sub-races of the Root-races studied in the last section; but before we come to its laws, we must first exempt from their working two classes—that of the Adepts and that of those "on the Path". The Adept is beyond any need of reincarnation; all experiences which civilisations can give him, he has already gained; he

has "wrought the purpose through of what did make him man". Though he has become "a pillar in the temple of my God" and "shall go no more out," yet many an Adept reincarnates among men to be a Lawgiver and Guide, to at-one mankind with God. As the Adept takes birth, he chooses where and when he will be born, for he is the absolute master of his destiny.

Those "on the Path" are the disciples of the Masters of Wisdom, and usually, after death, they reincarnate within a few months or years, without discarding their mental and astral bodies, as is normally the case before rebirth. The general law is that, after the death of the physical body, the soul has a brief period of life on the astral plane, and then, after discarding the astral body, spends several centuries in the lower mental world. This lower mental world is the Lower Heaven (often called Devachan in Theosophical literature), and there the longings and aspirations of the earth-life are lived over again, with full realisation now of all the happiness longed for. Centuries are thus spent in happy activity, till the forces of aspiration work themselves out, and the soul discards the mental body itself. He has then finished his incarnation, and is himself in his causal body only, with all his experiences transmuted into ideals and capacities. But as he has much still to do towards perfecting himself, he reincarnates again, taking three new bodies—the mental, the astral and the physical. An exception to this usual method of evolution is the disciple "on the Path"; the centuries of happiness which he might have in the heaven world, he puts by, eager to continue on the physical plane the work for his Master: he renounces the happiness that is his due, in order to serve mankind with his work. His Master chooses for him when and where he shall be born, and he returns to birth with the astral and mental bodies of the life just closed, taking only a new physical body.

The laws of reincarnation that apply to souls who are

*Indicator*

**SUBJECT A—LAST 20 LIVES**  
 AVERAGE LIFE ON EARTH  $66\frac{1}{3}$  YEARS  
 AVERAGE PERIOD BETWEEN INCARNATIONS  $1208\frac{1}{2}$  YRS.

| DATE OF BIRTH | PLACE OF BIRTH | RACE  | SEX    | AGE | BETWEEN LIVES |
|---------------|----------------|-------|--------|-----|---------------|
| B.C. 23650    | N. AMERICA     | IX. 1 | MALE   | 56  | 929           |
| 22665         | N. AMERICA     | " 2   | "      | 64  | 1135          |
| 21466         | POSEIDONIS     | " 3   | "      | 84  | 1826          |
| 19556         | BACTRIA        | " 4   | "      | 71  | 1276          |
| 18209         | N. AFRICA      | " 5   | "      | 69  | 1266          |
| 16874         | POSEIDONIS     | " 6   | FEMALE | 51  | 1041          |
| 15782         | TARTARY        | " 7   | "      | 85  | 1167          |
| 14530         | CANADA         | " 1   | "      | 57  | 819           |
| 13654         | POSEIDONIS     | " 2   | MALE   | 54  | 1505          |
| 12095         | PERU           | " 3   | "      | 82  | 1266          |
| 10747         | CHINA          | " 4   | "      | 79  | 1050          |
| 9618          | POSEIDONIS     | " 5   | FEMALE | 54  | 1262          |
| 8302          | ETRURIA        | " 6   | "      | 44  | 1241          |
| 7017          | EGYPT          | V. 1  | MALE   | 68  | 819           |
| 6330          | INDIA          | " 1   | "      | 90  | 605           |
| 5635          | INDIA          | " 1   | "      | 47  | 1551          |
| 4037          | EGYPT          | " 1   | "      | 70  | 1143          |
| 2824          | CRETE          | " 4   | "      | 87  | 830           |
| 1907          | ARABIA         | " 2   | "      | 45  | 1338          |
| 524           | GREECE         | " 4   | "      | 70  | 2301          |
| A.D. 1847     | ENGLAND        | " 5   | "      |     |               |

FIG. 30

reincarnation of the other two classes—the simple-minded and the undeveloped.

From the particulars given as to place, time, sex and race of the incarnations, and from the time intervening between lives, we can deduce the following :

1. There are among the cultured souls two sub-types : one, of those whose period between death and rebirth averages 1200 years (Subjects A, B and D, Figs. 30, 31 and 33), and the other, of those whose interval between lives is only about 700 years (Subject C, Fig. 32). The period between incarnations is largely spent in the lower heaven world, "in

<sup>1</sup> These four individuals, A, B, C and D, are respectively the character-egos *Sirius*, *Orion*, *Alcyone*, and *Erato* of "The Lives of Alcyone". *Sirius* and *Alcyone* do not, strictly speaking, belong any more to class 3 of Fig. 29, since they are now "on the Path". But as they entered "the Path" only recently—in the case of *Sirius*, in his Greek incarnation, 524 B.C., and in the case of *Alcyone*, in A.D. 1910—their past lives are probably quite typical of class 3.

Devachan," and the length of life there depends on the amount

| <b>SUBJECT B—LAST 24 LIVES</b>                 |                |       |        |     |               |
|--|----------------|-------|--------|-----|---------------|
| AVERAGE LIFE ON EARTH 53½ YEARS                |                |       |        |     |               |
| AVERAGE PERIOD BETWEEN INCARNATIONS 1017¼ YRS. |                |       |        |     |               |
| DATE OF BIRTH                                  | PLACE OF BIRTH | RACE  | SEX    | AGE | BETWEEN LIVES |
| B.C. 23875                                     | HAWAII         | IX. 2 | MALE   | 60  | 837           |
| 22978  | MADAGASCAR     | " 2   | FEMALE | 57  | 713           |
| 22208  | MALACCA        | " 7   | "      | 56  | 612           |
| 21540  | S. INDIA       | " 1   | "      | 36  | 0             |
| 21504  | S. INDIA       | " 2   | "      | 48  | 0             |
| 21456  | S. INDIA       | " 2   | "      | 64  | 1775          |
| 19617  | BACTRIA        | " 4   | MALE   | 71  | 1245          |
| 18301  | MOROCCO        | " 5   | "      | 67  | 1006          |
| 17228  | POSEIDONIS     | " 6   | "      | 91  | 1447          |
| 15690  | TARTARY        | " 7   | "      | 58  | 1125          |
| 14507  | CANADA         | " 1   | "      | 56  | 780           |
| 13671  | POSEIDONIS     | " 2   | FEMALE | 38  | 1543          |
| 12090  | PERU           | " 3   | "      | 85  | 2319          |
| 9686   | CHINA          | " 4   | "      | 13  | 70            |
| 9603   | POSEIDONIS     | " 5   | "      | 39  | 1239          |
| 8325   | ETRURIA        | " 6   | "      | 65  | 1502          |
| 6758   | TARTARY        | " 7   | "      | 52  | 1007          |
| 5629   | INDIA          | V. 1  | "      | 62  | 1552          |
| 4015   | EGYPT          | " 1   | MALE   | 71  | 1208          |
| 2735   | S. AFRICA      | " 2   | "      | 48  | 809           |
| 1879   | PERSIA         | " 3   | "      | 17  | 341           |
| 1521   | ASIA MINOR     | " 4   | "      | 31  | 991           |
| 499  | GREECE         | " 4   | "      | 76  | 2020          |
| A.D. 1597                                      | VENICE         | " 4   | "      | 23  | 286           |
| —  | —              | " 5   | "      | "   | "             |

FIG. 31

and intensity of aspiration during the earthly life. In the case of the undeveloped and the simple-minded souls, a life in the physical body of some sixty years will create spiritual force that will give a life in Devachan for the former of from five to fifty years, and for the latter of some two or three centuries; should, however, the physical life be short, as when death occurs in childhood or youth, the Devachan will be much shorter, since the spiritual force generated will be smaller in quantity.

In the case of the majority of cultured souls, a life of sixty years may need from 1000 to 1200 years in Devachan, the period of time depending on the quantity of force to be transmuted into faculty. Among these cultured souls, however, is a small group, of the type of Subject C in Fig. 32, who, though they may generate the same quantity of aspirational force as the others requiring twelve centuries in Devachan, yet condense their heaven-world life into some seven world-centuries.

2. Cultured souls of the first sub-type are born in the sub-race of a Root-race at least twice in each sub-race, and generally in their numerical order. When we consider Subject A of Fig. 30, we find him born, in 23,650, in the first sub-race of the Atlantean Root-race; his subsequent lives

occur in its other sub-races in their order. After his life in the

| <b>SUBJECT C—LAST 30 LIVES</b>              |                |       |        |     |               |
|---|----------------|-------|--------|-----|---------------|
| AVERAGE LIFE ON EARTH $72\frac{2}{3}$ YEARS |                |       |        |     |               |
| AVERAGE PERIOD BETWEEN INCARNATIONS 706 Yrs |                |       |        |     |               |
| DATE OF BIRTH                               | PLACE OF BIRTH | RACE  | SEX    | AGE | BETWEEN LIVES |
| B.C. 22662                                  | N. AMERICA     | IX. 2 | FEMALE | 84  | 819           |
| 21759                                       | INDIA          | " 6   | "      | 17  | 275           |
| 21467                                       | INDIA          | " 2   | MALE   | 85  | 808           |
| 20574                                       | INDIA          | " 3   | "      | 109 | 911           |
| 19554                                       | CHINA          | " 4   | "      | 69  | 600           |
| 18885                                       | CENTRALASIA    | V. 1  | "      | 79  | 597           |
| 18209                                       | N. AFRICA      | IX. 5 | "      | 71  | 674           |
| 17464                                       | CENTRALASIA    | V. 1  | "      | 60  | 528           |
| 16876                                       | POSEIDONIS     | IX. 6 | "      | 84  | 797           |
| 15995                                       | CENTRALASIA    | V. 1  | FEMALE | 58  | 535           |
| 15402                                       | INDIA          | " 1   | "      | 79  | 772           |
| 14551                                       | INDIA          | " 1   | "      | 91  | 809           |
| 13651                                       | POSEIDONIS     | IX. 2 | "      | 82  | 692           |
| 12877                                       | INDIA          | V. 1  | MALE   | 82  | 702           |
| 12093                                       | PERU           | IX. 3 | "      | 90  | 821           |
| 11182                                       | INDIA          | V. 1  | "      | 71  | 682           |
| 10429                                       | INDIA          | " 1   | "      | 73  | 684           |
| 9672  | POSEIDONIS     | IX. 5 | "      | 86  | 811           |
| 8775  | INDIA          | V. 1  | "      | 83  | 840           |
| 7852  | INDIA          | " 1   | "      | 78  | 788           |
| 6986  | EGYPT          | " 1   | FEMALE | 77  | 945           |
| 5964  | INDIA          | " 1   | "      | 17  | 312           |
| 5635  | INDIA          | " 1   | "      | 47  | 618           |
| 4970  | INDIA          | " 1   | "      | 69  | 866           |
| 4035  | EGYPT          | " 1   | "      | 75  | 901           |
| 3059  | INDIA          | " 1   | MALE   | 81  | 798           |
| 2180  | INDIA          | " 1   | "      | 56  | 596           |
| 1528  | PERSIA         | " 3   | "      | 87  | 811           |
| 630   | INDIA          | " 1   | "      | 71  | 1183          |
| A.D. 624                                    | INDIA          | " 1   | "      | 70  | 802           |

FIG. 32

ly, where a sub-race is repeated more than twice, the extra incarnation in it is needed for the soul to accomplish the purpose planned.

The second sub-type, represented by Subject C, must also follow some general law, but no such law can be deduced as we consult Fig. 32; later on, no doubt, when other individuals of the same sub-type are examined, some law may be seen.

3. Concerning the sex of the body, we may observe that these four individuals vary considerably. An incarnation as man or woman is for the purpose of gaining qualities

the seventh sub-race, he returns to the first again, with change of sex, and then is born in the next sub-races in numerical order, though, as he returns to these, it is not invariably with a change of sex. As he is born the second time in the sub-races, he omits the seventh sub-race; when a sub-race is altogether missed, it is because the soul has already acquired elsewhere the qualities that are usually to be gained only in that race. In A's case, evidently one life in the seventh sub-race was enough to gain from it what he required. Similarly,

more readily developed in the one sex than in the other:

| <b>SUBJECT D—LAST 16 LIVES</b>  |                |                 |        |                |                            |
|---|----------------|-----------------|--------|----------------|----------------------------|
| <b>AVERAGE LIFE ON EARTH <math>53\frac{3}{4}</math> YEARS</b>               |                |                 |        |                |                            |
| <b>AVERAGE PERIOD BETWEEN INCARNATIONS <math>122\frac{1}{4}</math> YRS.</b> |                |                 |        |                |                            |
| DATE OF BIRTH   | PLACE OF BIRTH | RACE & SUB-RACE | SEX    | LENGTH OF LIFE | PERIOD BETWEEN INCARNATION |
| B.C. 19,245   | CHALDEA        | IV. 6           | MALE   | 76             | 2022                       |
| 17,147  | EGYPT          | " 5             | "      | 72             | 1787                       |
| 15,288  | POSEIDONIS     | " 3             | "      | 44             | 498                        |
| 14,746  | ESKIMO         | " 1             | FEMALE | 55             | 653                        |
| 14,038  | N. AMERICA     | " 2             | "      | 62             | 1187                       |
| 12,089  | PERU           | " 3             | "      | 85             | 2367                       |
| 9,637   | CHINA          | " 4             | "      | 12             | 22                         |
| 9,603   | N. ATLANTIS    | " 5             | "      | 39             | 995                        |
| 8,569   | ETRURIA        | " 6             | "      | 59             | 1053                       |
| 7,457   | JAPAN          | " 7             | "      | 65             | 1513                       |
| 5,879   | EGYPT          | V. 1            | MALE   | 75             | 1772                       |
| 4,032   | INDIA          | " 1             | "      | 45             | 1829                       |
| 2,158   | ARABIA         | " 2             | "      | 68             | 1517                       |
| 573   | PERSIA         | " 3             | "      | 12             | 41                         |
| 520   | ATHENS         | " 4             | "      | 71             | 1952                       |
| A.D. 1,503  | GERMANY        | " 5             | "      | 19             | 332                        |
| 1,854   | —              | " 5             | "      |                |                            |

FIG. 33

but, since the capacity for assimilating experiences varies with different souls, and since, further, the needs change as the lives are lived, there is no hard and fast rule as to the number of incarnations in the sexes. Usually there are not more than seven lives consecutively, nor less than three, in one sex, before changing to the other; but there are exceptions, and we find our Subject A, after a series of

three as a man, changes to two as a woman, and then reverts to the male sex again. There has been observed the case of a soul having as many as nine consecutive lives as a woman.

4. There is no general principle to be seen as to the length of life in the physical body. The time of birth is determined by the ending of the life in the heaven world; the time of death is usually fixed beforehand by the "Lords of Karma"—those Angels of God's Plan whose work it is to adjust the good and evil of man's past and present, so that through their interaction the maximum of good may result. The life may be brought early to a close through disease or accident, if they see that that is best for the soul's future evolution; if, on the other hand, a long life is just then needed to enable the soul to acquire some faculty, then the length of life will be adjusted to that end.

Though the main incidents and the close of an incarnation are fixed by these commissaries of God according to the soul's

“Karma”—*i.e.*, according to the services due by him to others, and by them to him, as the result of past lives—nevertheless the general plan may be modified by an exercise of initiative by the individual himself, or by others whose actions directly affect him. For instance, when death is by accident, it is not infrequently the ending planned by the Lords of Karma for that incarnation; but sometimes it is not so intended, and the accident is therefore an interference by new forces brought to bear on the life. In such a case, the disturbed plan will be adjusted in the beginning of the next life, so that there will not be in the end anything lost to the soul whose destiny has been changed for the moment by others.

In no case is suicide in the plan of a man's life; for such an act the man is directly responsible, though that responsibility may also be shared by others.

For souls of the two classes—the simple-minded and the undeveloped—the law of reincarnation is modified to the extent that they will be born repeatedly in a sub-race before passing on to the next. This will be due to their inability to gain the required experience during one or two lives in a sub-race. The period between their lives is sometimes only a few years, though it may be as long as two or three centuries. They are in reality millions of years behind the cultured class, so far as their general evolution is concerned. Yet their backwardness is not due to any evil in them; it is merely a matter of the age of the soul. The wider outlook on life and the deeper sympathies which are natural to-day to a cultured soul, will some day be possessed by the undeveloped and the simple-minded souls; growth comes to all, sooner or later, in the endless life of the soul.

Looking at these charts of lives, and noting the particulars therein of place and date and race, it may be asked how the occult investigator is certain as to any of them. How is

he sure that a man in Poseidonis (Subject D) and an Eskimo woman of the next life are the same soul? Granted there is a Memory of the LOGOS, how can these things be found out?

The question is natural, and the answer will perhaps make clear that the methods of occult investigation are not radically different from those employed by the scientists to-day. The locating of, any part of the earth where an individual is born, is not a difficult matter; the investigator will see the birth of the child, and then, he will have to look round the surrounding country to note its relation to seas and mountains and lakes and rivers; his present knowledge of geography will then enable him to locate the place. If the epoch is remote and the configuration of the surface of the globe is different, he must for one moment look at the place as it was then, and for the next moment put himself in touch with the Divine Memory, *at the same place*, but in later historical times or even to-day; he can then know what name geographers give to the place now.

To know the race and sub-race, much previous study in ethnology is required. To one who has travelled much, there is little difficulty in distinguishing a Chinaman from a Japanese, or even a French Celt from an Italian Celt, or a Norwegian from an Englishman. Similarly, observations of the race-peculiarities, and especially of the variations in the finer invisible constituents of the bodies of the sub-races, will enable the investigator to find the information he seeks.

The fixing of dates is a more difficult task. As the investigator reads the Memory of the LOGOS, he can watch the events on earth as fast or as slowly as he desires. He may, if he likes, watch the incidents of a day of long ago, minute by minute; or he can in the course of a few seconds swiftly note summer, autumn, winter and spring, and summer once more, at any place he chooses, and so count time by seasons. If he desires perfect accuracy, he must watch the



seasons as they fly thus, rapidly counting the past time, year by year.

Within historical times, if he is watching a scene in Egypt and desires to know the date, he may perhaps need to observe some court ceremony, catch the Pharaoh's name as it is pronounced by some one, and then consult an encyclopædia to find the date of that monarch. In Greece he may need to see some one write a letter or document, and note the number of the Olympiad, or he may fix upon some well known event, like the Battle of Marathon, and then count the number of years from that to the incident in which he is interested. In Rome he must find a scribe dating a letter "such and such a year from the founding of the City," or he could find the date by watching some debate in the Senate and noting the names of the Consuls for the year, and then by getting their date from an historical list. Sometimes he will count backwards or forwards from a landmark in time, like the sinking of Atlantis, 9,564 B.C.—that time having been once and for all fixed by him by previous counting. When hundreds of thousands of years are needed to be counted, the investigator will need to know something of astronomy to calculate the large periods by the relative position of the Pole Star to the earth's axis. As with modern scientific research, the value of the work of the occult investigator depends upon his care in observation, and upon his general culture and ability to present his observations in a methodical manner.

In recognising a soul in his different incarnations, a careful investigator need never make any mistake in identification. It is quite true that the subject's physical body is a different one in each incarnation, but his soul-body, the Causal Body with the Augoeides in it, does not change. Once the investigator has noted the appearance of that permanent body of the soul, he will recognise it life after life, whatever be the changes of the temporary physical body. It is that Causal

Body that is the certain mark of identification, and that will be the same, whether the physical body be that of a new-born infant or that of a man tottering to the grave.

Two more diagrams remain to be considered in this

| B                   | A                | A                 | C                   |
|---------------------|------------------|-------------------|---------------------|
|                     |                  | HUSBAND...        | WIFE.....           |
| WIFE.....           | HUSBAND...       | BROTHER IN LAW... | BROTHER IN LAW..... |
| GR. GD. FATHER..... | GR. GD. SON..... | BROTHER.....      | BROTHER.....        |
|                     |                  | BROTHER*.....     | BROTHER*.....       |
|                     |                  | WIFE.....         | HUSBAND.....        |
| SON.....            | MOTHER.....      |                   |                     |
| MOTHER.....         | SON.....         | HUSBAND.....      | WIFE.....           |
| FRIEND.....         | FRIEND.....      | BROTHER.....      | BROTHER.....        |
| FRIEND.....         | FRIEND.....      | DAUGHTER.....     | FATHER.....         |
| MOTHER.....         | DAUGHTER†.....   | FATHER.....       | DAUGHTER.....       |
| WIFE.....           | HUSBAND.....     | BROTHER*.....     | SISTER*.....        |
| FRIEND.....         | FRIEND.....      | LOVER.....        | LOVER.....          |
| SON†.....           | FATHER.....      |                   |                     |
| SON.....            | FATHER.....      |                   |                     |
| FRIEND.....         | FRIEND.....      | FRIEND.....       | FRIEND.....         |
| *TWINS              | †ADOPTED         |                   |                     |

FIG. 34<sup>1</sup>

section. They are Figs. 34 and 35. The three souls, A, B and C, whom we have studied, are closely linked by bonds of affection, bonds that were forged many, many lives ago. Each soul evolves under the pressure of his own separate eternity, but he treads the path to his Deification not alone, but hand in hand with other souls whom he learns to love. A true bond of affection is always one between souls, and not merely of the earthly garments; and whatever these latter may be, the love will flash through them from one to the other. Physical relationships are of minor consequence; the one many-dimensional power of love will manifest itself always as love and devotion, whatever be the earthly channel marked out for it by the Lords of Karma.

Of the subjects A, B and C, A and B belong to the sub-type among cultured souls who have 1200 years in Devachan, while C belongs to the second sub-type with only 700 years' interval between lives. It is obvious that A and B cannot appear in all the lives of C, unless they both die in each life at that age which will entitle them to only some 700 years of Devachan.

<sup>1</sup> There is a slight inaccuracy in this diagram; two lives of B have been omitted, in each of which, however, he meets neither A nor C. The first appears after "Father—Daughter," as between A and C at their ninth meeting; the second comes after "Friend—Friend," as between B and A at their ninth meeting.

What has really happened is given in Fig. 34. During the time that C has had 31 incarnations, A has had only 20, and B only 24. In the second of A's lives in this series, he meets C, and they become husband and wife; but in that life A does not meet his other friend B. When A is next born again, he is husband to B, and brother-in-law to C; but in the meantime both B and C have had each a life, where they have not met A. Studying the chart, we shall find that during 31 lives C meets A twelve times, while he meets both A and B together only eight times. The bond between A and C is specially strong, as will be seen from the diagram; whatever is the physical relation—as husband and wife, or wife and husband, as brother and sister, or lovers to whom the fates are unpropitious, so that they do not marry—soul speaks to soul. Once B as a woman adopts a little girl, A; that debt is paid later by A when as a man he adopts a little boy, B.

In fourteen lives of Subjects E and F, Fig. 35, in which

| <i>SUBJECTS-E AND F</i> |   |                    |
|-------------------------|---|--------------------|
| <i>PLACE</i>            | <i>E</i>  | <i>F</i>           |
| <i>ATLANTIS</i>         | <i>HALF-BROTHER</i>                             | <i>HALF-SISTER</i> |
| <i>INDIA</i>            | <i>HUSBAND</i>                                  | <i>WIFE</i>        |
| <i>SCANDINAVIA</i>      | <i>HUSBAND</i>                                  | <i>WIFE</i>        |
| <i>PERU</i>             | <i>FATHER</i>                                   | <i>DAUGHTER</i>    |
| —                       | <i>MOTHER</i>                                   | } <i>SON</i>       |
| <i>PERSIA</i>           | <i>WIFE</i>                                     |                    |
| <i>N.AMERICA</i>        | <i>FRIEND</i>                                   | } <i>FRIEND</i>    |
| <i>ASSYRIA</i>          | <i>PRIEST</i>                                   |                    |
| <i>INDIA</i>            | <i>HUSBAND</i>                                  | <i>WIFE</i>        |
| <i>EGYPT</i>            | <i>LOVER</i>                                    | <i>LOVER</i>       |
| <i>ARABIA</i>           | <i>LOVER</i>                                    | <i>LOVER</i>       |
| <i>GREEK COLONY</i>     | —   | <i>WOMAN</i>       |
| <i>ROME</i>             | <i>HUSBAND</i>                                  | <i>WIFE</i>        |
| <i>PRESENT DAY</i>      | <i>MAN<br/>"ON THE PATH"<br/>(HAVE NOT MET)</i> | <i>WOMAN</i>       |

FIG. 35

they meet, we see how the bond of love appears in varying forms. When E changes sex and has two lives as a woman, her beloved is with her, first as son, and then as husband. When F changes sex and has three lives as a man, in the third of them he meets his friend E as a man; between the two men there springs up an unusual bond of sympathy and affection. Later, E is a priest, and a little orphan girl is brought to

him to be admitted to the temple; no need for many months

to elapse before they are great friends, and the priest is father and guide. Then comes a life where they are husband and wife again, and then two lives in which they meet and love springs up between them, but the course of true love does not run smooth. Follows then a life where F does not meet her beloved ; but they meet again as husband and wife in Rome. In their present life they have not yet met each other, and whether the plans of the Lords of Karma for each will keep them apart this time or not, the bond, soul to soul, is strong and unbroken, and they will meet again in future lives—as wife and husband, or son and father, or as friends—they will be true lovers once more, capable of that many-dimensional love which goes out in devotion and sacrifice to its beloved, in whatever channel for it the Lords of Fate give.

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Act First. This Earth. A stage so gloom'd with woe,  
 You all but sicken at the shifting scenes.  
 And yet be patient. Our Playwright may show  
 In some fifth act what this wild drama means.

Life, without Reincarnation as a clue, is a wild, wild drama indeed, as it seemed to Tennyson once, in spite of his Christian Faith. A cruel process is Evolution, careful of the type and careless of the single life. But grant that Life, indestructible and undying, also evolves, then the future of each individual is bright indeed. In the light of Reincarnation, Death has lost its sting and the grave its victory ; men go ever onwards to Deification, hand in hand with those they love, with never a fear of parting. Morality is but a rôle the soul plays for a while ; and when the play is done, when all lives are lived and all deaths are dead, then the soul begins his destiny as a Master of the Wisdom, as Shadow of God upon earth, as “ the Word made flesh ”. To one and to all, cultured or savage now, this is the future that awaits us, the glory that shall be revealed.

C. Jinarājadāsa

*(To be continued)*

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# THE CONTRIBUTION OF ISLĀM TO THE WORLD'S THOUGHT<sup>1</sup>

By ZIAUDDIN AHMAD BARNI

THE Qurān, as some already know, has proclaimed loud and wide that from time immemorial there has been but one religion, namely, Islām, which means absolute submission to God's Will. According to the teachings of the Prophet of Arabia, all the great seers, prophets and ṛshis of old, trod the same path. "Abraham was neither a Jew nor a Christian, but he was of a true religion, one resigned unto God, and was not of the number of idolators." Again we read in the holy Book: "Verily the true religion in the sight of God is Islām." Thus you see that the Muslim believes in a long chain of "inspired prophets and teachers"<sup>2</sup> who have taught almost similar truths, "beginning with the dawn of religious consciousness in man".<sup>3</sup> To him the so-called religions of the world are the rays of the same Sun and the glimpses of the same Truth. This is why he looks upon every expounder of Divine Wisdom with due respect and reverence, and it matters little whether he be Buddha, Kṛṣṇa, Moses, or Jesus. There are, of course, stages in the way of the spiritual evolution of man, but "in our upward progress towards Him" all of us, being God's creatures, "can attain to Christhood, nay, even surpass Christ," because "the spark of the Divine

<sup>1</sup> A paper read at the Chohan Lodge, T. S., Cawnpore, in February, 1918.

<sup>2</sup> *The Sayings of Muhammad*, by Suhrawardy.

<sup>3</sup> *Ibid.*

is latent in the heart of every atom".<sup>1</sup> Consequently a Muslim makes no distinction between one prophet and another, so far as his prophethood is concerned, and further, does not limit salvation to the so-called Mussalmāns alone, but to all who are right-doers. This catholicity of charitable spirit is, I believe, the first contribution of Islām to the world's thought.

Again, Islām is the greatest democratic force the world has ever known. The differences of caste—and Islām is absolutely casteless—and colour, vanish away into its "ever-widening thought and action". Under its banner a slave holds the same position as his master. Islām has no submerged classes or "untouchables," as they are called. It gives equal rights and equal opportunities to all—whether high or low, prince or peasant, man or woman—for self-determination and self-realisation. The world has heard a good deal about the mighty Mahmud of Gazni, and Qutbuddin Aibak, the builder of the wonderful Minar which is, by the way, a marvel of architecture and the finest ever raised by the hand of man. These two were born of slaves. Further, read the history of the Great Caliphs—and find out for yourselves the full exposition of the term democracy. They were reproached for every little mistake they committed in either interpreting the meaning of the Qurān or in doing justice to the afflicted and the poor.

It is written of the Caliph Omar that while once distributing the spoils of war, he received as his share a piece of blanket which did not suffice to make an outer garment for his exceptionally tall stature. Thereupon his generous son gave him his own portion of the cloth. The outer world knew nothing of this give-and-take affair, and consequently, when on Friday, Omar came as usual to the mosque to deliver his *Khutba* (sermon) and say his prayers, he was mercilessly taken to task by a poor Bedouin for his injustice in appropriating a double share of the woollen cloth for himself. The Arab uttered the threat, that

<sup>1</sup> *Ibid.*

he and his countrymen would never tolerate such an unjust Caliph, however learned he might be, and at the same time called upon Omar to satisfy him, or else he could never be the Caliph. Upon this the Hazrat asked his son, who was familiar with the actual affair, to stand up and explain the real position to the agitated audience. He rose to his feet and satisfied the curiosity of those around him. And when the whole matter was explained away, the angry Arab stood up and said in his own rustic style: "Now we can accept thee as our Caliph." The shrewd Omar took advantage of this unique opportunity and remarked that he should never despair of a bright future for his brothers-in-faith, as long as that spirit of candid and fearless criticism rolled through them. And here one cannot help observing with pride that Europe, notwithstanding all its hypocrisy and pretensions to the claims of justice, equality, brotherhood and liberty, is still lagging behind the ideal of Islām even of to-day, stripped of its pristine glory though it undoubtedly is. In western countries there exists still that bar of colour—the bane of modern civilisation—which has proved once for all the shallowness of what may be termed the European culture. In this respect the West has to learn much from Islām, where "the world has not been broken up into fragments by narrow domestic walls".

When a man becomes a Mussalmān, he stands on an equal footing with the Sultan. In other words, the conversion to Islām carries with it enfranchisement. And under such circumstances it is no wonder to find, in the Middle Ages, "the Spanish slaves hastening to profess the new Faith, and thus to become free men".<sup>1</sup> Again, at prayer-time the Mussalmāns of all grades gather together in the mosque five times a day and bow their heads before their Universal Father with all the necessary religious rapture and fervour. The world knows of many kings and emperors who always offered their prayers

<sup>1</sup> Lane-Poole in *The Moors in Spain*.

along with the menial servants. To take a recent case, His Majesty the Amir of Kabul, Habibullah Khan, during his visit to India, in 1905, never failed to put into practice this democratic spirit of Islām. In Turkey, you will still find the Sultan saying his Friday prayers in the Aya Sophia Mosque in the midst of his loving subjects, to prove to the world at large that Islām retains up till now, something at least of that practical democracy which its Founder had preached and practised in olden days. This simple feature of Islām has not failed to do its work and influence the world's thought, as some nations are already trying to free themselves from the shackles of those customs that have deprived a great part of humanity of the right of self-realisation. But this is not all. The great Luther—I have read somewhere—was not unfamiliar with the Muslim democracy, for it was his study of the Qurān that made him break the bondage of the Church which could not even tolerate freedom of thought. Since then the times have changed and a greater toleration has set in. And that is the reason why to-day, no longer are all sorts of epithets hurled against the Prophet by the Christians, as was the case in the early stages of the growth of Islām. This democracy is, to my mind, the second contribution of Islām to the world's thought. And I believe that it will have a great effect in the final settlement of this disastrous European conflict, when the claims of European nations to superiority will, once and for all, be relinquished, and equal opportunities be given to all the nations of the world, irrespective of their caste, creed or colour.

Next comes the question of religious toleration. Islām never waged any crusade against any religion, as was done by Christendom in the Middle Ages, under the mask of liberating Jerusalem from the rule of the Saracens. On the contrary, peoples of all nationalities have thronged to Muslim lands to escape persecution and tyranny at the hands



of their Christian neighbours. The graphic account furnished by Sir Walter Scott in his immortal *Ivanhoe*, can bring home to any and every thoughtful reader the pitiable condition of the Jews then in England, whose only fault was that they did not believe in the divinity of Christ and the holy Trinity. They were persecuted in the name of that Fountain of Charity, whom the so-called orthodox Christians never cared to understand. And when the persecution grew terrible, they left for Muslim countries, where they were received with due kindness and respect, both under the chivalrous reign of the Moors<sup>1</sup> in Spain and the Turks in Asia Minor and European Turkey. And there they enjoyed such protection as could never be met with in purely Christian lands. Besides, the history of the Capitulations will tell you how kindly the followers of Christ were treated by the "savage" Turks.

But, they say, Islām preached war and extermination of non-Muslims. The battles that were fought during the lifetime of the Prophet were all defensive<sup>2</sup> and were fought with the sole purpose of safeguarding the integrity of the then Mussalmāns. In regard to other battles fought in the name of Islām, "learned students" have shown that "the acquisition of temporal power was neither the aim nor the inseparable accompaniment of the diffusion of Islām". The wonderful spread of the Prophet's Faith was not done at the point of the sword, but that triumph was due mainly to "the simple grandeur of this latest presentment of Theism," as can be proved by the fact that the conversion of the population in Persia and in Egypt and in Syria took place long after the subjugation of these countries. And even to-day, Islām is making great progress in the interior of Africa, to the extreme

<sup>1</sup> Cp.: "Even in these early days the Moors knew and practised the principles of true chivalry. They had already won that title to Knightliness which many centuries later compelled the victorious Spaniards to address them as 'Knights of Granada, Gentlemen, albeit Moors'." Lane-Poole in *The Moors in Spain*.

<sup>2</sup> *The Spirit of Islām*, by Amir Ali.

horror and consternation of Kaiser William II.<sup>1</sup> But the wars, however long their list may be, cannot obscure the recognition of this fact, that the Muslim emperors in Persia and Syria, in Spain and elsewhere, showed wonderful toleration to their alien subjects. In India, too, whose history is not sympathetically written, and where there is still great scope for research work, one cannot fail to find the names of Muslim emperors, like Sher Shah Suri and Akbar the Great, who were the very embodiments of toleration. There have been cases where this quality was not exhibited and where due respect was not paid to the religious feelings and susceptibilities of other subject nations. But in doing fair justice to Islām one cannot help observing that if ever the spirit of intolerance was brought into play, it was quite at variance with the Islāmic principles, which are characterised by catholicity of spirit and broad-minded toleration. And if the Mussalmāns—at least of India—have to-day become narrow-minded, it is because of their negligence of the principles and liberal spirit of Islām. But I believe that there are appearing palpable signs heralding the dawn of a new era, which will change the present limited angle of vision, “dispel those illusory traditions of the past which have hitherto exercised a baneful influence on our race, reconcile Oriental learning with Western literature and science, and preach the gospel of free inquiry, of large-hearted toleration and of pure morality”.

But the greatest contribution of Islām to the world is the encouragement which it has given to Science and Art. And “what Islām was in the might of its thought, no words can be too strong to express”. “No nation,” says Davenport, “perhaps ever existed which felt and expressed, early and late, a deeper reverence for the cause of learning

<sup>1</sup> The Kaiser once viewed the spread of Islām in Africa with embarrassment, and exhorted his missionaries to check it at any cost.

than the Arabians." All this was the result of the Prophet's wonderful teachings on the score of education. "Go in quest of knowledge, even into China"; "seek knowledge from the cradle to the grave"; "the acquisition of knowledge is a duty incumbent on every Muslim, male or female," are some of the sayings of the unlettered Prophet on the all-important theme of education. Again, He says in one of His inspiring sermons :

Acquire knowledge, because he who acquires it in the way of the Lord, performs an act of piety ; who speaks of it, praises the Lord ; who seeks it, adores God ; who dispenses instruction in it, bestows alms ; and who imparts it to its fitting objects, performs an act of devotion to God. Knowledge enables its possessor to distinguish what is forbidden from what is not ; it lights the way to heaven ; it is our friend in the desert, our society in solitude, our companion when bereft of friends : it guides us to happiness ; it sustains us in misery ; it is our ornament in the company of friends ; it serves as an armour against our enemies. With knowledge, the servant of God rises to the height of goodness and to a noble position, associates with sovereigns in this world, and attains to the perfection of happiness in the next.

And there is yet another saying of the Prophet which is not only beautiful, but at the same time profoundly true. "The ink of a scholar," he says, "is more valuable than the blood of the martyr."<sup>1</sup> And the world knows how these sayings were put into practice by the early Mussalmāns ! "It was these lofty views of the value of learning which led to the philosophy of the Saracens and the science of the Moors."<sup>2</sup>

Europe in the Middle Ages was steeped in the grossest ignorance, and its condition was so "melancholy and deplorable" that it might rightly be called "the *iron* age of the Latins". At that time "in Christendom science was unknown, astronomy and mathematics had vanished, chemistry had not risen from its Egyptian tomb".<sup>3</sup> It was then that knowledge<sup>4</sup>

<sup>1</sup> *The Sayings of Muhammad.*

<sup>2</sup> *Islam in the Light of Theosophy*, by Annie Besant.

<sup>3</sup> *Ibid.*

<sup>4</sup> *Ibid.*

<sup>5</sup> Cp.: "The Moors organised that wonderful kingdom of Cordova which was the marvel of the Middle Ages, and which, when all Europe was plunged in barbaric ignorance and strife, alone held the torch of learning and civilisation bright and shining before the Western world."—*The Moors in Spain.*

was brought to Europe by Islām. "It must be owned," says Masheim, "that all the knowledge, whether of physics, astronomy, philosophy or mathematics, which flourished in Europe from the tenth century, was originally derived from the Arabian schools, and that the Spanish Saracens, in a more particular manner, may be looked upon as the Fathers of European philosophy." "It is well known," says Davenport, "that the great Lord Bacon imbibed and borrowed the first principles of his famous experimental philosophy from his predecessor and namesake Roger Bacon, a fact which indisputably establishes the derivation of the Baconian philosophical system from the descendants of Ishmael and disciples of Muhammad." And all this "philosophy and science trod in the footprints left by the conquerors," who had founded universities and colleges in various parts of Europe for the teaching of Theism, science, mathematics, philosophy, medicine, astronomy, commerce, engineering, agriculture, etc. Some of the famous seats of learning, to which students flocked from all parts of Europe, were at Basra, Bagdad, Cupa, Cairo, Naples, Fez, Cordova and Granada. And thus it can be said without exaggeration that knowledge, as an inseparable concomitant, went on for centuries together, hand in hand with the tide of the Muslim conquests, which extended as far as the Bay of Biscay on the one side and the Bay of Bengal on the other.

Although the Arabs under Moawiyah collected the sciences of the Greeks and showed great interest in them, yet, during the Abbaside dynasty, learning reached its highest pitch. All the kings of this line were great patrons of learning. But the names of Haroun-ur-Rashid and Abdulla Almamoon will remain enshrined in history for ever, and to the latter must be awarded "the palm of having laid the foundation of the literary fame of the Arabians. Hundreds of camels with MSS. were to be seen continually arriving at his court".<sup>1</sup> During

<sup>1</sup> Davenport.

this dynasty the defunct Greek literature and sciences did not live again, but innumerable books in Persian, Samskr̥ṭ and Syrian were translated into Arabic. Almamoon always hankered after good books, and whenever he got news of any book, he sent messengers to fetch it at any cost. Similarly in Spain under the Omeyyad kings, and particularly under the patronage of Abdur Rahman III, much progress was made in all branches of knowledge. Like Shah Jahan, he had a very fine taste for building palaces and mosques. Industry was at its height in his blessed reign. It is said that there were 190,000 silk-weavers living in the single city of Cordova.<sup>1</sup> And this fact alone can throw light on other industries which had been brought to the highest standard of excellence.

Moreover, the Mussalmāns did much in the domain of astronomy also. They made the first telescope and built observatories in many places. After the sack of Bagdad an observatory was built in Muragha (Azarbaijan, Persia) under the personal supervision of Nasiruddin of Tus. In Samargaud and Bagdad, and in certain towns of Spain, there were a number of such observatories, and to this day they may be seen in ruins. The Mussalmāns measured the size of the earth, and this was done at the request of Almamoon by Musa and his four sons—Abu Jáfer, Muhammad, Ahmad and Hussain. They evolved an altogether new architecture and taught scientific agriculture. They developed the Greek system of medicine and founded institutions for its teaching, both theoretical and practical. And one such school existed at Naples. In this connection the names of Abu Bakr of Ray (Persia), Ali ben Isa—the latter is mentioned in *Chambers' Encyclopædia*—Sheikh bu Ali, and Ziauddin ben Baitar, will long be remembered. The last-named physician was an expert in botany, and he had travelled much on research work. In philosophy the names of Ibu Rushd, Gazzali and Nasiruddin Tusi will shine out for ever.<sup>2</sup>

<sup>1</sup> Tarikh-i-Islām (Urdu).

<sup>2</sup> Mussaddas-i-Hali (Urdu).

India, too, is familiar to a certain extent with the splendid architecture of the Mussalmān emperors who “built like giants and finished like jewellers”.<sup>1</sup> The famous Tāj, at Agra, and the Mosque, at Delhi, are some of the everlasting monuments bequeathed to us by our Muslim kings in India. How far India is being enriched by these treasures, can be best gauged by the effect these marvels of architecture have on one’s own æsthetic sense. They are the living proof of the good relations between the Hindūs and Mussalmāns of old, as most of the marble slabs and other kinds of stone were presented to Shah Jahan by his Hindū chief. But besides this, education in India was also properly looked after during the Muhammadan period, when many Samskr̥t works were translated into Persian. How far learning progressed then, can be best known by referring to Mr. Nirendranath Law’s scholarly book *The Promotion of Learning during the Muhammadan Period*—and this is a work which can again establish good relations between the followers of Kṛṣṇa and those of Muhammad.

Such, then, was Islām in the might of its thought. How it has fallen from the position it once occupied, is a subject for deep and thoughtful meditation for all Mussalmāns alike! It was faith and faith alone that was responsible for our rise, and if we were to create some of its glimpses again in our hearts, none need be anxious about the future.

Another great contribution of Islām to the world’s thought is that it has placed great ideals and glorious traditions before the world in general and the Muslims in particular. It is in fact a religion of ideals. The whole career of the Prophet, for instance, is one of ideals which must be followed by good Mussalmāns. His life as a boy, as a young man, as a merchant, as a husband, as a warrior, as a speaker, as a patriot—and in other capacities, is a model to us all. His noble deeds inspire us to do similar acts of self-sacrifice and kindness to others. His love of mankind in

<sup>1</sup> Islām has, in its path, done away with some of the evil customs of society, both in Arabia and outside it. Infanticide, slavery, sati and suicide have almost vanished from the lands where Islām has set its foot.

general gives us a stimulus to forget our religious differences, at least when the question of humanity is at stake. His extremely humane behaviour towards the prisoners of war at the conquest of Mecca brings home to us this lesson, that a man should rise above himself and that he should, in no case, return evil for evil. The Prophet was condescendingly gentle to the unbelievers at the time of his might, and this ideal of gentleness is one which we can meditate upon and bring into practice. He took a great delight in the service of humanity, and to him "the best of mankind is he who serves humanity".<sup>1</sup> And that is why early Muslims wished more to serve others than to be served. The personal example of the Man himself had lent strength to the saying or the theory of it. The Muslims, as has been said, did all they could in the domain of science, medicine, and in other branches of knowledge, with the sole purpose of helping and uplifting millions of God's creatures and lightening their difficulties and miseries. The Turks, for example, inaugurated, for the first time, the institution of a Red Crescent Society. But this was done to help both the enemy's men and their own. Again, the traditions of chivalry exhibited so often in the field by Muhammad's disciples—Khalid, Omar, Ali, Mahmud, Tariq and others—cannot fail to fill the heart of a non-Muslim with admiration and respect. But to a Mussalmān they mean something more. He is to build his character on them.

It has been justly remarked that the Mussalmāns have always "rushed joyously to martyrdom"—and I should add here—with the same joy with which a bridegroom goes to the chamber of his bride. And this is due to their exceptionally firm trust in God and His Will. A true Muslim fears God and God alone, and is not a bit afraid of death.

But it is painful—at least for me—to repeat the old, old story of the glorious past of the Mussalmāns while it stands in contrast with their present. And hence, I cannot conclude

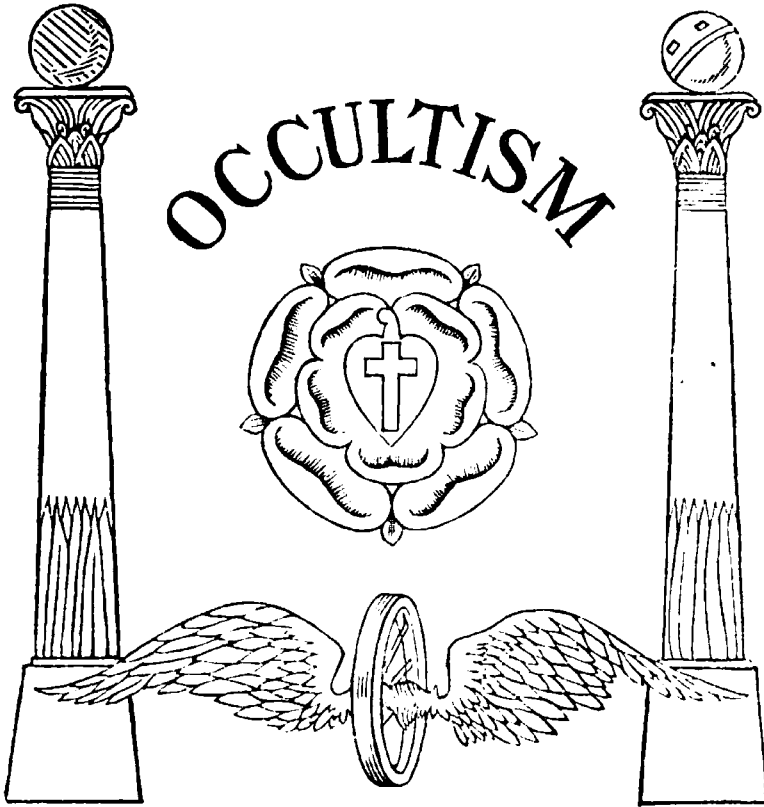
<sup>1</sup> *The Sayings of Muhammad.*

this paper without offering a few remarks to my own brothers-in-faith in India and elsewhere. They want regeneration from within and not from without, and then matters would grow better. They should remember that Islām's glory was not due to its territorial conquests so much as to its conquests in the domains of religion and science, philosophy and literature. And if Islām is to rise again—as it will certainly rise—and to fulfil its great mission to humanity at large, then the Mussalmāns must shake off their present stagnation and must soon awaken from their “benighted slumbers”. Islām gave for centuries together a higher code of morality to the world, and purged human hearts of barbaric forms of idolatry, prejudice and darkness. But now they are bereft of almost all those qualities which were once their glory. They have become the worshippers of the same idols which were conscientiously broken in pieces by their ancestors. There are to be seen again as many idols as there were in the seventh century of the Christian era. They have become narrow-minded, and regard with suspicion and prejudice everything that comes to them under the banner of non-Muslims. They are worshipping at the shrine of indolence, indifference and negligence. All these are idols which are worshipped by the Mussalmāns of to-day. They must all be broken, one by one, before any substantial work of reform can be accomplished. Surely Islām has grand traditions, but, in the words of Mr. Asquith, “no nation can live on mere traditions”. Islām never despairs, and therefore its followers should go ahead like the early Muhammadans, believing that it will, by means of its simple nationalism, “again purge the world of the dross of superstition as well as of godless materialism,” and will again begin to mould the souls of men and light in their hearts a simple faith in God and a love for service, which were the underlying forces of their material and spiritual achievements.

Ziauddin Ahmad Barni

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## ST. PATRICK'S DAY <sup>1</sup>

By THE RIGHT REV. C. W. LEADBEATER

**WE** are met together to celebrate the Feast of the holy St. Patrick, the patron saint of Ireland. There is some uncertainty as to the exact date and place of his birth, but we are able to tell you from clairvoyant investigation that there really was such a person—that the theory that he is merely a mythological character is without foundation. He is a real historical person, and he did convert a great part of Ireland to the Christian Faith.

<sup>1</sup> A Sermon preached at the Service of Vespers and Solemn Benediction.

The date of his birth seems to have been about the year 387, though some put it a little earlier than that. Two places claim the honour of being his birthplace—Kilpatrick, near Dumbarton, in Scotland, and a village near Boulogne, in France. On the whole the balance of evidence seems to be in favour of Boulogne; in any case it is quite certain that he was of Roman descent and that he was born in a Keltic country, whether it be Normandy or Scotland. His father was a man of good family, spoken of as the Deacon Calphurnius. Whether he ever attained any higher level in the Church than Deacon, we do not know. His mother was named Conchessa, and she was either a sister or a near relative of St. Martin of Tours, of whom you all know, because of the celebrated story of his cutting his cloak in half (when he had nothing else to offer) and giving half of it to a beggar. Whichever was the place of his birth, the youthful Patrick lived near the sea coast, and in a raid of Irish pirates he was captured and carried off as a slave at the age of fifteen. He was sold in Ireland to a certain Druid priest, named Milchu, and he stayed with him, acting as a shepherd for some five years. In that time he learnt the Irish language, which differs somewhat from the dialect spoken in Scotland or in Brittany, though all these are variants of the Gaelic language.

At the end of those five years some vision led him to make an attempt to escape, and the attempt was successful. He contrived with great trouble and many privations to reach the seashore, to get on board a ship, and eventually to reach his home. He devoted himself earnestly to the religious life, and was for some considerable time in a monastery at Tours under St. Martin. It is said that there came to him a vision or a dream, in which he saw the youths with whom as children he had associated in Ireland, calling to him to come and teach them the truth; and that apparently intensified an idea which had long been in his mind, that he would like to

go back again to Ireland, where he had been enslaved, and try to teach the people Christianity. It is not certain that there had been no Christianity before that in Ireland; there is a tradition, at any rate, of an earlier spreading of the Faith in the south of that country. But the Pope of that period, Celestine, received this young man Patrick, and after some years of preparation gave him a commission to go and spread the Faith in Ireland. He was not immediately appointed, because Palladius had already applied for and received that work. But Palladius seems not to have been successful. He landed in a part of the country where the people were not prepared to receive him, and became discouraged.

Then St. Patrick was consecrated as Bishop and sent forth to preach the Faith in Ireland. He landed there in the year 432, and though not well received at first, he contrived to make his way, and eventually travelled over the whole of the country. Many stories are told in connection with his travels all over Ireland. He seems to have been a man of indefatigable industry. It is recorded that he consecrated no less than 365 churches in different parts of the country, and he is said with his own hands to have baptised twelve thousand converts during that period. He met with a varied reception, but he seems to have been an exceedingly skilful and politic preacher of the Faith. He invariably began, wherever he went, by converting the chief and his family, and the rest followed the lead given by the most important man of the district. And where some local king or chief would not receive him, he moved on to some other place, but came back again and again, until practically the chief yielded to him. He has left us some writing, but not much; one thing, at any rate, which many of you know—the Confession of St. Patrick, as it is called—a kind of Creed in which he emphasises strongly the doctrine of the Holy Trinity. When first he was asked how Three could yet be One, he stooped and plucked a leaf of

the shamrock and held it up before the people, saying: "Here at least is an example that there may be three and yet one." A crude illustration: but nevertheless a striking one for the people to whom he was preaching, to whom the whole idea was new. And that is why the shamrock was adopted as the national symbol of Ireland, as it remains even to this day.

He lived to a great age. There is a little difference of opinion, but it seems fairly certain that he reached the age of 106, for he died in the year 493 at a place called Saul, near Downpatrick, in Ireland. His remains were still shown there up to the time of the Reformation, when I fancy the relics were lost.

I should like to say a few words to you about the attitude which we in the Liberal Catholic Church adopt with regard to saints. We have omitted from the Calendar a large number of saints who are either not historical or entirely unknown to us at the present day. But we still commemorate all those whom we know to have been real people, if they have especial claim to our memory for the great and noble work that they have done. Most certainly the holy apostle St. Patrick is one of those; but if you should hear a sermon preached on the subject of St. Patrick by any of our Roman Catholic brothers, you would probably hear some reference to his intercession. You would find our fellow-Christians praying St. Patrick to plead for them before GOD, to obtain for them forgiveness of their sins. We do not take that view, although we leave our people absolutely free to believe whatever they choose in all these matters; but we, among ourselves, do not think it is necessary that anyone should intercede for us with GOD, because we hold that GOD is a loving FATHER, that He is already doing the best that can possibly be done under the circumstances for every one of His creatures, that He needs no prayer from us to have mercy upon us, or to forgive us, any more than you would need to be asked to forgive a little

child who had made some foolish mistake, because he was so young and inexperienced.. GOD knows far more about us than we know about ourselves, or about one another ; and you may be very sure that He will guide us into all the truth, and that He will receive us eventually, because that is His will for us. We do not need to *pray* to Him to do that ; we do not need anyone to pray to Him for us that that may be done.

In many other Christian places of worship you would be told that the idea of praying to a saint is altogether false and foolish ; that the saint has long ago passed away and cannot hear you, and will not do anything for you—indeed, *cannot* do anything for you. That is an extreme point of view in the other direction, and it involves a rash statement, born of ignorance. We know something more about the conditions after death than do those who have not studied them ; we know that every man, be he saint or sinner, is a soul, and not merely a body ; that he survives death and that he returns to physical life many times, in order to learn the lessons which it has to teach him. You have no need to pray to a saint, or indeed to anyone ; but if you do address yourself to a great saint, and send out to him a strong wave of gratitude for his example, of appreciation for the work that he has done, it is by no means certain that your thought will not reach him. On the contrary it is quite certain that your thought *will* reach that saint. But remember, it will reach the soul (that which we call the ego), and not a physical body.

That saint is not living away for ever in some distant place called heaven. He may or he may not be in the *state* called heaven ; that is quite another matter. If he be, then he is resting in the heaven-world ; but because that heaven-world is a world of thought, your thought will assuredly reach him and will call forth from him a corresponding thought, which, descending from that high level to your level, will be of the nature of a blessing. So that I do not at all tell you that if

you think of and praise a great saint you will produce no result and receive nothing. Not at all; you will certainly reach him, and assuredly a wave of kindly thought, a wave of blessing, will come back from him to you. You do not need to ask him to intercede for you; it is not that at all; the wave of blessing will descend upon you as a result of the force which you outpour in your thought. There can be no effect without a cause; equally there can be no cause without an effect.

If you understand the great doctrine of reincarnation, you will realise that perhaps that saint may be here among us on earth again—he may have taken another physical body and come back to school again for another day's lessons. How then would he be affected by your thought? Even so, the soul remains at its own level and on its own plane, and that soul will answer with the thought of blessing, even though he may have taken on a physical body again down here. The great saints in that respect are like you and like me, in that the soul of each of us is something much greater than we ever show here in the body. Each one of us is far more than he ever seems to be down here, because each man is a soul, and in that soul is the spirit of GOD Himself. The potentiality of all divinity is in every one, showing forth more fully, naturally, in those who are more evolved.

The great saint is usually a highly evolved person, and therefore through him the Godhead shines forth more fully than as yet He shines through you or through me. But we one day shall be great saints like him, and he whom we celebrate to-day was at one time a common man like each of us. Therefore there is the greatest hope for every one of us, for there plainly lies before each of us the path which we have to tread, and we know that if we tread that path of evolution, as it is GOD'S Will that we should tread it, we shall assuredly reach the end. We shall reach, not a heaven in one definite place, where we shall wear palms and crowns for ever and

spend our time in singing ; all that is merely symbolical ; but we shall reach a condition of consciousness in which we are always in the Presence of GOD. GOD is everywhere, and we are all in His Presence here and now and always ; but the difference will be that then we shall be consciously in His Presence, that then we shall know even as now also we are known.

So we do well and rightly to thank GOD for the glory of His saints, to praise Him that they have shown an example for us to follow. We do well to show that love and reverence and devotion to them, not only because they themselves will feel it and will return the love, but because in thanking and blessing them we are thanking and blessing the Almighty, who manifests Himself to us through them.

Remember that whenever we keep the day of a great saint we thank GOD for the glory that He manifests through that saint, and for the example that the saint has set us. So let us join heartily in such celebrations, and let us try to understand the truth with regard to all these things. The more you know, and the better you understand in every way, the freer you are. It was said of old : "Ye shall know the truth, and the truth shall make you free" ; and the truth is the only thing that ever makes any man free. Therefore we ask you all to study. We leave you perfectly free to come to your own conclusions, but we put before you what we know, so that you may have that information to take into account in making up your minds upon all these important religious questions.

C. W. Leadbeater

## INTUITION AND INTELLECT

By W. WYBERGH

IT has often occurred to me, after reading, in the course of years, many Theosophical books, and attending innumerable lectures, to wonder that so much time and thought is given by Theosophists to the study of matter, bodies, conditions and forms of all sorts, and so little to the study of consciousness, life, and modes of experience. Descriptions of objects and entities to be met with on higher planes are many, but descriptions of what it feels like to be there are few, except in a purely general sort of way. I remember some years ago asking in the pages of *THE THEOSOPHIST*<sup>1</sup> whether one determined upon what plane one was functioning by the nature of the objects perceived or by the nature of the sensations experienced; but no one has ever attempted to answer the question. We are all so immensely eager to know about things. We are anxious for information of the latest discoveries about the astral plane or the planetary chains or the coming Sixth Race. Some, it is true, students of a kind, endeavour to fit in the new or the superphysical discoveries with what they know of the results of ordinary scientific enquiry, and, by doing in this way a little thinking for themselves, make the information a stepping-stone and means to the improvement of faculty. Some, it must be acknowledged, simply indulge a craving like that of the sensational novel

<sup>1</sup> "Form and the Formless"; *THE THEOSOPHIST*, October and November, 1911.



reader; but probably the majority have a vague idea that all knowledge is good somehow, and that "Theosophical" knowledge, with its slight flavour of exclusiveness, is rather extra good. But it is valued simply at its face value, as information, and there the matter stops, except that people of goodwill then proceed to pass on their undigested learning to others, under the impression that if they can only get their friends to accept "the Theosophical belief" in place of whatever belief they may have had before, they have rendered them a great service.

Now, knowledge *is* an excellent thing, and it has its proper place in the development of the human consciousness. It would be folly to neglect the book knowledge and the statements of creed and authority which are the proper sphere of the lower mind. Even knowledge accepted on authority alone, has its value, as a rule of thumb for guiding conduct, and so preventing unnecessary disasters. Where a man cannot or will not think for himself, he will do well to accept, and in fact cannot avoid accepting, the thoughts of others. We all do it every day, to the great saving of time and trouble, in all the affairs of our daily life, and quite rightly. But it is not quite true to say that knowledge is power, for it is only the condition under which power may be used to advantage, and its value depends upon the use that is made of it. If not used, it is not merely useless but tends to stifle whatever power we may have. The object of a knowledge of "facts" is its application by the lower mind in the control of matter, and a knowledge of "Theosophical" facts may be of great use for this purpose. But the possession of such knowledge does not necessarily involve an advance in evolution; it may not even imply much mental activity or lead to much mental development, if it is merely accepted on authority, especially if it is of a kind that does not call for practical application. This is the case with a very large proportion of the information about the higher planes and the history and structure of the universe. Such

information may be of priceless value indeed, if used in such a way as to develop our consciousness, but, taken purely as unverifiable but accepted "fact," may be even worse than useless.

There are many devoted Theosophical propagandists busily engaged in repeating such statements upon the authority of others—usually, we may agree, upon very good authority. When the work of such a man lies among those who are quite ignorant of Theosophy, or little capable as yet of study and thought, it may be his privilege to rouse them from ignorance and apathy by the mere repetition of (to them) startling and interesting statements. Even then I believe that the chief value of the work will not lie in the facts he gives them but in the shaking up of their rudimentary or perhaps fossilised minds. For, in the case of such people, but a very small proportion of the "Theosophical" knowledge, obtained thus or from books, is likely to be practically applied or even moderately well comprehended, and the rest will probably be merely an additional burden to an already overloaded intellect. Though I have in the course of years done a good deal of public propaganda work, I still find myself wondering whether any real advance is implied when, instead of the "I believe in God the Father . . . and in Jesus Christ . . . and the Life Everlasting," such a man has come to say: "I believe in the Logos . . . and the Causal Body . . . and the Masters . . . and in Reincarnation and the Astral Plane." He doesn't understand these things any more than he understood the Christian Creed. He doesn't allow himself to question the statements of eminent Theosophists about them any more than he formerly thought it right to question the authority of the Bible or the Church. He still has a superabundance of belief; but has his capacity for faith, his spirituality, or even his mental development been increased by the change?

It is questionable whether the world would be much better to-day if the masses of humanity accepted what such people understand as "Theosophy" in place of the beliefs of their old religions.

When, on the other hand, the textbook propagandist comes across an educated, intellectual man, accustomed to weigh and to analyse for himself, it is only too probable that, with the best intentions in the world, serious injury will be done. Such a man can, it is true, absorb and use many more facts; but if they are to be of use to him, he must be able to fit them in with his own scheme of the Universe, to question, to object, to examine, to re-state, untrammelled by authority. Finally, and above all, when the facts have successfully passed the stringent tests of his intellect, they must be so presented as to make a living appeal, not by working upon his feelings and emotions, for these he has learned to subordinate to his intellect, but rather by their cosmic value, by the ennobling touch of universality and of eternity. To help a thinking man, it is not enough to make statements of "facts" or to reel off a line of argument or of proof that you have taken from a book. You must have evolved the faculty of getting inside his mind, seeing things as he sees them, recognising principles under the most various disguises, discriminating essential ideas from the language and the facts in which they are embodied. You must see the meaning of *his* technical terms and formulæ, even if you have never heard of them before, and you must be ready to use them instead of the terms familiar to you, derived from Theosophical books, even though these may be really better. But you will not be able to do this unless you have thought for yourself, doubted for yourself, found out for yourself—unless, that is, you stand upon your own legs, not on those of your leaders; and this means that you must develop intuition. Not once nor twice have I come across intelligent and earnest-minded people who have been hopelessly

prejudiced against Theosophy by the well-meant efforts of the textbook type of Theosophist; and the more intelligent and earnest they are, the more likely is this to happen.

These difficulties in the way of the effective outpouring of the Divine Wisdom in the world are closely connected with our habit of putting facts before faculty, of preferring clairvoyance to intuition, form to life. Theosophy indeed has presented itself to many of the most spiritually-minded non-Theosophists in the guise of a subtle materialism, all the more dangerous because it avoids the gross *physical* materialism current in the world.

It is a true instinct which seeks life rather than information. What we know from hearsay, what we know indeed in any manner from the outside, can never be real to us, can give no permanent satisfaction. If we would really know a thing we must live it, feel it, experience it, see it from the inside: for it is wisdom rather than knowledge which is our goal. To what lengths Theosophical materialism can go I once discovered through an illuminating incident in my own experience. Never shall I forget the amazement (and amusement) with which I once heard a group of earnest Theosophists, anxious to send helpful thoughts where they were needed, gravely conclude that the thing to do was, not just to think the thoughts—not at all—but carefully to concoct a “thought-form” of the requisite shape and colour, according to the textbooks, and, having jointly visualised this remarkable object, to send *that*!

If we, on the contrary, would try to translate our knowledge of the forms and entities and conditions and “scenery” of the higher planes into terms of consciousness, if we would try, however imperfectly, to realise the meaning and inter-relationship of the different states of consciousness proper to those planes, we should both remove to some extent the reproach of materialism from Theosophy, and, for ourselves,

we should be really learning things, instead of merely learning *about* things.

There are few more hard-worked words among us than "intuition," but while almost any fairly informed Theosophist could, if asked to say what it is, refer offhand to book knowledge about the Higher Mental and Buddhic planes, in practice what is called intuition is often merely the confused activity of a befogged brain, busied with things that belong to the sphere of the concrete, "lower" intellect. Quite often one finds the term loosely applied to every idea that the mind entertains which is not reached by strenuous thought. Thus fancies of all kinds, vague dreamings concerning physical things, unfounded personal likes and dislikes, warnings and presentiments, clairvoyant perceptions and images, are all dignified by this name, and, strange to say, I have even come across the suggestion that intuition involves the acceptance on authority of the statements and thoughts of others who are wiser than ourselves. It is not uncommon to find it thought that because intellect can be contrasted with intuition, they are on that account opposed to one another. The term intuition has indeed come to be used as meaning something which is actually a substitute for mental effort and original thought, and at the same time more reliable.

But, in fact, intuition, though in itself perfectly *distinguishable* from the intellect, is not *separable* from it, any more than a person can be "conscious on the astral plane" without using his mental faculties. So far, in fact, as its manifestation by the personality in the outer world is concerned, intuition is not separable even from the lower, concrete mind. Nay, before it can come into play, it demands the full and strenuous application of the resources of that mind.

The relationship between intuition and intellect can best be understood by a study of that between consciousness and matter. We are accustomed to think in terms of the "ensouling"

of matter by consciousness, and this concept is a very useful key for the elucidation of that world-process by which, in all its stages, the One becomes the Many. We are less familiar with the truth that, in their essential nature, matter *is* consciousness and consciousness *is* matter, and yet this truth is perhaps still more fundamental than the other. It is a truth that has been quite clearly stated, over and over again, by Mrs. Besant and others, but it is apt to be obscured and almost lost sight of in the detailed study of man's "bodies" on different planes. It is convenient, and almost unavoidable in these studies, to use language and imagery which, if this fundamental truth is lost sight of, seem to imply that our bodies, instead of representing modes and conditions of consciousness, are shells or garments *inhabited* by a quite separate thing called "consciousness". The familiar simile in the Second Discourse of the *Bhagavad-Gītā*, likening the body to a garment, to be cast off when worn out, is no doubt responsible for many false impressions, admirable and true and vivid though it is as an illustration; but it must not be taken as a simple statement of fact. It affords an excellent instance of the way in which mistakes are bound to arise when, in the search for facts and formulæ, we try to bring down and express in terms of the lower mind a spiritual truth, apprehensible by the intuition, but essentially inexpressible in terms of "facts". Upon it has been built up a great superstructure of materialistic interpretation which runs through half our Theosophical thinking. Yet its inadequacy is recognisable at once if we consider that a garment is never an organic part of the man himself, whereas his bodies, while they are his bodies, are so on all planes. And yet again, inexpressible in terms of "facts" though the truth be, it is embodied, not in this fact alone, but in every fact of the manifested Universe! As students we must use these analogies and metaphors; but let us remember the Pythagorean maxim: "Do not convert the plane into the

solid," and recognise the elusive and unstable character of all facts.

Another instance of the difficulty in which all explanations necessarily involve themselves, is to be found in Mrs. Besant's brilliant and illuminating book *A Study in Consciousness*. Therein, after proclaiming the essential identity of spirit and matter, and denying the necessity of imagining any "bridge" between them, she seems to have found herself unable to avoid the appearance of stultifying the original conception. For, in elaborating the idea of spirit ensouling matter, she almost everywhere uses terms which, in spite of frequent reminders to the contrary, taken as they stand, imply a fundamental duality instead of the unity which she has proclaimed. This is at least the impression conveyed to my mind by her constant references to consciousness *causing* matter to vibrate, etc., and the apparent confusion (apparent only, as I believe) has even been brought forward as quite an effective objection to the validity of the whole Theosophical position. Essentially the vital relationship between consciousness and matter seems to be not that consciousness *causes* vibrations in matter, though in one sense this is true, but that the thing which from the inside is consciousness, from the outside is movement (vibration), and that the thing which from the inside is vibration, from the outside is matter. The unity is essential and practical, the duality is intellectual and descriptive, but none the less true on that account.

This principle sheds a clear light upon all relations between higher and lower planes, between abstract and concrete, between Higher Self and Lower Self, between intuition and intellect. The universal bridge at every stage is indeed not a material "thing" at all, however subtle, but a principle of interpretation.

Applying this to human consciousness, we find that intuition is an "inside" of which intellect is the "outside":

the "Higher Self" is another "inside" of which the "Lower Self" is another "outside". In themselves, thus stated, these relationships appear to be simple, but in reality they are complicated by the fact that, whether turned inwards or outwards, consciousness is always threefold in aspect, twofold in manifestation, yet one in essence. The idea of seven planes, forming a sort of ladder one above the other, is useful for purposes of analysis. But in practice we find two sets of three: one as it were the reflection of the other,<sup>1</sup> and a seventh representing the essential and indivisible unity on all planes. Lower mental, astral and physical are the mode and expression of consciousness turned outwards, towards the particular: higher mental, buddhic and ātmic, of consciousness turned inwards, towards the universal. But whereas in the outer world the mental aspect is so to speak the senior partner, in the inner world the same aspect is the junior partner.

Hence arises liability to confusion; for, while in the outer world the astral or emotional aspect must be subordinated to and controlled by the mental, in the inner world Buddhi, which corresponds to the astral, is the superior, as it were, of the mental. This is the reason for the misunderstanding which exists between those who respectively assert and deny the superiority of the intellect to the intuition. That which is really intuition is in its nature something which transcends the intellect, whether "higher" or "lower," but that which frequently goes by its name is something which requires to be controlled by the intellect, and lies within its sphere of comprehension. The importance of the mental plane is that it is the "neck of the bottle" through which the higher consciousness has to pass in order to manifest in the lower. We are familiar with the division in Theosophical literature of the mental plane into "Higher mental" and "Lower mental,"

<sup>1</sup> Compare the diagram of a hydrogen atom on the gaseous sub-plane in the frontispiece to *The Ancient Wisdom*.



and with the absence of any such division in the descriptions of the Astral and Buddhic planes. In the latter, higher and lower sub-planes seem to imply mainly questions of degree, whereas the division between Higher and Lower Mental is fundamental. Perhaps we may not have given much thought to the reason for this, or may not think that any good reason exists for this particular and apparently anomalous method of classification. There seems, however, to be a very good reason in the fact that it is on the mental plane and through the mental aspect of consciousness that the great transmutation from the "natural man" ("psychic" man is the correct translation of St. Paul's words) to the "Spiritual man" takes place. The intellect is the pivot upon which the whole human consciousness revolves, the "bridge" already spoken of between the inner and the outer; and so, like consciousness and matter, not two different things, but one thing with different points of view. The *power* by which the change is effected comes from above, from the plane, in fact, of the intuition, and is answered by the *power* of the lower personality from the desire-plane below; but however great the power may be, however developed the intuition in itself, it is limited in its manifestation to the degree made possible by the development of the intellect. What folly then to extol the one at the expense of the other, or to expect to develop the intuition by mental inertia or passivity!

I know not certainly whether it is possible to attain directly to the buddhic plane from the astral by transmutation of the emotions. I have sometimes thought that this may be the typical way of the mystic, as contrasted with the occultist, but it would seem once more that, because consciousness is a unit, there is, even in extreme cases, no possibility in actual practice of accomplishing the transformation without to some extent using the lower intellect, any more than it can be effected through the lower intellect without the emotional driving force supplied through the astral plane.

Still it may well be that in the case of the mystic the mental side of his consciousness is comparatively inactive. I do not believe that the typical "occultist" and the typical "mystic" exist in practice, but that the two types merge into one another by indefinite degrees. Many a time have I attempted, by self-analysis and comparison with the descriptions given, to determine to which of these types I myself belong; but always I have found in myself such a balance of the opposing characteristics as to make classification impossible and to preclude any strict adherence to the methods laid down for either type. It seems probable in any case that while every one must follow the methods which are dictated by his temperament, the difficulties are likely to increase in proportion as that temperament diverges from the intellectual, for it is on the mental plane that the gulf is bridged at its narrowest point. Perhaps the practical significance in consciousness of the various sub-planes of the mental plane is connected with this mingling of characteristics, and with the three Paths—of Intellect, Devotion and Action. If, for instance, Karma Yoga, the Path of Action, is a bridge connecting the lower mental direct with the highest sub-plane of the higher mental, that would be another way of expressing the reason for its extreme difficulty.

When we come to the further question of the possibility of reaching the  $\bar{A}$ tmic level of consciousness direct, by means of physical activities, it looks as though the attempt, under present human conditions, must almost inevitably result in disaster and black magic, for this road appears to lead into the direct road to the kingdom of Pan.

W. Wybergh

*(To be concluded)*

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## CORRESPONDENCE

### “ PRAYER AS A SCIENCE ”

TOWARDS the close of Mr. Wybergh's admirable article on "Prayer as a Science," he says (THE THEOSOPHIST, February, 1919, p. 495): "That the expansion of consciousness can take place otherwise than through some one who has himself fully and completely attained to this Union with God, is contrary to the testimony of those who have experienced it, though from the scientific point of view the reason for this is not clear."

May I suggest to Mr. Wybergh the following consideration? The great realisation which he has dealt with as the crowning glory of the whole ascending series of prayer activities, is set as the goal of normal human life in the Seventh Race of the Seventh Round. Necessarily the conditions, whether of the human instrument or of the planes in which its various components severally function, do not now exist. With neither instrument of experience and service, nor field for its appropriate uses, the greater self-expressions cannot be attained; and hence the need of the Initiator; of one who, himself possessed of higher ranges of vibrational activity, and therefore able to anticipate the processes of ordinary evolution and reach fields of experience and service sealed to the majority, is able to impart from time to time to the vehicles of suitable candidates, those enhanced capacities without which supernormal progress is impossible.

To the writer, whatever else the term Initiator may connote, it needs must signify one who has this power to re-fashion instruments, to create conditions, and so be verily "the beginner" for the candidate of his new stage of development. The sheer necessity for such a link makes the argument conclusive.

ASPIRANT

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### AN APPEAL TO REVIVE THE ORDER OF BUDDHIST NUNS

To some students of the history of Buddhism, the section relating to the Order of Buddhist Nuns is of vital interest. The Lord Buddha established this Order, and it was the means of doing half of the useful work in the ancient Buddhist world. The Order is now extinct, as was foretold, in part, by the Founder Himself. There are many

points connected with it, such as the inferior position of the Nun to the Monk in the olden days, and her absolute dependence on him, which are incompatible with the freer and more progressive position of the woman of our own days, when she is coming to be regarded as equal to a man, though in her own particular line of evolution. The question that arises is: Can this Order of woman devotees be revived?

Let us consider the whole situation and look back to its first beginnings in the time of the Lord Buddha, who decided, though apparently unwillingly—considering the obscure position of women in those days that women could retire from the household life to the homeless life and attain the “Paths” equally with men.

The foundation of this Order of Bhikkhunis was associated with scenes of touching devotion and love, and the repetition of it will bear testimony to the power of these two particular ideals of woman. It is well known that the Lord Buddha, born in his last life on earth as the Prince Siddhārtha, lost His mother, Queen Mahā-Māyā, seven days after His birth. His mother's sister, Prajāpati, had nursed and brought up the infant, and she loved Him with that devotion which only women can know. When the Prince renounced the world, Prajāpati's heart was almost broken, for she did not know that the child was to become the Buddha, the All-Enlightened Saviour and Teacher of Gods and men. After His attainment of Buddhahood, almost all her male relatives left their wealth, and gave up their homes to follow the Master, and Prajāpati and Yasodhara (the Prince's wife) also made the resolution to follow their example. Three times did Yasodhara request the Buddha to be allowed to become a Nun, but thrice He had refused, for He knew that it was their attachment to Himself that in the main actuated them.

Then Queen Prajāpati went on the same errand to the place where the Lord Buddha was staying at that time, in the Banyan Park at Kapilavastu. She greeted Him, standing respectfully aside, and thus spoke: “Pray, reverend Sir, allow women to retire from the household life to the homeless life under the Doctrine and the Discipline announced by the Tathāgata.”

“Nay, that cannot be,” was the gentle but firm reply of the Master, for it would seem that He knew that their appeal arose from the desire to remain with their beloved ones. So Prajāpati retired, sobbing and disappointed.

Again, a second and yet a third time, she came and made the same request, each time more earnestly than before; but received the same answer.

Returning to the place she related the sad experience to Yasodhara, and both burst into lamentations. Should they resign their aim and live on sadly, away from Him whom they worshipped? No. They would try another plan. They then called together those other ladies of high station who were bemoaning the loss of fathers, brothers, or sons, who had taken the vows and left their homes to follow the Blessed One; for it was bitter to think that, though still alive, they were cut off from all sight and companionship with them. Then the

distressed mothers, wives and sisters held a meeting with Queen Prajāpati and Princess Yasodhara, and decided to appeal once more in a body to the Master for permission to live in the monasteries and thus be near their dear ones. So they cut off their beautiful hair, cast aside their costly garments, and donned the mean rag-made yellow robe of the mendicant, and marched in a body to Vesali, where the Lord Buddha had gone. Walking from place to place, at last they reached this town, and Prajāpati, their leader, stood weeping, with swollen, dust-covered feet, outside the entrance-porch of the Vihāra or dwelling of the Master. There they determined to remain, even should they die of starvation and exhaustion, till they should attain His permission and their cherished aim.

There the Venerable Ananda, the beloved disciple of the Lord Buddha, found them in this miserable plight, and, being a relative of Prajāpati, he asked her: "Why dost thou, a Gotamid, with swollen feet, dust-covered, stand thus weeping outside the entrance-porch?"

"Because the Blessed One," answered Prajāpati, "does not permit women to retire from the household life to the homeless life, under the Doctrine and Discipline announced by the Tathāgata." Then she pleaded with Ananda to intercede with the Lord Buddha once more on their behalf, for they would rather die than give up their aim to become Bhikkhunis. Ananda promised to do what he could, and he approached the Lord Buddha and told Him that Prajāpati, Yasodhara and other ladies were intent on entering the Saṅgha as Nuns. Once more the Master refused, for He knew that their appeal was based on the principle of Attachment, and on such a basis, an Order could not be builded; and so, to test their earnestness, persistence and fixity of purpose, he refused their request once more, though Ananda thrice besought Him to give way.

Now, the Venerable Ananda, knowing that the Lord must have some strong reason for thus refusing their urgent appeal, tried to find out what the cause could be. Surely he would not let His own kindred perish in despair. So he asked: "Master, are women capable of retiring from the household life to the homeless life? Can they attain conversion? Can they attain Arahatship?" "They can," was the reply.

"Then," continued the faithful Ananda, "if the Lord will consider what a benefactress Prajāpati has been, will the Lord permit her to retire from the household life to the homeless life under the Doctrine and Discipline announced by the Tathāgata?"

Then the Lord answered—for he knew that Prajāpati was ripe to enter the Saṅgha: "If Prajāpati, the Gotamid, will submit to eight weighty regulations, let it be reckoned as ordination to her."

The venerable Ananda, having listened to the eight weighty regulations, communicated them to the waiting supplicants; and on their agreeing to abide by them, they were summoned to the presence of the Master, who, surrounded by the Bhikkhus, addressed the grief-stricken sisters in the gentlest words on the subject of Non-attachment. He showed them that these are the steps to kill the roots of

desire, anger and ignorance, and that as soon as these are eliminated from life, sorrow and pain will cease to exist. "Strive, therefore," said he, "to serve mankind without attachment and selfishness."

In such words He spoke to them, and their grief was assuaged; they looked at life from another point of view, and desired to lead the selfless life that alone leads to Nibbāna.

The Buddha consented to ordain his foster-mother, Prajāpati; and gave authority to admit other women to the Order of Bhikkhunis, provided that they submitted strictly to the eight obligations. So Queen Prajāpati, with Yasodhara and many other ladies, their hearts full of gratitude, gave thanks to the Master, and without consideration for worldly relationship or personal attachment accepted the obligations and took the vows as fully ordained Nuns.

With the spread of Buddhism the movement extended far and wide. Much of the success of the Buddha-Dhamma was due to the order of Nuns. But with the troubles that arose, and the subsequent persecutions of the Buddhists in later times, the decay of the Order set in, until finally it became extinct so far as the Guru-succession was concerned. However, there are still, scattered about in the modern Buddhist world, a number of recluses living the life of Nuns; but in the strict sense of the word they are not real Nuns, for they cannot claim the Guru-succession. The thread of the life of the Order is not broken; it is there, it is not dead. The reincarnation or revivification of the Order, then, is necessary. As the sun rises in the morning, so will the life of this Order wake up again with the Coming of the World-Teacher, the Bodhisattva. He will revive the Order, to continue its errand and mission of Love and service to the world. Therefore our path of duty is clear. We must prepare the ground for His Coming and hold ourselves in readiness to receive the ordination from Him, the Bodhisattva Maitreya, who will one day become the Buddha.

This, to my mind, is the part we Buddhist women must play in the reconstruction of the world, and this work must be taken in hand without delay. No time should be lost in founding an organised Society of Buddhist Sisters, to train and fit themselves for service to the Lord.

I venture to suggest that the Headquarters of such a Society should be located in Ceylon, one of the homes of Buddhism for two thousand years. I shall be glad to hear the views of all those interested in this subject, before we attempt to give the idea a practical shape. Who will join in this work?

*Colombo*

MARIE MUSÆUS-HIGGINS

## BOOK-LORE

*Reincarnation: A Key to the Riddle of Life*, by G. Herbert Whyte.  
(John M. Watkins, London. Price 2s.)

For the many who knew the author, this little book possesses a peculiar interest. While invalided at Malta, early in the year 1917, he delivered the addresses which, after his death at Jerusalem, were published in the form of this book. To quote from the Biographical Note:

They were simple talks, given in a tent at a Convalescent Camp in Malta, to soldiers (by their own request or that of the Y. M. C. A. Secretary), as just one man's attempt to pass on to his comrades some thoughts that for him were keys to the problems of life and death.

But the book will appeal to a far larger circle than that of his friends and fellow-workers: the great enquiring public will find in these "talks" a most attractive and convincing introduction to the study of Theosophy, as approached by the popular question: "Have we lived before?" Those who were fortunate enough to hear Herbert Whyte lecture in public, or conduct a Lodge meeting, will know what we mean when we say that he has the gift, both as a speaker and a writer, of going straight to the point in the most natural manner possible, and yet, when the words come to be analysed, they have all the appearance of being chosen with the utmost care and precision.

This piece of work is a good example. The logic is forceful, but the kindly spirit of understanding that breathes through it, is perhaps even more compelling. The writer first puts himself in the place of the "plain man" who just wants to know what is going to happen to him after death, and how the many seeming injustices of life, as he knows it, can be reconciled with a belief in a divine purpose controlling all; then he supplies the "key to the riddle," which he has found in the law of reincarnation. The illustrations chosen are practical and taken from ordinary life, and such problems as immortality are answered by examining the interests and activities of people as we know them, rather than by plunging into details concerning the matter of the higher planes and the subtler bodies. Throughout all the arguments, like a golden thread through a row of beads, runs the

lesson of brotherhood—a lesson which all will learn soon or late, according to the effort made to develop “character”. The chapter on “Why we do not remember past lives” is particularly deserving of mention, especially the answer to the natural question: “Why should we suffer for something we know nothing about?”

We therefore confidently recommend this little book as a direct passport to the heart and reason of “the man in the street”; to those who have had the personal touch, it will always be “Herbert Whyte’s last book”. We are glad that his photograph is the frontispiece.

W. D. S. B.

*The Bhagavad-Gītā Interpreted*, by Holden Edward Sampson. (William Rider & Son, London. Price 3s. 6d.)

Those who have read, or tried to read, Mr. Sampson’s *Progressive Creation, or Progressive Redemption*, may feel some diffidence in contemplating the study of the *Gītā* under his guidance, for these books, as we remember them, were distinctly stiff and to some extent bewildering, to the lay reader at all events. We gladly hasten to reassure anyone hesitating to embark on this study of the *Gītā*, and recommend such to follow Mr. Sampson in his interpretation.

We would especially recommend this version to those, among Theosophists, who find in the usual Theosophical approach to Eastern literature a lack of appreciation of the fact that Christianity is one of the five great religions of the world, that it was brought to the West as *the* religion best calculated, in the wisdom of its great Founder, to serve the West and to lead it to the heights of spiritual union with the Divine. There are, in Theosophical literature, works attempting, more or less successfully, to show that Christianity in its pure form has the same vital, basic truths as are also to be found in the pure forms of other—Eastern—Faiths; but little, if anything, has been done conversely to show that the Eastern Faiths, when purified, hold the same basic truths as Christianity in its essential form. To some, this latter converse process may seem unnecessary, but the present writer feels strongly that the Christian form of truth is the one meant by the Great Ones to be the guiding light for the majority of the West.

Much work has yet to be done by those who, being Theosophists, yet remain earnest followers of the Christ, in order to lead those who follow Him within the narrower limits of the Church, to come out into those fair, open spaces in which all the sacred Scriptures of the



world can be studied in the light of the teaching of the great Teacher of the West and of His personal followers, and in this light can be found true and illuminating and helpful to Christians as such. This work can only be done by those who have broadened their Christian conceptions without losing their Christian faith, by those whose allegiance to Christ has never swerved amidst the bewildering false lights of some of His would-be interpreters. Mr. Sampson has interpreted the *Giṭā* as an illustration of the wrestling of the Higher Self—Shri Kṛṣṇa, with the lower—Arjuna, in language which is familiar to the Christian, versed in the Gospels and Pauline Epistles.

We can understand that some will find Mr. Sampson's "meat" not strong enough; they will perchance consider it only fit for babes—but there are many "babes in Christ" to whom it will be welcome.

A. L. H.

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*Phantasms of the Living*, by Edmund Gurney, F. W. H. Myers and Frank Podmore. Abridged Edition prepared by Mrs. Henry Sidgwick. (Kegan Paul, Trench, Trubner & Co., London. Price 16s.)

This is a new edition of the original work, which has long been out of print and which was in two bulky volumes. The arranger, Mrs. Sidgwick, "in view of the fact that its value has been little affected by more recent investigations," thought that a new edition was likely to be appreciated by the public, and so has produced the present single volume, the text of which is substantially as the authors left it, with the exception of omissions for the sake of brevity in Chapters IV and XIII (indicated in their places). The reduction in size has been effected by omitting a large number of the cases quoted—particularly in the telepathic experiments—where, in the original, some 700 numbered incidents were given, which have been reduced to 186.

This volume should be very acceptable to all who, interested in psychic phenomena, have not yet had an opportunity of reading one of the great pioneer books on the subject. One regrets, naturally, that the original authors are no longer with us, to bring it up to date; but even as it is, it forms a valuable addition to one's knowledge of the matters of which it treats, and no library of psychic and occult literature should be without a copy of it.

K.

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*Flower of Youth*, Poems in War Time, by Katherine Tynan. (Sidgwick & Jackson, London.)

Mrs. Tynan-Hinkson is a voluminous writer of both poetry and prose. This little volume, which was written in the first emotions of the Great War, is an epitome of the general characteristics of her work—facility in words, sentimentality, quiet, common thought that moves easily on the surface of life. She reflects in rhyme and rhythm the newspaper philosophy to the level of which so many Western writers (such as Maeterlinck and Watson) fell, in the great Test, because their emotions were uncontrolled. Mrs. Hinkson, being a woman and Irish, cannot avoid seeing a gleam of hope through the darkness of war; but it is only a gleam; it is not the fundamental and all-pervading principle that the Muse now demands. That is why her novels never attain the level of literature, nor her verses the level of poetry.

*Trackless Regions*, Poems by G. O. Warren. (B. H. Blackwell, Oxford. Price 3s. 6d.)

Mrs. Katherine Tynan-Hinkson, in her book of verses, *Flower of Youth*, reviewed above, protests at the defacement of the "temple of God," that is, the body of an English soldier, forgetful of the defacement to both sides and also of the inevitability of death, even without the aid of battle. From such intellectual commonplaceness one turns with thankfulness to Mr. (or is it Mrs. or Miss?) Warren's poems, which, in thought, feeling and expression, stand among the fine things in modern literature. Here we have the touch of the true artist, taking out of life and death their finest import, without the distortion of a one-sided sentimentality. The passion of struggle is felt strongly, but it is transmuted, and with true vision the singer sees life and death, war and peace, as phases of the One Life working out its readjustments towards an end beyond our sight.

J. C.

*The Poetical Works of Ram Sharma*, edited by Debendra Chandra Mullick. (P. N. Mallick, 69 Serpentine Lane, Calcutta. Price Rs. 5.)

This considerable collection of poems, by a well known Bengali poet, should prove of especial interest to Indians. The Editor has done his work carefully and well. The author was a man who led an interesting life and had made many friends—distinguished Indians and prominent Europeans. His verses are in large measure occasional,

but there are some long religious poems. The former might be annotated with advantage for the foreign reader. The author's poetry does not seem to us to reach a very high level, but we can well believe it was read with interest at the time, and will still so be read by his own countrymen.

T. L. C.

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*How to Speak with the Dead*, by Sciens. (Kegan Paul, Trench, Trubner & Co., London. Price 3s. 6d.)

The subject of communication with discarnate spirits is one of continual interest, and the more recent researches in the realm of the so-called dead are claimed by the author of this book to have led to the elucidation of special knowledge along these lines. Though the title indicates it to be of popular and practical value, the only chapter suggesting any methods of communication, gives merely a few simple rules to be observed at all seances. A general outline is given, in fuller detail, of the scientific facts and arguments in favour of "survival" and communication, which are held as convincing evidence and proof that results will follow all scientific efforts to establish communication. The claim is made that science and industry can be aided by the gaining of new facts concerning the universe from intelligences among the dead, other than ordinary men and women, an instance of which is the discovery that gravity is no longer an unsolved mystery and that the new knowledge gained from this source but remains to be applied to the service of aerial navigation. The successful application of this venture would prove how far this practice can prove of benefit to the world; and patience bids us wait and see.

G. G.

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*Fairy Tales from Foreign Lands*, by Druid Grayl. Illustrated by Elsie Lunn. (B. H. Blackwell, Oxford. Price 3s. 6d.)

The eleven stories here retold for a new generation of children, include some of the very old companions of our nursery days and some not quite so well known. But whether the incidents recounted are new or very familiar, there is a freshness in the telling of them which makes the stories pleasant reading. The book is printed in clear and rather large type, which makes it suitable for young readers.

A. DE L.

*Quelques Conceptions Fondamentales des Hindous*, by Arthur Avalon. (Thacker, Spink & Co., Calcutta.)

This pamphlet contains two lectures by the well-known Samskr̥t scholar, Arthur Avalon, given in French before the French Literary and Artistic Society in Calcutta. In seventeen pages he treats of Veda—Knowledge; Brahman; His Shakti; the Universe, evolved by Him from Himself; together with such subjects as Karma, Dharma, Svarga, Naraka, and Moksha.

Only a master of the French language could undertake such a difficult task so airily, having at his disposal expressions that are fine, trenchant and pliable as a Da.nascene blade. He touches delicately but pointedly the highest conceptions of Hindū philosophy, though only those conversant with Indian metaphysics will be able to follow without bewilderment his daring flight from Paramātmā to the dust at our feet—made in so short a space.

The pamphlet has a special value for Theosophists, as it presents to them familiar conceptions from a different angle of vision.

M. C. V. G.

*Do It to a Finish*, by Orison Swett Marden. (Rider & Son. Ltd., London. Price 1s. 3d )

That the crime of carelessness “ makes countless millions mourn ” is an ever-apparent and deplorable fact, making every measure taken to lessen it of far-reaching benefit to mankind. Therefore this book has a high mission in the emphatic plea it makes for reform. Some authentic instances of the tragedies caused by inexcusable blunders are appalling to realise, such as the case where a girl had to serve twenty years, instead of months, in prison, because of the mistake of a court clerk who wrote “ years ” instead of “ months ” in the record of the prisoner’s sentence. The writer shows the evils of inefficient and slipshod work generally, proving that the worst crimes are not punishable by law, and that mediocre people are made, as well as born, through their failure to accomplish right results in their labours. This is made especially evident in the chapter on the relation of work to character, pointing out how precision and accuracy strengthen the mentality and improve the whole character, while slovenly and inaccurate work demoralises and tends to loss of self-respect. In service one learns how to share in the divine plan, and this book is thus likely to imbue its readers with a new desire to serve more gladly, and to reach a higher mark of efficiency in all they strive to accomplish. The publishers have done their work in keeping with the contents of this admirable book.

G. G.

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

NEWS has at last come from our President, but it is of so scrappy a nature as to lead to the belief that somewhere between Bombay and Suez a Censor is at work enjoying the perusal of a considerable amount of correspondence that has not yet come through. Mrs. Besant promised to send news from Aden. None came. We will assume that her vessel did not stop at Aden. Suez is, of course, the next halting-place. Two letters come to a couple of Adyar residents postmarked "Suez" and dated May 23rd—nothing more. It is, of course, obvious that either from Aden or from Suez would have come an article or two for insertion in one or other of the President's magazines or for the eager readers of *New India*. Where have these been stopped? Presumably in Bombay. We do not mind the Censor stopping them, but he might at least pass them on to their destination when he has quite finished with them. As it is, we learn from Reuter that Mrs. Besant is in London and has been interviewed as to Indian political reforms. We also know from the Suez letters that she travelled in what was practically a troopship and that she nearly lost her luggage, it having been consigned to the hold instead of to the cabin.

From Port Said a letter from Mr. Wadia has come to a friend in town, and Reuter informs us that the steamer on which he travelled has arrived safely in Plymouth. So all is, we hope, well. But we are eagerly waiting for a real budget of news.

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Letters from the General Secretary in England and Wales and from Mrs. Besant-Scott reveal "a certain liveliness"—to use a War expression—in Theosophical and other circles on the return to England of our President, after an absence of about five years. In fact, the phrase is mild to express the state of eager anticipation with which numbers of people throughout the country and abroad are looking forward to the presence in their midst of the beloved leader and guide. People outside the Theosophical, or any other movement with which Mrs. Besant is connected, little realise the affectionate devotion she receives from all who work with her. And for five long years they have been loyally, bravely and successfully carrying on their work, perhaps with no word at all from their chief, certainly without the support and inspiration of her immediate presence. It is not to be wondered, therefore, that her visit to the West should afford a quite indescribable joy to thousands all over Europe, and we hear that people living in lands she is not likely to be able to visit, are trying to make arrangements for a trip either to England or to France, where they hope to see the one person in the world who—present or absent—is their light on life's pathway. We rejoice with all our Western friends that they have her in their midst, and we can feel the thrill that must have been experienced by the crowd of friends that greeted her, either in London or at the seaport, as they saw, after so many years of long and weary waiting, the beloved figure of their white-haired leader come among them in flesh and blood.

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We are exceedingly happy to learn that a Charter for an Irish Section of the Theosophical Society has at last been applied for by seven Branches, and that the President's approval is being anxiously awaited. The Branches applying are: "Dublin," "Irish" and "Hermes" of Dublin; "Belfast" and "Lotus" of Belfast; "Maiden City" of Londonderry; and "Cork and County" of Cork. Captain R. W. Ensor and the Rev. John Barron have been among the many active workers in bringing about this most auspicious event. The Irish part of our President—it is the largest part—will rejoice exceedingly, and we predict a visit to Ireland, even if there is no time for it. With regard to the establishment of the new Section, *The Adyar Bulletin* says:

The birth of an Irish Section is of great significance to the Theosophical Movement, especially in the West. Ireland is to the West, that which India is to the East in particular and to the world in general—the great home of spirituality. When the rest of Europe was plunged in the darkness consequent upon the destruction of the Græco-Roman civilisation, Ireland remained the home of learning and sent her missionaries throughout the continent. As regards Western Europe, Ireland is the one home in which the denizens of worlds other than ours are made welcome, are recognised and appreciated—treated as comrades on life's evolutionary pathway. Celtic Ireland supplies the imagination which Teuton England so conspicuously lacks. Sorely tried in the fiery furnace of great tribulation, Ireland will emerge, to become once again the purified heart of Europe; and the promise of this mighty future lies in the renaissance of our Theosophical Movement in Ireland from its period of stillness, for without the Theosophical spirit no Nation can live as the world now moves. The misunderstandings between Britain and Ireland should now begin to find solution in the united efforts of the English, Scottish and Irish Theosophical Societies, to build firmly the foundations of a brotherhood to transcend and transmute all those separative influences which derive their strength from mistrust, ignorance and doubt.

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The *Pittsburgh Despatch* has been asking its readers the following question: "Who is in your estimation the greatest living woman?" One of the answers, from a complete stranger, a non-Theosophist, runs thus:

I believe that Annie Besant is the world's greatest living woman. I am not judging her from the view of her religious teachings, for I

am not a Theosophist, but I am judging her from the view that she stands out as one of the great liberators of the world. She stands not only as a sponsor for the liberation of nations, such as Ireland and India; she stands not only as a liberator of the downtrodden working classes, but she stands as a liberator of ideas, an emancipator from the dogma and the set rules of society, which are worn out by centuries of usage.

Annie Besant's religious mind has never stood still, but it has gone through many stages—Theism, Atheism, Freethought, Spiritualism and Theosophy. But her one great, fixed idea of the freedom of mankind has never changed, and since her early days, when she went down on the east side of London to help the match girls with their strike, until the present day, she has marched fearlessly, bravely, on, and now, at her great age, she is making her last stand—for the freedom of India, and how far-reaching her power is, no one knows.

Besides all these other things, Annie Besant even yet is one of the greatest living orators of to-day, and she can thrill and stir her listeners as few living men can do; and when she comes to die, her spirit will live on—at least in India it will live on and help to inspire towards the gaining of that country's freedom.

These are words as welcome as they are true. We are not surprised that they come from a citizen of the United States—a country which has recently done so much to stand firm for ideals as against precedent and the *status quo*.

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Remarkable work is being done in America to help souls in young bodies to take hold of their vehicles the right end up and to use them as a man should use a horse. The National Institution for Moral Instruction conducted during the years 1916 and 1917 "a Nation-wide contest for a children's morality code". A prize of \$5,000 was offered for the best code, and fifty-two codes were submitted. After a rigid process of elimination the code of Professor W. J. Hutchins, Professor of Homiletics, Oberlin Seminary, Ohio, was finally selected. He gives altogether ten laws, under each of which he places three or four subdivisions in amplification. We have no space to publish the whole code—it may be obtained from the Theosophical Fraternity in Education, 1623 Kimball Building, Chicago, Illinois, U.S.A.—but the tenth law on



Loyalty is peculiarly significant of all that is best in the American outlook, and is a veritable sign of the coming times. We reproduce it in the ensuing paragraph.

\* \* \*

*If our America is to become ever greater and better, her citizens must be loyal, devotedly faithful, in every relation of life.*

1. I will be loyal to my family. In loyalty I will gladly obey my parents or those who are in their place. I will do my best to help each member of my family to strength and usefulness.

2. I will be loyal to my school. In loyalty I will obey and help other pupils to obey those rules which further the good of all.

3. I will be loyal to my town, my State, my country. In loyalty I will respect and help others to respect their laws and their courts of justice.

4. I will be loyal to humanity. In loyalty I will do my best to help the friendly relations of our country with every other country, and to give every one in every land the best possible chance.

If I try simply to be loyal to my family, I may be disloyal to my school. If I try simply to be loyal to my school, I may be disloyal to my town, my State and my country. If I try simply to be loyal to my town, my State and country, I may be disloyal to humanity. I will try above all things else to be loyal to humanity; then I shall surely be loyal to my country, my State, my town, to my school, and to my family.

*And he who obeys the law of loyalty obeys all the other nine laws of the Good American.*

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At the risk of seeming to occupy an undue share of the "Watch-Tower" space with America, we must quote a remarkable utterance of President Wilson in the course of an

address recently delivered in Paris to the International Law Society. Speaking of the brotherhood of mankind, he said :

The sympathy that has the slightest touch of condescension in it, has no touch of helpfulness about it. If you are aware of stooping to help a man, you cannot help him. You must realise that he stands on the same earth with yourself and has a heart like your own, and that you are helping him standing on that common level and using that common impulse of humanity.

In a sense, the old enterprise of national law is played out. I mean that the future of mankind depends more upon the relations of nations to one another, more upon the realisation of the common brotherhood of mankind, than upon the separate and selfish development of national symptoms of law. The men who can, if I may express it so, think without language, think the common thoughts of humanity, are the men who will be most serviceable in the immediate future.

God grant that there may be many of them, that many men may see this hope and wish to advance it, and that the plain man everywhere may know that there is no language of society in which he has not brothers or co-labourers, in order to reach the great ends of equity and of high justice.

President Wilson is evidently a true Theosophist, even though he be not a member of the Theosophical Society.

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It is clear that the Christian Church is not to be immune from the great re-fashionings that are taking place in all departments of human activity. Our readers are already aware of the efforts being made by the Liberal Catholic Church, under the inspiration of Bishop Leadbeater, to restore to Christianity the knowledge of its ancient truths. But even in other branches of the Christian Movement, widening influences of a somewhat startling nature are at work. We are told, for example, by *The Westminster Gazette* that :

At a meeting of the General Council of the League of the Church Militant, better known by its former title of the Church League for Woman's Suffrage, it was decided by a majority vote "to challenge definitely (whilst not restricting the general programme of the League) what has hitherto been the custom of the Church of confining the priesthood to men".

We do not know whether this Church League has found any historic precedent for such a position, but we can imagine

the retort: "We need not look for precedent. We shall create it!"

Those interested in the Liberal Catholic Movement might be glad, by the way, to know of the existence of *The Liberal Catholic Quarterly*, edited by the Rev. Charles Hampton, S. Alban's House, Hollywood, Los Angeles, California, U.S.A. The first number, issued in April of this year, contains "The Inner Significance of Ceremonial" by Bishop Wedgwood, and "Light" by Bishop Leadbeater. The annual subscription to the Quarterly is \$1.

\* \* \*

As we go to Press news at last comes from our President in letter form. Mr. B. P. Wadia had already cabled the safe arrival in London of our precious party and had mentioned the enthusiastic reception which greeted Mrs. Besant as, after five long years of absence, she returned to the scene of the labours of her early years. Members of the Theosophical Society must doubtless have gathered in large numbers to catch a first glimpse of their President ere she was taken possession of by Miss Bright, to be hurried away to her Wimbledon home. But there must also have been present representatives of many other movements, to greet an old comrade and fellow-soldier of many a fight, and we can imagine the happy scene as our President moved among the crowds of old friends and followers, who will have rejoiced to see that the tremendous struggle in India, since 1914, has in no degree abated the power and genius of *the* woman of the century. The Theosophical Society, as is evident from correspondence reaching us from all quarters of the globe, has never been prouder of its President than it is to-day. Long may the Masters spare her to guide and inspire the Theosophical Movement as no one else can.

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Mrs. Besant's letter, received on June 21st in Madras, was written on board the S. S. *Canberra* between Port Said and Malta. The letter mis-dated May 27th has not yet been vouchsafed to us.

## MEDITERRANEAN

*May 26th, 1919*

To explain the date, let me apologise for misdating my last letter from Port Said as on May 27th. I had lost two days somewhere, for we reached and left Port Said on May 25th. The place looked much as usual, and is not much to see at any time, so I did not go ashore. In 1893, on my first voyage to India, I landed, full of curiosity to see my first Eastern city, but now, twenty-six years afterwards, having passed it many times, and knowing what the East really is, this outpost of Asia has lost its interest. It is seen as the tawdry pretence it is, and is better surveyed from the ship than ashore.

Two hundred more soldiers came on board, but where they are bestowed only their officers can tell. The men seemed to be packed as closely as possible before.

Europe is giving us a cold welcome, grey seas and very cold air. But the sea is smooth, and while that lasts all else is bearable. Our next stop is Malta, said to be three days off. I recall the little steamer that used to tear across the water to Brindisi with the mails, and land us in two days at that port, and then the swift train through to Calais and across the Channel, and on to London, punctual to the minute. Tilbury Docks, reached via Gibraltar, looks gloomy by contrast, but there are whispers that we may be allowed to land at Plymouth. May they prove to be true.

*May 28th*

We are to reach Malta at 5 or 6 o'clock this evening—so say the authorities, and though this letter contains no news, I shall post it there. The next stop is Gibraltar, and that only to take in water. During last week we had to parade on the boat deck on Monday and Thursday only. Now we are considered to be in the "danger zone," and the daily parade is renewed. A few people, it seems, hide away—a particularly silly proceeding, and one showing a regrettable lack of the courtesy with which a ship's discipline ought to be observed by all who travel on her. Moreover, if we did strike a mine, the people who do not know exactly what they should do, would endanger the lives of others as well as their own.—ANNIE BESANT.

G. S. A.



## A GLANCE AT THE "TOTEM" AND ITS ENVIRONMENT

By GERTRUDE KERR

**I**T was while travelling through New Mexico, with its great "reservations" of North American Indians, that my interest in totemic manners and customs was first aroused, probably in consequence of the acquisition of a very fascinating little carved and coloured figure of a frog, bearing a small man on its back (Fig. 1). Enquiry led to the information that it represented an "individual" Totem, these being the badges, not of a group or clan, but of special persons, who have in all probability acquired the right to them by "dreaming" that they have been transformed into an animal of that particular species.

Obscure in origin as totemism itself is, there seems but little doubt that the word "Totem" derives itself from the language of the Ojibwas, a tribe living near Lake Superior, and that it signifies the symbol or device of a "*gens*" (tribal division); the kinds of objects used as Totems being seen from the names of the different "*gentes*" into which the Ojibwas are divided, such as bear, beaver, turtle, eagle-hawk, wolf, etc.—twenty-three in all.

The Totem, however, is more than a symbol or badge; for it is regarded as having an actual vitality of its own, as the reincarnation, or vehicle, of some ancestral spirit. The ideas embodied in it are almost certainly religious in their derivation, and are infinitely more ancient than mere totemism as a developed social institution—a fact which will answer a frequently advanced objection that totemism is known only to peoples of a low degree of culture.

Wakes, in an Essay on the subject, says:

In the doctrine of the transmigration of souls there is a sufficient explanation of the special association between a particular Totem and the members of the family group to which it gives its name. According to *The Laws of Manu* (chap. xii), with whatever disposition of mind a man shall perform in this life any act, religious or moral, in a future body, endued with the same quality, shall he receive his retribution. Numerous animals are named as proper for such reincarnations, and even vegetables and mineral substances appear amongst them.

Gautāma Himself is said to have passed through all the existences of earth, air, sea, as well as human life, before He became the Buddha. It is the essence of the doctrine of transmigration that *everything* has a soul or spirit.

Here is the key to the problem of Totemism, which receives its solution in the idea that the Totem is the reincarnated form of the legendary ancestor, of the *gens* allied to the Totem. The belief that the spirits of the dead do take to themselves animal form is very widely spread; at the same time it is probable that savages do not distinguish between the man and the animal incarnation, and that if they think of the ancestry at all, it is in the animal form. Nevertheless, it is this spirit existence which is referred to, when a man speaks of his ancestor as an animal or plant. This explanation is also applied where descent is claimed from heavenly bodies. Perhaps, when the Egyptian monarch was called Pharaoh, he was thought to be actually

the descendant of Phra—the Sun! In ancient times when the Solar and Lunar races were very powerful in the East—their representatives are still to be found among the Rājputs and the Jats—certain animals were invariably associated with the Moon and Sun.

I have given this extract at some length, because it seems to me both interesting and ingenious, although Theosophical knowledge enables one to supply a different interpretation of certain parts of the subject of which it treats. Among many with whom the question has been discussed, there appears to be an impression that *totemism* is a "sort of religion," but there are absolutely no grounds for such an assumption. It is purely democratic in its nature, signifying a treaty of friendship and alliance on equal terms, between a clan or individual and a species of animal or thing; the thing itself however—or *Totem*—is quite a different matter, and is undoubtedly held in extreme reverence as the symbol of some divine or great Spirit in the past, the object in fact which represents Him, although not Himself. It is this distinction between the Totem and totemism which should ever be borne in mind.

Believing himself as he does, to be descended from his Totem, the savage naturally treats it with respect. If it be an animal he will not kill it or eat it, sometimes he is not even permitted to touch or look at it. Members of the same clan, if cannibals, do not usually eat *each other*, although there are, it is regrettable to state, definite exceptions to this rule among the Dieri of South Australia—who are evidently not gentlemen! A man may not intermarry with a woman of his own Totem; this is a rule which has doubtless been made in the past to avoid the consanguineous unions to which intermarriage in the same clan would lead, but the result is somewhat quaint and disconcerting, for the Totem bond being stronger than the bond of marriage or of blood, in the event of a feud husband and wife find themselves fighting on different sides, and the father's relationship to his son is hardly recognised, the son being of

his mother's Totem and his nearest male relative his maternal uncle. All members of a Totem look on each other as kinsmen and will defend each other to the last breath—they are a class apart from the rest of the world—and in New Britain a clan will speak of itself as “we,” while all the rest of mankind is merely “they”—Tawewet and Tadiat. “WE are not allowed to marry any woman belonging to US, but we can marry women belonging to THEM,” was the answer given to an enquiry, and by “them” was not implied just one special tribe or *gens*, but anyone not in the Totem of the speaker.

Such is the awe in which the sacred emblem is held, that the members of a clan will even avoid the use of its name, which is too sacred for utterance. The Delawares, for instance, will not speak of the wolf, turtle, turkey, or bear—all of which are Totem animals—but will call them respectively “Round-foot,” “Crawler,” “Not Chewing,” and “Big Feet” (one cannot help feeling that the latter term is very invidious. Poor Bruin!) and they will also endeavour to dress themselves and arrange their hair in such a manner as to resemble the object of taboo. Members of the Buffalo clan wear two locks of hair in imitation of horns, while the “Small-bird” clan of the Omahas leave a little hair over the front of the forehead as a “bill,” some at the back of the head as the bird's tail, and a small tuft over each ear for “wings”. When a youth at puberty is initiated, and two of his front teeth are knocked out (a penalty supposed to be claimed by the eagle-hawk), he is, during the operation, seated on the shoulders of men of his *own* Totem, in order that the blood which runs down from him, may fall on them and be preserved in the special group to which he belongs.

No noble family ever blazoned its crest and arms more proudly on its castles and equipages, than does the savage depict his Totemic animal, in crude colours and grotesque designs on all his belongings. Gigantic carved and painted



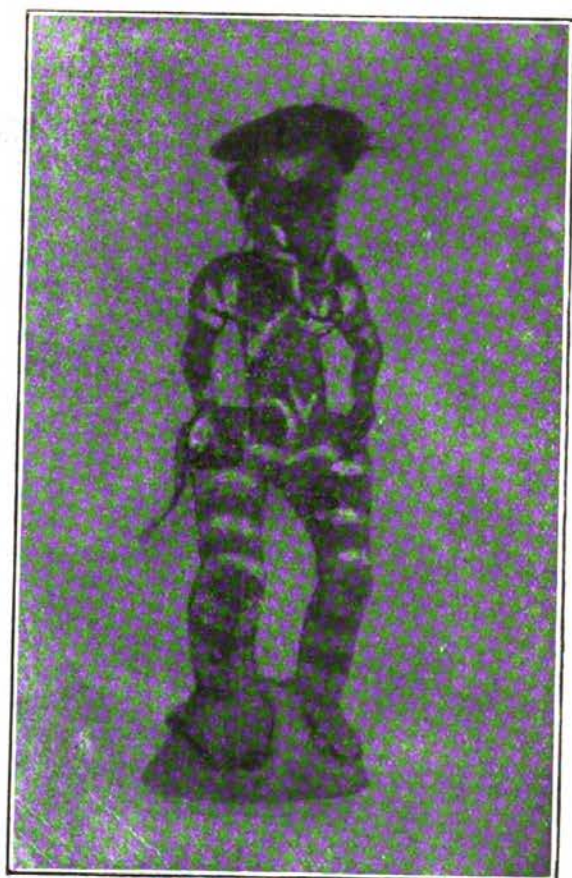
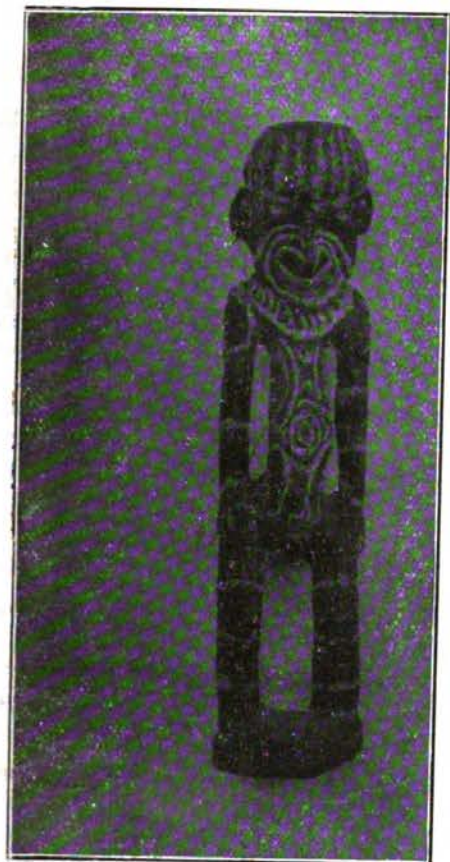


FIG. 2. KADIBONS

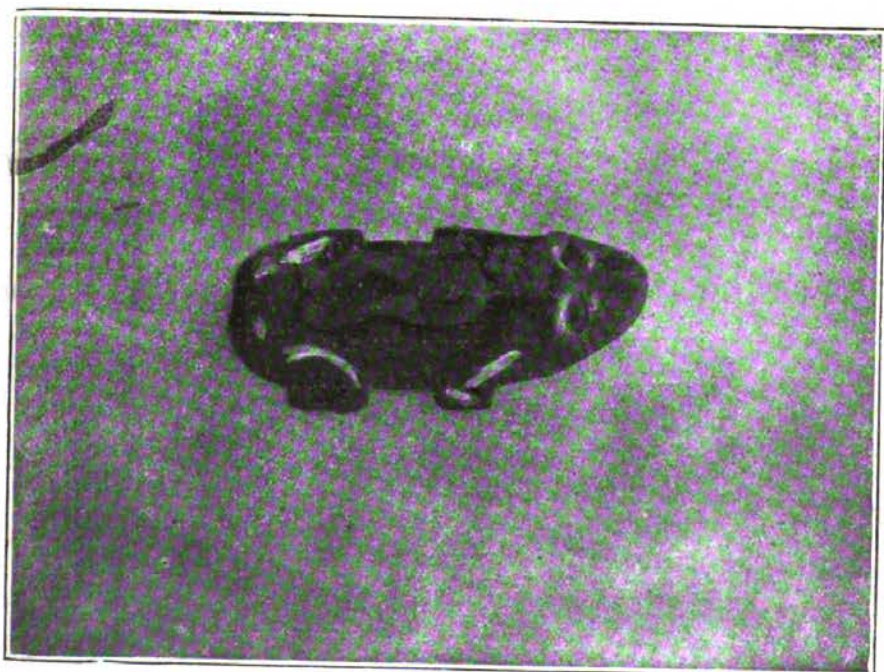


FIG. 1. FROG TOTEM

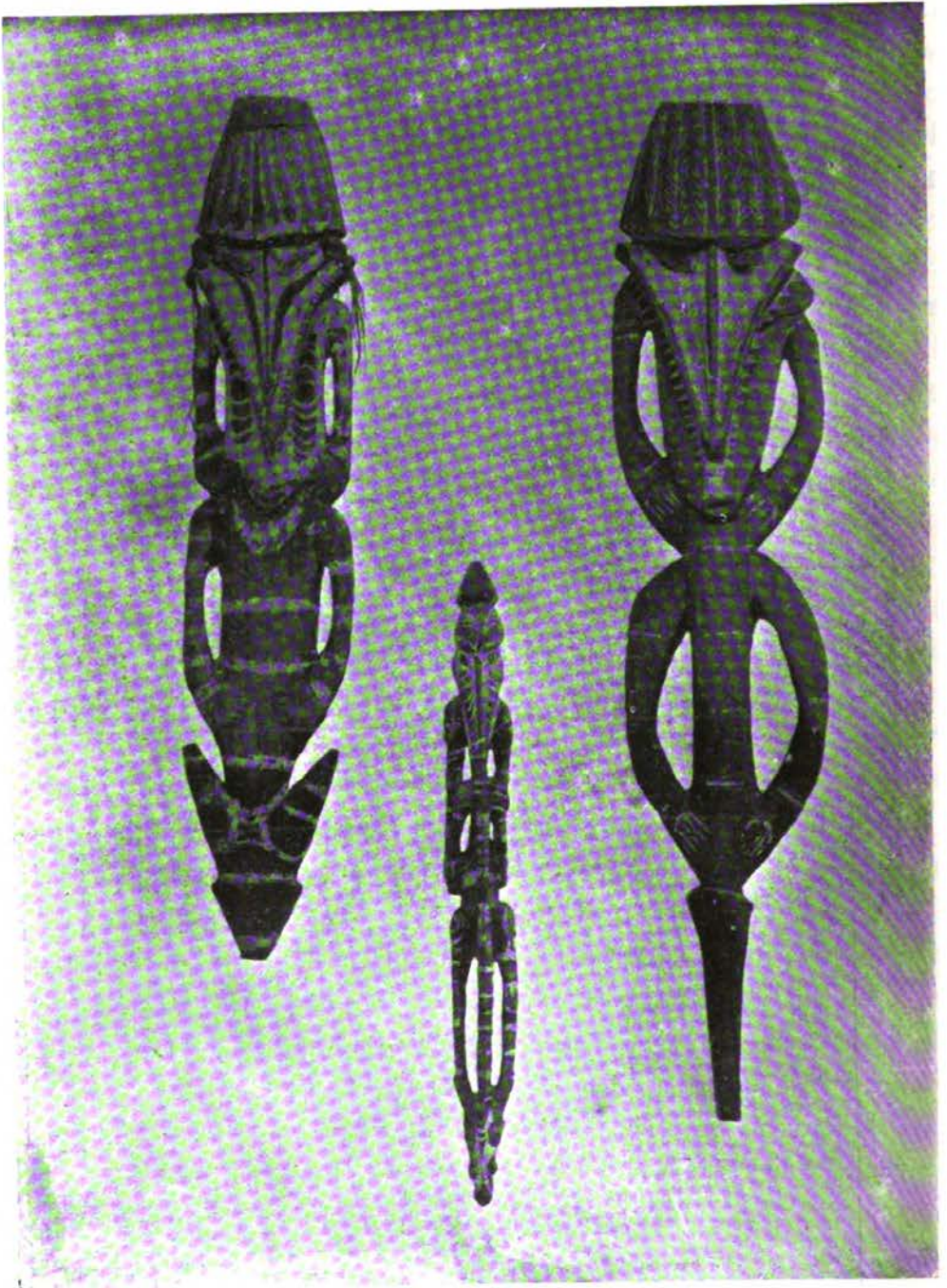


FIG. 3. TOTEM POSTS

poles adorn his villages: smaller posts his burying-places; in the South Sea Islands, when special festivals in connection with the dead are held, elaborate carvings are manufactured, bearing a strong resemblance to those of the North American Indians, inasmuch as they represent, not only the Totem animal of the deceased person so honoured, but also various creatures who for some reason are supposed to be his enemies. Other carved wooden figures are also frequently made—known as Kadibons or Kariwars, according to locality (Fig. 2), which are intended to be, as it were, portraits of the late-lamented, and on them the disease from which he died is sometimes indicated. Kadibons are provided in order that the soul, which, after death, wanders restlessly in space, may have a home into which it can retreat and be at rest.

The small poles or posts (Fig. 3) which adorn the graves are carved in the semblance of some Totem animal, and usually decorated with painted lines and devices intended to indicate the position of the corpse; and if the latter be a woman, such posts are capped by water-pots, if a man, spears and waddies form their substitute.

Dead Totems are mourned and buried with as much care as human beings, and when in Samoa I learnt that if a man of the Owl Totem, for instance, finds a dead owl, he will sit down by the roadside and, with every appearance of extreme grief, beat his forehead till the blood comes. Subsequently the bird will be wrapped up and interred with ceremony; this, however, not implying the *death* of the god, who is thought of as being still alive and incarnate in all the owls in existence.

Again, in Samoa, the very name of which island means the "clan or family of Moa" (the Polynesian term for "fowl"), one clan has for its Totem, a butterfly. The insect is supposed to have three mouths, hence the Butterfly-men are strictly forbidden by tradition to drink from one of the coco-nut-shell water-bottles which have *all* their eyes or openings perforated;

only a drinking vessel with *one* or at most *two* apertures is permitted ; a third would be "mockery" and would bring down the wrath of His Butterflyship! It is in Samoa also that there are *general* village deities as well as gods of particular families, and the same sacred Being will manifest Himself in the bodies of various animals, perhaps the lizard, centipede and owl, at the same time. It seems a fair conjecture that such multiform deities are tribal or phratic Totems, with the Totems of the tribal subdivision tacked on as incarnations.

The tribal Totem tends naturally to pass on into the anthropomorphic god ; and, as he rises more and more into human form, so the subordinate Totems sink from the dignity of incarnations, into the humbler character of "favourites," until, at a later stage, a generation of mythologists arises, which, unable to supply the missing links, seeks to patch up the broken chain by cheap suggestions of "symbolism"—symbolism being frequently little more than the transparent veil, which an intellectually vain generation throws over its own profound ignorance of the Past.

Traces of totemism are not confined to North America and Polynesia, they are distributed and can be detected, if one looks for them, over many portions of the globe. In South Africa, among the Bechuanas, each tribe takes its name from an animal or plant, and no one belonging to the tribe will eat the flesh, or clothe himself in the skin of the animal whose name he bears ; and in China, again, there are signs of it, faint but unmistakable, the expression for "the people"—*Pih-sing*—meaning "the hundred family names," and persons having the same family name being forbidden to intermarry. Having regard to all these facts, does it not seem quite a justifiable assumption that when animal names are applied, not to tribal divisions, but to tribes themselves, a former state of totemism is implied as having existed ? Thus, when the great Hindū Epic, in describing the adventures

of Arjuna, says that the Nāgas or Serpents were defeated with the aid of the Peacocks, it may quite reasonably be inferred that a people known as "peacocks" from their Totemic device, defeated those of another Totem, whose badge was a serpent. Probably the existence of the name of the Singhs—lions—may also be accounted for in some such manner.

Professor Brinton says :

The astonishing similarity, the absolute identities, which present themselves in myths and cults separated by oceans and continents, are satisfying proofs of the common descent, distant transmission and fundamental unity, of human Divine teachings. If we turn anywhere in Time and Space to the earliest and simplest religions of the world, we find them dealing with nearly the same objective facts, in much the same subjective fashion—the differences being due to local and temporary causes.

One realises that most of the apparent absurdities of primitive religions can be explained by the fact that the mind of the savage resembles that of the uncultured and ignorant among ourselves; inaccurate observation and illogical modes of thought characterise both: the *idea* is accepted as true, without the process of logical reasoning and inductive observation. There are religions so crude that they have neither temples nor altars nor rites nor prayers, yet none, so far as I can discover, which do not teach the belief of the intercommunion between the Spiritual Powers and Man—the Immanence of God. An Australian Black, representing as he does one of the lowest forms of human evolution, when asked by a traveller, had he "ever seen God?" replied with emphasis: "No; but have *felt*"—an intuition common to all grades of humanity. Broad expanses and desert areas, it has been remarked, appear to have acted as stimuli to the mind in its contemplation of the Divine in spatial magnitude; and the languages of some primitive peoples bear traces of this. In Polynesian, "*taula*"—the ocean space—is looked on as the home of the gods and the place where souls go at death; and the explorer Castran tells how once, standing on the shores of the

Arctic Ocean with a Samoyed, he turned to the man saying : " Now, where is Num (their chief deity) of whom you have so often told me ? " receiving the instant reply "*There* " while the man waved his arm towards " where loomed the dark, broad sea " .

In many cults the expression of the idea is attempted by assigning to deities hugeness of size—witness the enormous statues in Buddhist countries erected to Shakya Muni, with his monstrous ears ! The colossal images which can be seen on Easter Island, the great statues of the Maori, the lofty Totem poles of the North American Indian—all are equally endeavours to present it to the senses of man.

In the space of a brief article it is naturally impossible to do more than glance at so wide-spreading a subject, teeming as it does with speculation and interest ; but even in a cursory glance it is possible to see that spiritual meanings and under-currents are not confined to the teachings of any one nation, nor to the more civilised nations, and that many of the strange devices used by undeveloped peoples of the world, are not mere barbarous fantasies, but have—beneath their weird and grotesque exteriors—a definite and far-reaching signification, being but modern expressions and survivals of profound occult truths.

Gertrude Kerr

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## “CO-OPERATION AND THE FUTURE OF INDUSTRY”

By H. L. S. WILKINSON

THE idea that the main feature of the reconstruction of society in the new order is to be the substitution of co-operation for competition, has now so permeated the average mass of intelligence, that the word co-operation bids fair to attain the blessedness and sanctity of the old lady's “Mesopotamia”. The thought-form of co-operation is in the air everywhere, and the only difference of opinion is as to the manner in which effect is to be given to the principle. It is here that we find a great deal of vagueness, even among enthusiastic disciples of co-operation.

What, in short, do we *mean*, when we talk about co-operative bread-making, grocery supply, leather goods supply, textiles, steel-making and so on? Do we mean that labour and capital are to come to an understanding, be represented equally in the management, and share profits equally? Do we mean co-partnership, every “hand” becoming to some extent a shareholder? Do we mean Socialism pure and simple—everything becoming nationalised, the nation owing all the capital and organising all production, the profits to be shared by each worker in proportion to the value of his service or contribution? What *do* we mean? We are all just a little vague, and though we all agree that the old ideas are abominable and wrong, we are not agreed as to whether they are to be scrapped entirely, or whether there is something in them that can be carried forward. Are there to be “profits” at all? Is money to be allowed to beget money, and if so in what form—interest or dividends? Are all dividends bad in principle, or only

“ high ” dividends? And how is the line to be drawn? Is there to be no adventure, no speculation, no reward for individual enterprise? And what of differences in individual capacity and output? Is a good, efficient, and rapid worker to get the same as an indifferent one? And where is “ direction ” to be found, and how remunerated?

A perusal of the book under review,<sup>1</sup> which gives an account of the rise of the various co-operative societies in Britain, of their struggles and growth, and their present organisation, is most instructive as a clarifier of one's ideas on these points. Indeed, it is an absolutely essential study for the would-be social reformer. We are so much inclined to begin at the wrong end, to start with principles, and graft ways and means on to them; with the result that the wretched things won't work, being crippled at the outset by lack of practical knowledge and contrivance. We forget that Nature builds up by slow degrees from rudimentary, makeshift means to elaborate design, and that incessant trial and error, with small and simple beginnings, is necessary as an apprenticeship, before the existing order can be attacked with any hope of success.

All this preliminary spade-work has been done by the various co-operative societies, of which there are now about 1,400 in Britain, with a total membership of 3½ million human beings, men and women, mostly of the wage-earning classes. The story of their beginnings, dating from the days of the reformer, Robert Owen, of their failures and eventual success, is clearly set forth in Mr. Woolf's pages. The dreamers of the early days of the nineteenth century began, as *we* want to do, in a hurry, trying to plant the full-grown tree instead of sowing the seed in carefully prepared soil. Ambitious attempts were made to organise production

<sup>1</sup> *Co-operation and the Future of Industry*, by Leonard S. Woolf. (George Allen & Unwin, Ltd., London.)



under Utopian conditions. When these dream-structures collapsed, one after another, small groups of working men began to band themselves together to produce simple articles of common need, and these village clubs were the progenitors of the present co-operative societies. Mr. Woolf shows that they thrived just in proportion as they kept in view the provision of their common needs, *as consumers*, catering simply for those needs, without attempting to organise production on a big scale. Eventually, as the societies grew, they had to take in hand production, that is, they had to do their own manufacturing from raw materials, and for this purpose it was necessary to subscribe capital. But when profits began to accumulate, disaster threatened the societies as a sort of Nemesis, the existence of capital within their own society threatening the very life-principle of the society. Members who accumulated profits withdrew their capital, or used it for individual purposes, and so the societies broke up. Or else the society itself became plethoric and embarrassed with its capital, unable to find openings for it, so that it finally became top-heavy and "collapsed into capitalism".

However, some genius hit upon the true remedy, in the shape of the "dividend on purchase" system, and it is this which has proved the sheet-anchor and salvation of all co-operative societies to this day. The idea is that profits are used up by paying a small dividend to each purchaser in the form of a rebate on the value of his purchase. This really means that profits are handed back to the members, and that there are virtually *no* profits. The society uses capital, but only at a fixed rate of interest—4 or 5 per cent. The effect of this is to democratise the whole industry. Capital is reduced to its proper place as a strictly subordinate function, and has no power in direction or management, nor any claim to profits. The stream of profits widens out like a big river when it enters the sea, being absorbed by the great mass of

consumers, and the more consumers there are, the bigger the stream becomes, and the more the society thrives—this feature being the exact opposite of the case of a joint-stock company, where profits depend on the narrowing of the group of shareholders. The one is a natural growth, the other an excrescence, a social disease! To quote from Mr. Woolf :

Our movement is now a gigantic concern, a great, solid democratic wedge in the capitalist industry of the country . . . . Our system already supplies many of the wants of about 10,000,000 inhabitants of these islands. We supply our members annually with goods of the value of about £100,000,000, and in doing this we are competing, and competing successfully, in practically every large town throughout the country, with the ordinary private or capitalist concern. We are already carrying on industry on a vast scale: we have our own factories, depots, and estates, scattered up and down the length of Britain, and in Denmark, Greece, Australia, Canada, Spain, India, and Ceylon. And in all these places we are competing successfully with the capitalist manufacturers.

The unit of the movement is the consumer's co-operative society. There are very few towns in Great Britain with any industrial population in which the man or woman who wants to be a co-operator cannot become a member. At one end of the scale comes the Leeds Society, with nearly 70,000 members, and an annual trade of over 1½ million pounds, and with nearly one hundred branch stores, and with its own flour-mill, bakery, laundry, boat factory, etc. At the other end are a number of little societies with a few score of members, who make their purchases in a small shop in a small street. . . . All these societies are federated for industrial purposes in two immense societies, the English and Scottish Co-operative Wholesale Societies, or shortly, the C.W.S. The form and constitution of the C.W.S. is modelled exactly on that of the retail society; the retail society is to the C.W.S. what the individual member is to the retail society. The societies buy the goods, which they are going to sell to their members, from the C.W.S. for cash: the profits which the C.W.S. makes by manufacture and wholesale dealing are returned to the retail societies in the form of a dividend upon their purchases. In 1916, the sales of the C.W.S. to the retail societies amounted to £52,230,000, of which over £16,000,000, or about 30 per cent, represented the sale of goods manufactured in its own factories.

The other important organ of the movement is the Co-operative Union.

It is a federation of nearly all the societies for educational, legal, and political purposes. It publishes co-operative statistics, holds enquiries, conducts propaganda, gives legal advice, initiates parliamentary action, and acts as the central authority for the educational activities of the movement. Once a year it holds a Congress,

which is, in some respects, a kind of Co-operative Parliament. The C.W.S. and the C. U. may be called official organs, but there are also certain non-official bodies, of which the oldest and largest is the Women's Co-operative Guild. This is an organisation of about 30,000 women co-operators, the objects of which are to educate its members, advance co-operative principles, and to obtain for women's interests the recognition which is due to them.

As regards rules of membership of the retail societies, the capital is raised by £1 shares, which are withdrawable but not transferable. Any person approved by the directors or committee can become a member on payment of an entrance fee of one shilling, and by taking up one or more shares. Payment can, if necessary, be made at the rate of 3d. per week, or merely by leaving dividend to accumulate. The effect of this is that, in practice, any person possessed of a shilling can become a member.

The society is run in the ordinary club way, by a management committee elected at a general meeting, at which each member has only one vote. Employees of the society are debarred from holding office on the committee (thus preventing wire-pulling and jobbery), but any employee can be a member.

It will thus be seen that both Capital and Labour occupy a subordinate position in the machinery of the society. Capital is muzzled once for all, dethroned entirely from its high estate, and deprived of all power for evil; all authority being taken from it, and nothing given it but a fixed rate of moderate interest. So the waste and insanity of stock-jobbing and advertising are done away with at one blow.

But Labour, in the shape of the staff, producing and distributing, is not much better off. There is no Utopian annexation of capital and sharing of profits. The workers are paid wages as under the Capitalist system. But their lot is vastly improved in every way. Profits being a secondary consideration, there is none of the "hell of the wage-earner". Every employee is *expected* to belong to a Trades Union, and

hours and wages, and any other bones of contention, are managed sympathetically and without friction by discussion between the Trades Unions, or the Amalgamated Union of Co-operative Employees, and the general committee.

The real life-force which cements together and *drives* the Society is the community of consumers, that is, purchasers and their friends, both members and non-members. (The latter only get half the dividend, or rebate on purchase.) The Society is, in fact, an organised brotherhood of consumers, who pool their needs and cater *for those needs*, and not for profit. The only profit they ask or look for is increase of membership and extension of business, for extension of their business means infallibly an extension of comfort and well-being amongst the mass of working people and their wives, and a diminution of crime and misery and poverty—all brought about simply and automatically. Pool the needs of a community, and you subdivide to infinity the irk of life, and multiply correspondingly the well-being of all.

Mr. Woolf looks forward to an extension of this system which will take under its control the whole internal life of the nation. He imagines a sort of short service term of conscription under which all young men and women will be drafted into and compelled to join the army of co-operative workers, producing the wherewithal to satisfy the life-needs of the nation. But it is just here that doubts begin to arise.

A nation, like an individual, requires an income to live by, and to pay for its army and police, its navy, its law-courts and schools, its churches, its museums, art galleries, concert-halls, opera-houses, parks, recreation grounds, post offices, and so on. At present the nation's public income comes from taxes. Taxes come from the profits of industry. Do away with profits, and where is your income to come from?

Certain things, like railways and mines, are perpetual sources of revenue and profit, and to do away with their

revenue under the co-operative dividend or rebate system would be silly and suicidal. Moreover, a nation does not live by bread alone, but by Art, Architecture and Religion, and these spiritual needs require money. The private picture gallery of a millionaire is not a beautiful or pleasing sight, but lovely *public* buildings and *public* collections of art *are* beautiful, because their enjoyment is shared by all. The amassing of wealth, and even of luxury, for national purposes is not a thing to be reprehended, but is on the contrary a legitimate and praiseworthy outlet for acquisitive faculties, the employment of which for narrow or selfish ends may not be sanctioned by the conscience of the community. Where is the money for these civic objects to come from?

This brings to notice another chief feature of the co-operative societies, as so far organised. They practically only include the poor man's needs, the petty, everyday needs that shops and stores cater for. They have not yet touched the vast field of the nation's big needs, such as steel-making, engineering, shipbuilding, though the C. W. S. has successfully undertaken building operations, banking, and insurance. It is inconceivable that it should undertake the supply of objects of art and luxury, and almost equally so that it should undertake big public works, such as railways, telephones, electric lighting and power systems, and so on. Not that these things could not be run on the co-operative system—they could, easily enough. There is nothing to prevent rebates being given on a consumer's gas or coal or electric lighting bill, or on his railway ticket. But such rebates would be silly and disastrous, for, as we have seen, they would deprive the nation of the legitimate income which it needs for the public service. Coal and iron have a natural initial value of their own, apart from the cost of mining and of making steel sections and rails. Railways too, have a value as profit-earning concerns independent of the capital spent on their construction. The

real owner of these values is the nation, and the nation *needs* such revenue for its public services, just as it needs the rent on its land.

Mr. Woolf and his brother co-operative schemers seem to miss this big national ideal—this big life of the nation's own, which is something a great deal more than the sum total of the petty needs of its units. All the co-operation in the world will not build up a State—at least, on the “dividend-on-purchase system”. So we somehow feel that the most the C. W. S. can look forward to is to emancipate the lower half of the nation from the tyranny of the jobber and speculator and profiteer, to teach them combination and public spirit and citizenship, to abolish poverty, and crime, and slums, and dirt, and in short, to lay a clean foundation on which the “State” can build. Where its function ends, that of the State begins. All the order, and beauty, and life of the nation as a whole, its enterprise, its “soul”—that is the purview of the State. And of what nature that State is to be—that is another and a separate matter entirely. Most likely it will be a compromise between Socialism and Capitalism, in which all the power of capital is harnessed to national ends, and every man gets a remuneration, either in cash or in honour and status, which corresponds to the *national* value of his work, whether in the shape of brains or manual effort. Let the industrious worker be paid correspondingly to his output. Let the inventor be rewarded by prizes or honours, and so on. A fair field and full scope for every one—the marshall's baton in the private's knapsack, increased service bringing, naturally and inevitably, increased scope and power of further service in its train—the parable of the talents actually put into operation! This would be a divine Socialism truly, and perhaps it is not so far off and ideal as it may seem!

Our author truly shows that industry is not at present organised on democratic lines, but on a huge conspiracy of sham, in which an oligarchy rules, although possessed of none

of the guarantees or qualifications which should be the mark of the ruling class. Hence the dissatisfaction of labour. It is not merely that they get too little of the rewards (two-thirds of the nation's total income being divided among one-third of the population), but that they have no voice in the control and distribution of the fruits of industry, nor in the management of the machine. They are doubly and trebly cheated, and they know it, and have no confidence in, or respect for, their rulers. They are like the crew of a ship commanded by a drunken and incapable captain !

If, in the reaction from this sham and top-heavy condition of society, Democracy obtains too much control, and takes the bit between its teeth, the nation will be threatened with Bolshevism and anarchy, and its last state will be worse than the first. There is only one remedy, and that is for all classes to become inspired with a passion of patriotism and public service which will displace the instinct of private and personal gain as the ruling motive. To gain this, our nation will have to suffer much. But once it has been made clear to all that our continued existence as a nation *depends* on this attitude, the change of heart will soon come. The people will be *anxious* to find qualified and capable brains to put into positions of direction and control, and those who are so elected will be equally anxious to use all their power for service.

Co-operative industry down below, and a truly representative and self-sacrificing oligarchic State on top, actuated by patriotism and rewarded by honour rather than wealth—this is what poor old well-meaning but thick-headed John Bull has to arrive at ! The time is not yet ; but there are signs of hope. And who knows but that India will have the pride and honour of pointing out the way ?

H. L. S. Wilkinson

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## THE ARTS AND CRAFTS MOVEMENT : ITS INCEPTION AND GROWTH

By M. HARTLEY

NATURE, throughout, bears witness to the law of action and reaction : and looking back on history, the same Law is seen ruling the lives of men, both individually and collectively. Periods there were when the tide was flowing and all seemed prosperous and easy, when thought acted freely, work was ample, full, and great in expression : then followed other periods when the same tide was on the ebb and the forces of Nature turned, as it were, away—poverty of thought and expression characterising these.

The times of Phideas in Greece, of Elizabeth in England, and of the Renaissance in Europe, were those of the flowing tide, and life was happy and joyous because expression was full and free. In contradistinction to these was the early half of the nineteenth century—a period of ebb, when poorness characterised Art in every direction. Carving and design, making fantastic attempts to be natural and at the same time original, lost themselves in a maze of grotesque abnormalities. Pictures, worked in Berlin wool and silk, held prominent places on the walls ; chairs were adorned with crocheted antimacassars ; artificial flowers, in wool and wax, occupied positions of distinction in the rooms of the well-to-do ! These atrocities are probably within the recollection of many of us ; but, in spite of them, it behoves us to deal gently in our thoughts with those dear folk, our grandparents and great-grandparents, for while tolerating, and indeed perpetrating,



these monstrosities, they were, in their pathetic way, searching for beauty—although in vain!

Fortunately this Early-Victorian age proved but a resting-time; and in due course, the impulse from within broke forth into blossoming, bringing in its train a goodly company of earnest men and women, bent on developing the cult of Beauty in the England of their day.

Many things contributed to a rapid change of feeling with regard to Art—a change in every direction, for Literature and Poetry had their share in it, as well as the study of Design. Among the pioneers of the latter movement was William Blake, whose inner vision and keen sense of beauty are shown in the books which he has bequeathed to us, printed by himself and containing his own illustrations. His friends, Calvert and Samuel Palmer—both artists—have also left work deserving attention and study. In Literature, Scott and Tennyson awakened for men the romance of the Past, thus encouraging the study of the Middle Ages and, as a result, its Gothic architecture, while Ruskin, by his lofty ideals and criticism, exercised a great and ennobling influence.

The pre-Raphaelite brotherhood, with their careful methods of work and enormous interest in all mediæval art, also proved a strong influence, bringing their attention to bear on the belongings of everyday life; names which will be ever remembered in connection with this being those of D. G. Rossetti, Holman Hunt and Ford Maddox-Brown, whose exquisite designing and painting of furniture marked an epoch in such work. William Morris and Burne-Jones, becoming absorbed in the wonders of the architecture around them at Oxford, abandoned the careers previously contemplated by them and left the University as disciples of Beauty, instead of disciples of Theology—and joined the brotherhood. Morris, who was always a practical man, opened a workshop in London—there, with his friends, working out their

combined ideas in the spheres of beauty and usefulness—and, like a stream which, starting from small beginnings, swells into a great torrent, so has their influence spread, growing with the years ever greater and wider. A demand arose for their work, and for some time they did well; then the "Arts and Crafts Society" made its appearance.

This term, Arts and Crafts, was applied at first to *all* the arts of decoration and handicraft whereby man serves himself and his fellows. Later, the term came to be more particularly associated with the revival of the decorative arts which began in 1875. In addition to Morris and the pre-Raphaelite movement, a few isolated designers, architects and artists, working here and there, had kept the true light burning by their research into mediæval art and design; but the work of these had been to a great extent swallowed up by some of the big manufacturing firms. They were mostly architects; and the names of Pugin, Henry Chand, William Burgess, William Butterfield, and G. E. Street will be easily recalled. The result of work done by a few scattered individuals here and there, is however, inevitably lost; and it was finally decided that if any real influence was to be brought to bear upon the times, they must unite. This desire for further fellowship and exchange of ideas led to the meeting together of a few under the roof of Lewis F. Day, one winter's evening in January, 1875, in order that things might be "talked over".

We may picture the meeting of this little band—disciples of beauty, pathetic in the smallness of their numbers, yet all stirred with the spirit of the pioneer. As Walt Whitman says:

Not for delectations sweet,  
Not the cushion and the slipper, not the peaceful and the studious,  
Not the riches safe and palling, not for us the tame enjoyment:  
Pioneers, O Pioneers!

A small society was formed for the discussion of various problems in connection with decorative art and kindred

subjects; and this had a happy though obscure life for a few years, being, in 1884, ultimately absorbed into the larger society of "Designers, Architects and Craftsmen"—known as the "Art Workers' Guild". Other guilds and groups of workers were formed in various parts, for practice and the interchange of ideas. Village classes were inaugurated for the purpose of teaching wood-carving, pottery, metal-work, basket-making, turning, spinning, weaving, linen-work and embroidery. The teachers were amateurs: still, a good deal of educational work was done, which led to the formation of an Association for the Advancement of Art in relation to Industry, in 1888; and this Association held its Congress in successive years in Liverpool, Edinburgh and Birmingham.

The Royal Academy of Arts proved itself not particularly in sympathy with the Arts and Crafts Movement, reserving a very small portion of the space on its walls for its work; and as it was seen that there was no likelihood of obtaining further concessions, a few members formed themselves into the present "Arts and Crafts Society," holding their first exhibition in the New Gallery, London, in 1888.

The object of the Society was that of enabling designers and craftsmen to work out their own original and individual ideas, without reference to the fact of whether they would satisfy this or that manufacturer, and to place decorative art on the same level as easel pictures, the only distinction allowed being that as between good and bad art—*all* art being good if it fulfils the first principles of Beauty. The exhibition was a great success; and since then these have been held regularly at intervals of three years, with the result that taste and feeling for beauty, in the people at large, is becoming simpler and finer.

The question will probably have occurred to many—*why* was it that art had sunk to such a low ebb before this movement was inaugurated? It is probable that numerous factors

contributed to the result; the English climate, with its drab skies and lack of sunlight, being one. A life spent indoors, away from Nature, is not apt to foster a love of the beautiful, and in that, the people of England are less fortunate than those living under more joyous conditions and sparkling skies. Secondly, the social environment in which the rank and file of the working classes lived was cramping and depressing; and thirdly, the conditions under which the work was undertaken—each craftsman separated off into his own special department and working at pressure—were uninspiring, very different to those times in the past when work went slowly, but designer and craftsman worked side by side, the one supplementing and assisting the efforts of the other. Designs in those days were wrought out to suit the material on which they were to be recorded, with the result that the work grew beautiful, following the laws of its own being and harmonising with the background intended for its adornment. In order to obtain this beauty and harmony it is absolutely necessary that the craftsman be his own designer, or at least that designer and craftsman be in close touch, so that they may consult the one with the other; was it not in this manner that all the great work of the Mediæval Ages was performed—the building of St. Peter's, Rome, St. Mark's, Venice, and St. Sophia at Constantinople?

What then has caused the alteration? It is modern industrial conditions; and there is little doubt that to these conditions is owed the fact that almost all artists, especially those connected with the art of design and of a thoughtful disposition, are imbued with Socialistic tendencies; for they see that there is little scope for improvement while things remain as they are, while the interests of art as a whole are invariably sacrificed to the interests of trade. Take, for instance, a lovely silken robe, which one admires without stopping to consider at what a sacrifice the garment has been.

produced. Think of the big cities where it is manufactured—with their great factory chimneys, each with its pall of yellow-brown smoke obscuring the skies—the river, once beautiful, now a muddy stream polluted with the dye which helps to give that silk the tints which are so attractive; the small, huddled houses, filled to overflowing with workers who sit, day by day, in the midst of a whirl of machinery, weaving the strands of silk into elaborate patterns. How can a love of beauty be encouraged under such artificial, such soul-killing environment?

In these matters the old Greeks were miles ahead of us. To them, beauty was a religion, a spontaneous expression and part of themselves; they lived in its midst, not putting it on occasionally, as if it were a garment. In a Greek home, beauty and simplicity were everywhere, from the graceful folds of the women's dress to the fine lines of the common pottery utensils used in their kitchens. And when we speak of "simplicity," let us realise what we mean by the term. A row of mean, poor houses might have the word applied to them; but, monotonous and tiresome as they are, offering no satisfaction or pleasure to the soul of man, they do not represent the true simplicity—which must, in all cases, bear as its expression the stamp of individuality and harmonious unity.

In the world of Nature complexity is everywhere manifest, in leaf, flower, insect and animal—all are full of variety with no repetition, everything having its own individual characteristics. Yet in all this vast field of expression, the underlying law is simplicity, because everything in it is the outcome of law and order. Thus, living near to Nature and studying her laws, work will become permeated with her characteristics and will bear her stamp—the stamp of simplicity and truth, which must be acquired in order that the best may be drawn out of everything.

As Rodin, the great sculptor, said :

The true artist is the confidant of Nature. The plants talk to him like friends. The old, gnarled oaks speak to him of their kindness to the human race whom they protect beneath their sheltering branches. The flowers commune with him by the gracious sway of their stalks, by the singing tones of their petals ; each blossom amidst the grass is a friendly word addressed to him by Nature.

Or again, an Australian poet has sung :

Blithely a Bush boy wanders on a walk  
Shouting with joy, joyous in heart and limb ;  
For his delight the trees have learned to talk,  
And all the flowers have little laughs with him,  
Watching the far sky, beautiful and dim.

If only Nature and Humanity were approached thus, in the spirit of complete sympathy, how different would be our lives, how much more useful and happy !

With this great quality as his guide, the Painter portrays not only the outward, soil-stained, sunburnt body of the peasant : with magic touch he puts before us all the tragedy and sad resignation born of a hard life, and it is this "soul" of the picture which will carry his fame down the vista of the years. As the human race evolves, it may be expected that suffering and poverty will gradually disappear—necessary as they were for our growth at certain stages—and, with the increase of beauty and the love of art, they are bound to go. Up to the present, men have been driven to work by the hard necessity of living—the constant fight against poverty and starvation—but better days are dawning ; hours of forced labour are being shortened, giving more leisure, and more leisure means greater opportunity for self-improvement. As the years roll by, the true motive underlying work shall grow and actuate the man—the motive which is a great Love, Love for the world, Service to Humanity. When that ideal has once spread, then will true Art flourish, for from Love is born Beauty. Already is man realising that he is one, not only with the great Force beyond him, but with every son of man ; with this

conception of the unity once established, there will come the idea of Brotherhood, and to reach this goal is the Art of Life, in which we are *all* craftsmen and craftswomen, the picture on which we are at work being "character".

A lofty ideal is ours; therefore must our work be a pleasure and joy. The mother living quietly at home, hidden away from the appreciation and applause of the world, is an artist in the highest sense of the word—her material being the young souls placed in her care for upbringing: in her hand is the training and guiding of the Disciples of Beauty of the Future, that better and more glorious time which is dawning for the Coming Race. Already the first shafts of its light have pierced the gloom of the horizon; and with every upward effort which we, individually, make, these gleams become brighter, until the whole world will ultimately be bathed in their glow, and Harmony, Truth, and Beauty will form one glorious and united Whole.

M. Hartley

## THE DIVINE SPARK

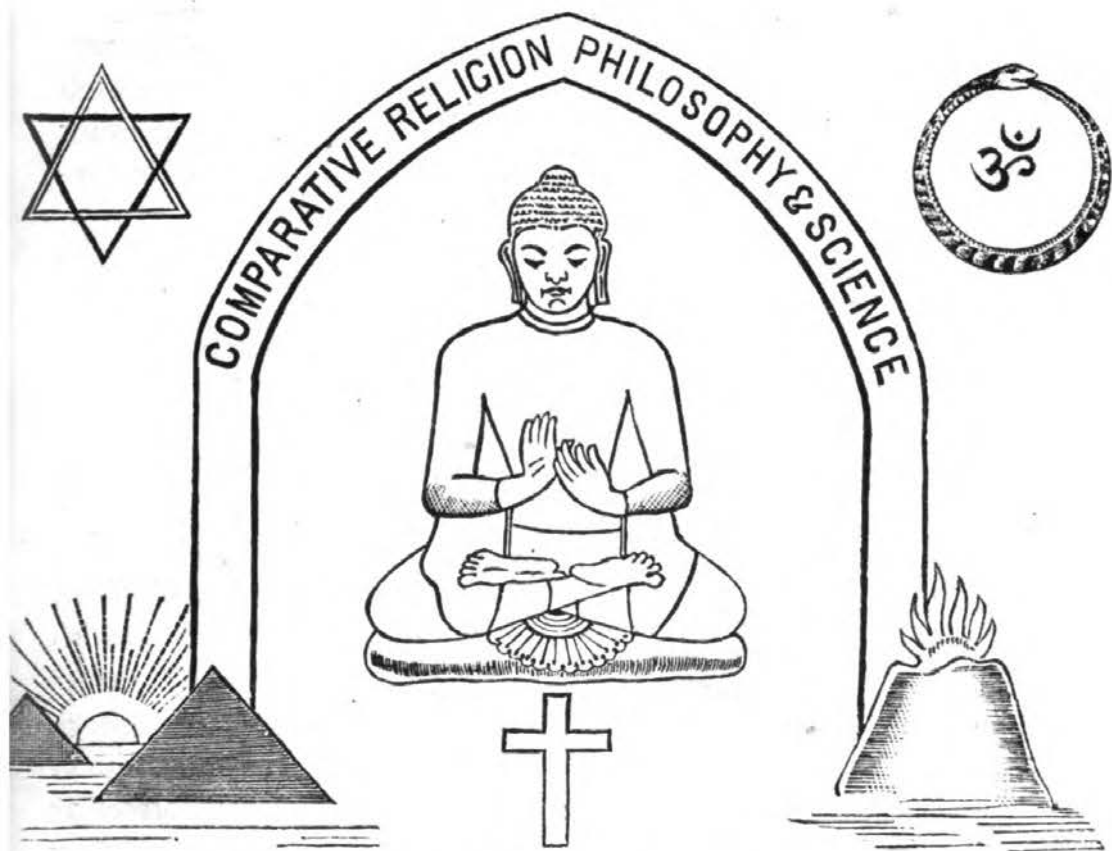
THERE is a flame that glows  
In the dark  
Warm cell of the heart.  
And often the heart's walls close  
Round it, as the petals of a rose  
Close round a honey-seeking bee.  
Then it dies to a spark,  
Dim, apart,  
And none knows  
It is there,  
Save the star-eyed angel with silver hair,  
Who goes  
Softly around, tending the Rose  
And the Rose-Tree.

But sometimes the doors unclose,  
Opens the Rose,  
And a great wind blows  
Till the gold sparks dart,  
Melting the snows  
Of the winter-bound heart.

Then the angel can see  
That the flame soars free,  
And his wings fan the air—  
He is glad, he is fair,  
For he knows, he knows,  
There is Fire in the Rose,  
There is Life in the Tree!

EVA MARTIN





## FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

(Continued from page 266)

### IV. THE LAW OF KARMA

*Who toiled a slave may come anew a prince,  
For gentle worthiness and merit won;*

*Who ruled a king may wander earth in rags*

*For things done and undone. (Arundel, Light of Asia)*

**L**ITTLE by little, as man's knowledge grows, the world in which he lives is seen to be a world of law. Each law of Nature, as it is discovered, liberates more of our will, however much it may seem at first sight to circumscribe our actions; and since actions are but the resultant diagonal of a

series of forces of thought and feeling of an inner world, man's supreme need is to understand that inner world of his as one of law and order. The great Law of Karma or Action, which Theosophy expounds, reveals to man something of the inner fabric of his being, and so helps him to be a master of circumstance and not its slave.

We are already familiar in modern science with the conception of the whole universe as an expression of Energy. The electron is a storehouse of energy; so too, though on a larger scale, is a star. This energy is continually changing, motion transforming itself into heat or electricity, and electricity into magnetism, and so on from one transformation to another. Man himself is a storehouse of energy; he takes in energy with his food, and transforms it into the movements of his body. The energy in man, when utilised for a kindly action, is beneficent, and we call such a use "good"; when it is employed to injure another, we term such a use "evil". All the time that man lives, he is a transformer; the universal energy enters into him, to be transformed by him into service or into injury.

The Law of Karma is the statement of cause and effect as man transforms energy. It takes into account not only, as science does, the visible universe and its forces, but also that larger, unseen universe of force which is man's true sphere of activity. Just as, with the flicker of an eyelid, man throws into the universe a force which affects the equilibrium of all other forces in our physical cosmos, so too, with each thought and feeling, he changes the adjustment of himself to the universe, and the adjustment of the universe to him.

The first principle to grasp, in the attempt to understand Karma, is that we are dealing with force and its effects. This force is of the physical world of movement, or of the astral world of feeling, or of the mental world of thinking. We are using all three types of force, the first with the activities of our physical body, the second with the feelings of our astral bodies, and the third with the concrete and abstract thoughts of our mental and causal bodies. To aspire, to dream, to plan,

to think, to feel, to act—all this means to set in motion forces of three worlds; and, according to the use made by us of these forces, we *help* or we *hinder*. Now, all the force which we use, of all the planes, is the Energy of the LOGOS; we are but transformers of that Energy. As we so transform and use that Energy, it is HIS Desire that we use it to further HIS Plan of Evolution. When we help that Plan, our action is “good”; when we hinder it, our action is “evil”. And since we use HIS force all the time, we must, at each moment of time, either help or hinder that Plan.

Since man is not an individual by himself, but is one unit in a Humanity of millions of individuals, each thought or feeling or act of man affects each of his fellow men, in proportion to the nearness of each to him as the distributor of force. Each such use of force by him, which helps or hinders the whole, of which he is a part, brings with it a result to him; this result is briefly stated, in terms of his action and its resultant reaction, in Fig. 36. Each injury done is so much

| ACTION AND REACTION |                  |              |   |
|---------------------|------------------|--------------|---|
| CAUSAL              | ASPIRATIONS      | IDEALS       | ☆ |
| MENTAL              | SEARCH FOR TRUTH | INSPIRATIONS | ○ |
|                     | CRITICISMS       | WORRIES      | ● |
| ASTRAL              | SYMPATHIES       | HAPPINESSES  | ⊖ |
|                     | DISLIKES         | GRIEFS       | ⊗ |
| PHYSICAL            | KIND ACTS        | COMFORTS     | ⊕ |
|                     | INJURIES         | PAINS        | ● |

force (represented in the diagram by a black sphere) thrown out into the universe, which works itself out in the injury inflicted on another; but the equilibrium of the universe to this other has then been disturbed by the injurer, and that equilibrium must be restored at the expense of the wrong-doer. His

FIG. 36

“karma” for the injury is a “pain,” the force producing which discharges itself through the injured as the fulcrum, and thus restores the original equilibrium. Similarly is it with a kind act; its karma or reaction is a force which adjusts material circumstances so as to produce a “comfort”.

Furthermore, in this universe of law, each type of force works on its own plane; one man may give an alms to a beggar with pity and sympathy, but another merely to get rid of him as a nuisance; both perform a kind act, and to both the karma of the act on the physical plane is a “comfort”; but there is to the former an additional karma on the astral plane for his pity and sympathy, and it comes to him as a happy emotion, while to the latter there is no karma of this kind. Similarly, I may have nothing but pity to give to a sufferer; I reap thereby an emotional “happiness,” but not also a physical “comfort”.

For the purpose of exposition of this difficult subject, a symbol has been taken for each type of force which makes karma (see last column in diagram); these circles and the star are merely symbols, and nothing more. On the higher mental plane, where the soul of man resides in his causal body, evil “is null, is naught, is silence implying sound”; there no evil counterpart exists to the soul’s aspiration. The wicked man is not a wicked *soul*; he is but the representative in an earthly body of an undeveloped soul, whose energies are too feeble as yet to control his physical agent.

Each one of us, as he enters this life, comes from a long past of many lives: as we take up our task once more on earth, we bring with us our karma of good and evil. Now this karma, as already explained, consists of forces: and

Fig. 37 is an attempt to suggest to our imagination this fact

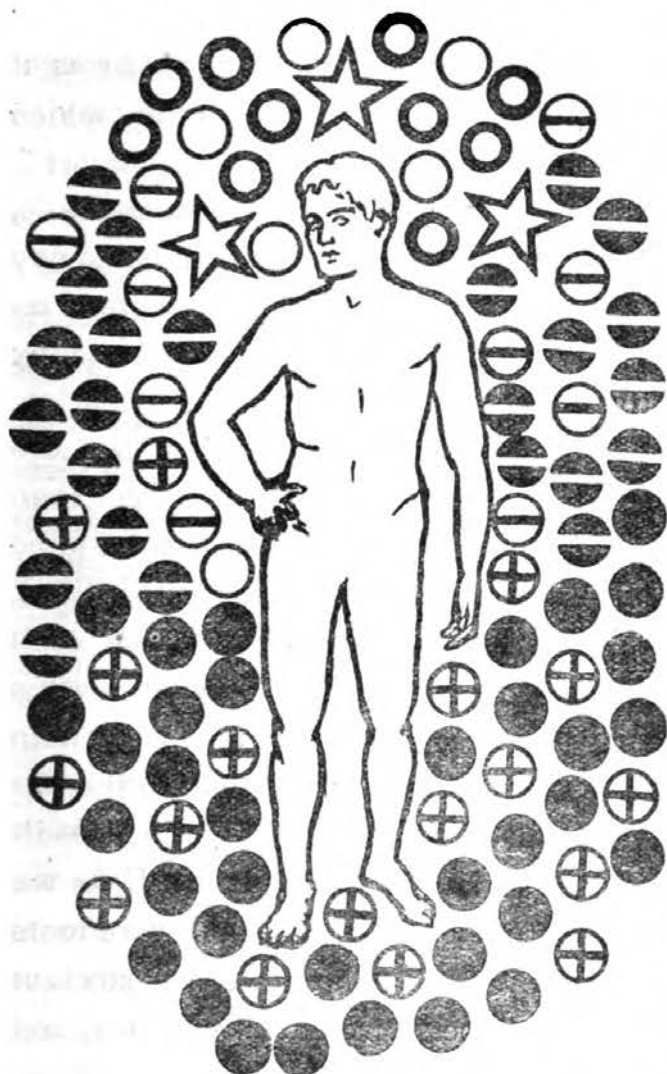


FIG. 37

of the individual as a fulcrum for the discharge of the good and evil forces of his own creation. Perhaps, as we look at the diagram, our eye is first impressed by the large number of "pains," "griefs" and "worries" which are the man's due; and we count only three "ideals". But we must not forget that the forces of all the planes are not of equal value in the production of changes in a man's destiny; a unit of physical force, producing a "comfort," is a hundredth

fraction as powerful as a unit of mental force which makes an "ideal". If we give 1 as the "work" equivalent for a physical unit of force, we shall not be exaggerating if we put 5 for an astral unit; 25 for a lower mental, and 125 for an "ideal" of the higher mental world. While a man may have many "pains" and "griefs" and "worries" as his karma, yet if he but have a few "ideals" as well, he will make a success of

his life and not a failure ; on the other hand, a man may get as his karmic due worldly wealth and position, giving him many " comforts " and " happinesses," and yet, if he has not brought from his past any " inspirations " for his mind, his life may be merely one largely of agreeable futility.

Looking round us at the lives which men and women live, it is scarcely an exaggeration to say that in most lives to-day there is more " bad " karma than " good," that is, there is on the whole more of tedious toil and sorrow than of happy labour and joy. At the present stage of human evolution, there is, in the store of forces accumulated by each of us, more to give us pain than pleasure. Our evil account is larger than our good, because in our past lives we have not desired to be guided by wisdom, and preferred instead to live selfish lives, caring little whom we hurt by our selfishness. But each karmic force must discharge its energy, for " whatsoever a man soweth, that shall he also reap ". Yet as a man " reaps," his karmic forces are carefully adjusted, so that, as the interaction between his good and his evil, the final result shall be an addition, however slight, to his good. If, as we are born, *all* our karmic forces of good and evil were to be set into operation, then, seeing how we have a larger stock of evil than good, our lives would be so weighted with pain and sadness that we should have little spirit to battle through the struggle of life. In order, however, that we should struggle and succeed, and add to the good side of our account and not the bad, a careful adjustment is made for each soul as he enters into incarnation.

This adjustment is made by the " Lords of Karma," those beneficent Intelligences who, in the Plan of the LOGOS, act as the arbiters of Karma. They neither reward nor punish ; they but adjust the operation of a man's own forces,

so that his karma shall help him one step forward in evolution. A typical method of adjustment we can study from the diagrams which now follow.

In Fig. 38 we have a circle which represents the totality of a man's karma, or force of all his past lives; the circle has

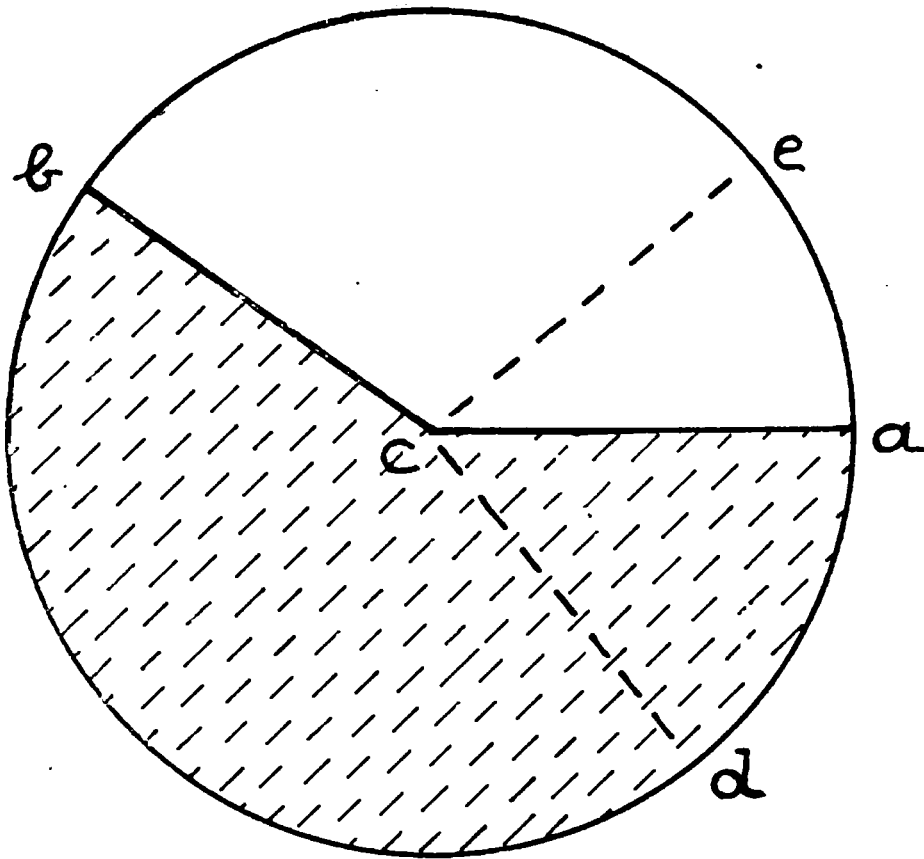


FIG. 38

two segments, the plain and the shaded. The plain segment represents the quantity of good karma, and the shaded that of the evil karma. We will presume that the individual's total karma comes to one hundred units, and that the relation between his good and his evil is in the ratio depicted in the

6

diagram, which is as 2 to 3. The segment  $a e b c$ , then, represents the good karma of 40 units, while the segment  $a d b c$  represents the bad karma of 60 units. This totality of accumulated past karma is known in Indian philosophy as *Sanchita* or "accumulated" karma.

Out of this totality, the Lords of Karma select a certain quantity for the new life of the soul; we will imagine that they take for the work of the new life one-fourth of the total. This one-fourth is represented in the diagram by the segment  $e c d$ ; and of this  $e c a$  represents the good, with 10·7 units, and  $a c d$  the bad, with 14·3 units. The ratio between this good and bad is not as 2 to 3 of the total; it is as 3 to 4, thus giving the individual more out of his good account than is seemingly his due share. This stock of karma, with which the soul starts his incarnation, is called in Sanskrit *Prārabdha* or "starting" karma; it is that "Fate" which the Muslim believes God ties round the neck of each soul at birth.

In Fig. 39 we have this *Prārabdha* karma, and its good is the plain segment  $f i g h$  and its evil is the shaded segment

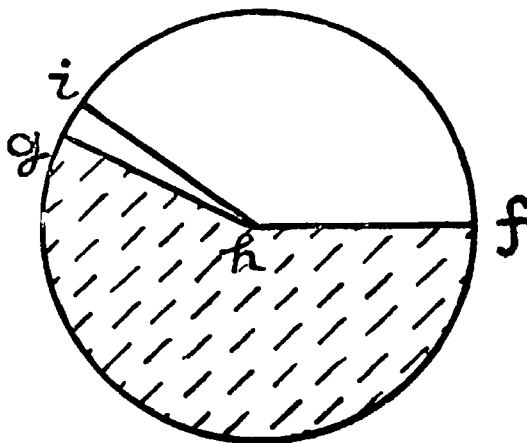


FIG. 39

$h g f$ . It was mentioned that more of good karma was selected



for the life than was the ratio in the total karma of all past lives. This is shown in the diagram, where the segment *fi h* represents the proportion of good according to the totality of karma, and the segment *fig h* represents the proportion of good actually selected for the new life.

Karma being force, as force spends itself, it does "work"; this "work" brings about in a man's life those reactions which are described in Fig. 36. As a man's life is lived, the karma represented by our Fig. 39 exhausts itself. But the "work" it does has, however, the result of making him create *new* karma by way of reaction; according to the man's wisdom will be this new karma which is thus produced. If his "pains" teach him resignation and sympathy, if his "griefs" and "worries" spur him to effort to right the wrongs which he has done, if he "pays his karmic debts" with understanding, then the new karma which he generates is good and not evil. But if he is resentful at the debts which he is called upon to pay, if his nature hardens, and as a result he causes misery to others, the new karma which he makes is evil. As a matter of fact, most of us, as we pay our karmic debts, make our new karma mixed, as of old, of both good and evil; only, there will be, in the wiser of us, a larger proportion of good than evil.

This *new* karma created, called in Sanskrit *Āgāmi* or *Kriyamāna*, or "future" Karma, is shown in Fig. 40. It is a larger circle than that of Fig. 39. While 25 units were spent of karma, good and bad, 36 new units of both have been created; whereas the proportion of good and evil with which the life was started was as 3 to 4, the proportion, as the life closes, of the new karma created—of good 16, and of bad

20—is as 4 to 5. In Fig. 40 the radii  $ml$  and  $kl$  show respectively the sizes of the segments of the old exhausted

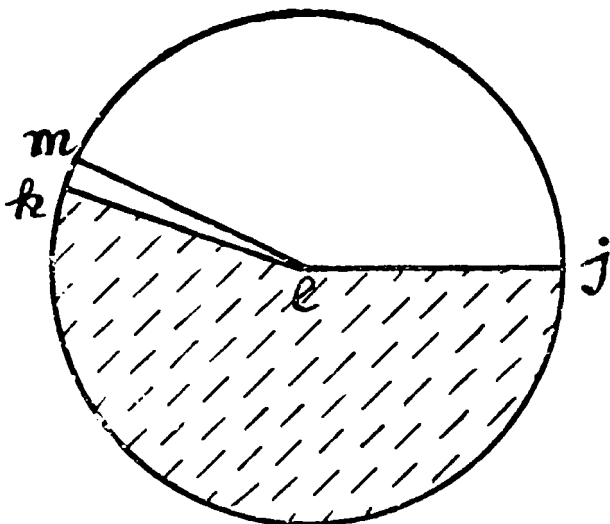


FIG. 40

good karma and the new. In Fig. 41 we have the two Figs. 39 and 40 superimposed one over the other; we see at once that

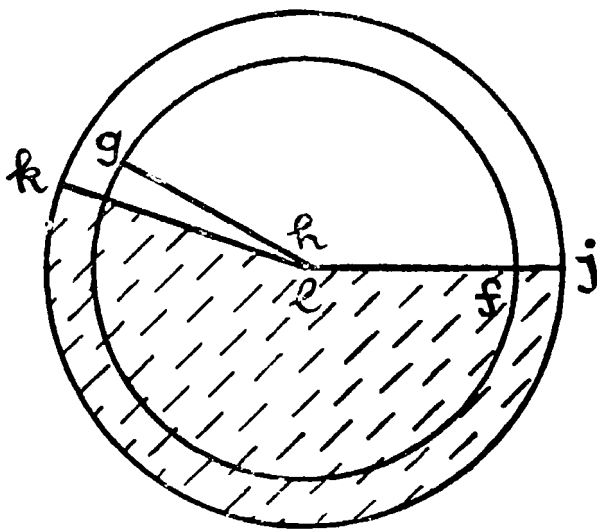


FIG. 41

there is both a larger quantity of force generated, and a larger proportion of good to evil. Referring once more to Fig. 38, we

now find that the segment *aecda* has been exhausted ; we must put in its place the new karma represented by Fig. 40. This is done in the new Fig. 42. The outer circle represents the new total of 111 units, while the inner circle represents the

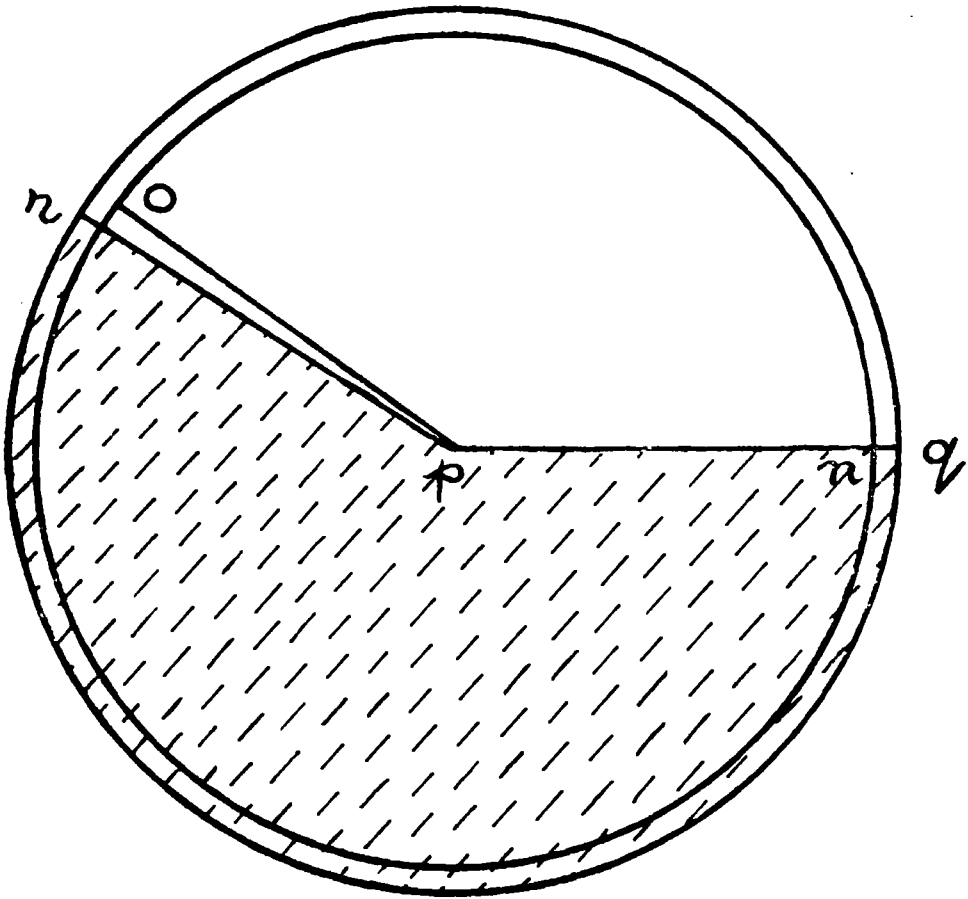


FIG. 42.

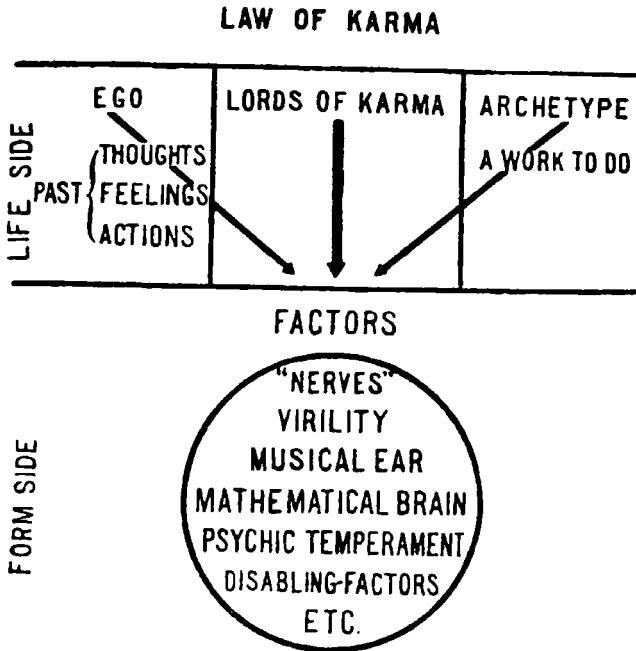
old total of 100 ; the radii *op*, *rp* show us how there is for the future a larger proportion of good to evil, as 45·3 to 65·7, which is practically as 41 to 59. When we see that the proportion of the old total was 40 to 60, the change is not great ; there is only one more unit of the good, and one less of the bad, as the result of one incarnation. But as a matter of fact, till a man understands the plan of

evolution, there is no great change from life to life; there are ups and downs of good and evil fortune, griefs and joys as years pass and lives are lived; but it is only when a man definitely aspires to serve the Plan of the LOGOS, to live not for himself but for his fellow men, that great changes take place in his karma, and his evolution is hastened. Then his progress is swift, even as in the ratio of geometrical progression.

We can understand now, how to some extent, there is for each man a "Fate," for it is that quantity of good and evil karma selected for him by the Lords of Karma for a given life. His parents, his heredity, those who help him and those who hinder him, his opportunities, his obligations, his death—these are as his Fate; but while these forces spend themselves, they do not impose upon him the manner in which he shall react to them. Small as is his will as yet, still, that will is free: he may react to his old karma, producing good rather than bad, of new karma. It is true that he is greatly handicapped both by his past tendencies and by the pressure of his environment; yet the Divine Spirit lives within him, and if he will but rouse himself, he may co-operate with the Divine Will in evolution and not work against it. It is the duty of his teachers and elders, as well as of the government under which he lives, so to arrange his environment that he will find it easier to co-operate with the Divine Will than to thwart it; but this Utopia is still in the womb of the future. Till that day comes, when a man fails—and much of his failure now is due to his environment—each of us who has helped to make that environment shares in the karma of his failure.

It has been mentioned that, in the working out of karmic forces, the Lords of Karma direct their operation; we must

now understand the principles which guide them ; they are briefly summarised in Fig. 43. The Lords of Karma must use



the individual's own stock of force ; they cannot add to it nor diminish it. He comes out of a past, with karmic bonds to individuals, to a community, to a people ; he must be sent to be born where he can "work out" his karma with respect to these. But also, his life is only one of a series of lives,

FIG. 43.

and at the end of them, he is to be a Master of the Wisdom, a Perfect Man, in the image of an Archetype which the LOGOS has created for him. The Lords of Karma, then, must adjust the individual's karma so that he grows steadily towards his Archetype.

Now, much of a man's activities will depend upon the kind of physical body which he has ; and since this is provided by a father and a mother, the heredity of the parents is an important matter. In these days we think of heredity in terms of Mendelian "factors"—those units of physical attributes which are in the germ-cells of the parents ; the Lords of Karma have therefore to select such "factors" as will be useful for the type of body which the karma requires. I quote here what I have written previously on the subject in

*Theosophy and Modern Thought*, whence, too, is taken this Fig. 43.

Once more the problem resolves itself into happenings in two worlds, the seen and the unseen. On the seen, the form side, we have man as a body, and that body has been fashioned by factors. But these factors are helpful to some and are handicaps to others; one man is born with a splendid physique, while another has night-blindness or hæmophilia as his share; one may be musical, and another deaf and dumb. In a family with the factor for colour-blindness, we have one son normal, but three are affected; why are three handicapped thus, but not the fourth?

We must turn to the life side to understand the riddle of man's destiny. Three elements there come into play. Of these the first is that the man is an Ego, an imperishable circle in the sphere of Divinity; "long, long ago, indeed, he had his birth, he verily is now within the germ". He has lived on earth in many a past life, and there thought and felt and acted both good and evil; he has set in motion forces that help or hinder both himself and others. He is bound and not free. But he lives on from age to age to achieve an ideal, which is his Archetype. Just as for plant and animal life there are archetypes of the forms, so are there archetypes for the souls of men. One shall be a great saint of compassion, another a teacher of truth, a third a ruler of men; artist and scientist, doer and dreamer, each has set before him his Archetype, that Thought of God Himself of what each man shall be in the perfection of his God-given temperament. And each ego achieves his archetype by finding his work. For this it is that we, as egos, come into incarnation—to discover our work and to release the hidden powers within us by battling with circumstances as we achieve that work.

But to do our work we must have a body of flesh; and the help or the handicap the body is to our work depends on the factors of which it is made. Here once more there is no fortuitous concurrence of factors; Deva Builders come to help man with his destiny. These are the Lords of Karma, those invisible Intelligences who administer the great Law of Righteousness which establishes that as a man soweth so shall he reap; they select from the factors provided by the parents those that are most serviceable to the ego for the lesson he has to learn and for the work he has to do, in that particular body that Karma allots to him.

The Lords of Karma neither punish nor reward; they but adjust the forces of a man's past, so that those forces in their new grouping shall help the man one step nearer his archetype. Whatever the Lords give to a man, joy or sorrow, opportunity or disaster, they

keep one thing in mind, that man's purpose in life at his present stage is neither to be happy nor miserable, but to achieve his archetype. There is, later on, untold bliss for him in action, when he is the archetype in realisation; but till that day it is their duty to press him on from one experience to another.

After the zygote<sup>1</sup> is made, the Lords of Karma select the factors, since as yet the ego cannot do so himself; if the next stage in evolution for him is by developing some particular gift—as, for instance, that of music—then they select for him the appropriate factors; the musician will need an abnormally sensitive nervous system and a special development of the cells of the ear, and the Lords will pick out these factors as the embryo is fashioned. If at the same time the man's inner strength is to be roused by a handicap, or his nature to be purified by suffering, then an appropriate factor will also appear, some factor perhaps like that which brings about lack of virility or of resistance to disease. If on the other hand the ego, already a mathematician, is in this life to be a mathematical genius, then those factors in the zygote that build the mathematical brain will be brought out as the zygote grows to be the embryo. Whatever is the work for the ego, for that appropriate factors are selected by the Lords; virility for the pioneer in new lands, the psychic temperament for those who can help by communing with the invisible, a disabling factor for one who shall grow through suffering, and so on, factor by factor, the Lords distribute the karma of men. With infinite compassion and with infinite wisdom, but swerving not one hair's breadth from justice, they build for one soul a body suited for genius, and for another a body that is like a log; it is not theirs to make the man happy or discontented, good or evil; their one duty is to guide the man one step nearer his archetype. Helps and handicaps, joys and pains, opportunities or privations, are the bricks of the ego's own making for his temporary habitation; the Lords of Karma add nothing and take nothing away; they but adjust the forces of the soul's making, so that his ultimate destiny, his archetype, shall be achieved as swiftly as may be, as he treads the round of births and deaths.

We must not, however, imagine that this "Fate" selected for the individual is absolutely rigid and immutable; a man can, and does, change his "Fate" sometimes, by an unusual reaction to circumstances. For instance, suicide is not in a man's fate, though his visible and invisible circumstances may,

<sup>1</sup> The first cell of the embryo, made by the union of the two germ-cells contributed by the parents.

seemingly to us, be too much for his strength ; the plan for the individual is for him to struggle through his "pains" and "griefs" and "worries," and not "go under". Similarly, an individual may take an opportunity not specially arranged for him ; some religious teacher, for instance, whose appearance is not specially related to him, may affect him, and he may make for himself a new opportunity. Not infrequently too, a man's karma may be as it were put out of gear by the actions of others which are not calculated for in his karma. In all these cases, whether the event be of service or disservice to the individual, there is always a large reserve of karma not actually in operation, and the new karma is deducted from or added to this reserve, so that there is no final favouritism or injustice.

It is also interesting to note that there are several types of karma, and that individuals can be related by one, or more, of them, but not by all. The commonest "karmic link" is of love or hatred ; but there are also links of caste, or race. A man born, for instance, into a priestly caste shares to some extent in the good or the evil done by all of that caste ; an individual born among a particular people is handicapped or helped by the karma which that people have made for themselves throughout the centuries. There is also the karma attaching to a special type of work ; the henchmen of a Perikles or the generals of a Cæsar will be drawn by karmic links to their chief whenever that chief works again at his life's dream ; in such cases, there may or may not be any emotional links at all between those united in a common work ; the link that binds them, so that they help or hinder each other and a common work, is a karmic link of work.



This vast subject of man's karma, or the man *at work*,

|  |             |                        |
|--|-------------|------------------------|
| <b>THE LAW OF KARMA</b>  |             |                        |
| <i>"Karma" = Activity</i>  |             |                        |
| <b>OF PAST LIFE</b>  |             | <b>OF PRESENT LIFE</b> |
| SERVICEABLE ACTIONS  | <i>make</i> | GOOD ENVIRONMENT       |
| HURTFUL ACTIONS  | ..          | EVIL ENVIRONMENT       |
| ASPIRATIONS and DESIRES  | ..          | CAPACITIES             |
| SUSTAINED THOUGHTS   | ..          | CHARACTER              |
| SUCCESSSES   | ..          | ENTHUSIASM             |
| EXPERIENCES  | ..          | WISDOM                 |
| PAINFUL EXPERIENCES  | ..          | CONSCIENCE             |
| WILLS TO SERVE   | ..          | SPIRITUALITY           |
| <i>"Whatsoever a man soweth, that shall he also reap."</i><br><i>Gal. VI. 7.</i> |             |                        |

can only be suggested in outline in such a brief summary as this. To understand Karma in its fullest operation and significance requires the wisdom of an Adept; but to understand the principles of Karma is to revolutionise one's conception of the possibilities of life and of oneself. As Theosophy is intensely ethical in its outlook, there perhaps is

FIG. 44

no more useful way of summarising what we know of Karma than as is done in Fig. 44.

*Ah, Love, could you and I with Him conspire,  
To grasp this sorry scheme of things entire,  
Would we not shatter it to bits, and then  
Remould it nearer to the heart's desire!*

There is indeed One who has made this "scheme of things entire" according to a Plan of Love and Beauty; but, at the present stage of human evolution, that Plan is "in heaven," and not "on earth". But He is waiting till the day when HIS Will shall be done "on earth, as it is in heaven"; and that day cannot come till each one of the myriads of souls who are Fragments of HIM is ready to work with HIM to shatter HIS present scheme and remould it nearer to HIS Desire. HE is the great Reconstructor, who shatters what HE erstwhile built, and rebuilds nearer to HIS heart's desire. For the whole world is HIS Karma, HIS Action. And we need but follow HIS guidance as HE whispers in our inmost hearts

to shatter *our* scheme of things entire, and make it nearer to our heart's desire. When each of us has indeed the vision of his heart's true desire, and *wants* to shatter his scheme of things entire, so that a better, diviner scheme shall exist for all men, then man shall know how so to fashion his karma, that each action of his shall be the action of the LOGOS according to HIS Heart's Desire.

C. Jinarājadāsa

*(To be continued)*



# THE SUPERPHYSICAL BASIS OF LIFE

By H. W. MUIRSON BLAKE

## (1) THE MECHANICAL AND MONISTIC INTERPRETATION OF LIFE

THE attitude of modern thought towards the interpretation of all phenomena has generally two main characteristics: it is mechanical and monistic. The great generalisation of the knowledge of to-day is "Evolution"—the linking up of all forms from the mineral to man into one great, unbroken process, of which the final demonstration, the establishing of the fact that the relative perfection of the human organism is but the result of growth through natural means out of the animal, is the keystone of the whole work. The higher animals are shown to be evolved from the lower animals, the process going through all the intermediate forms, until the origin is pushed right back to the single cell, the amœba of to-day, whose Laurentian equivalent is supposed to be our earliest organic ancestor.

It is now a very general belief that this amœba, or rather the still more primitive unnucleated species of cell, arises spontaneously from the so-called non-living or inorganic matter of the mineral kingdom; and as the science of Radioactivity has shown that some process of evolution, of change, is taking place amongst the chemical elements, that the atoms are not eternal, we find we have a continuous process connecting all

the kingdoms of nature, linking up all the phenomena that we are aware of, into one unbroken whole.

This series is the modern equivalent of the ancient eternal ONE, for not only is there this final reduction of all things to this one process, but also the material substratum underlying the whole appearance is similar throughout; this is the substance whose law, Haeckel's Law of Substance (*Substanz*), is the combination of the two great generalisations—the "indestructibility of matter" and the "conservation of energy". This is the ONE of modern science. Haeckel has said: "It would be just as proper to call our system Spiritualism as Materialism." This is the idea which the thought of modern times will eventually lay at the feet of the ancient spiritual conception of the ONE.

The mechanical element enters into the method of working of this "*Substanz*" and the manner in which, out of it, the organisms of life arise. There are two schools of thought about this: the teleological or creational, which says that, out of the substance, organisms are created by an act of will of some higher power, a deliberate act performed by some entity not bound by the same chain of cause and effect under which the organism, the thing created, suffers. The other is the mechanical view, which maintains that the organisms arise purely as a *result* of the interaction of mechanical forces inherent in the environment and this substance, bringing about, strictly according to law and unaided by any other agency, certain changes, the cumulative results of which are evolution. Thus, to use Tyndall's example, when we evaporate a salt solution, how are we to think of the process of the formation of the salt crystals? Are we to think of a lot of tiny builders, who, taking each salt molecule as it comes to hand, build up the familiar pyramidal form, according to some given plan? Such a view is, of course, ludicrous to the scientific mind, to which the only explanation

of this phenomenon is that when the saturation point is reached, the salt begins to come out of solution and, as this takes place, each salt molecule attracts or repels each other salt molecule by reason of that molecular force inherent in every molecule of that particular salt; as a direct cause of this, the salt crystal is formed and assumes its characteristic formation. The slightest deviation from this mechanical view-point is viewed by science with the gravest suspicion.

This deduction from the life manifesting in the mineral kingdom is also used for solving the problems of growth in the higher kingdoms. Thus it is seen that the internal structure of certain vegetable grains resembles the crystal form in appearance and also in certain other physical tests; and when the question arises as to how these grain structures grow, the answer given by science is that the mechanical explanation of molecular forces, which fully explained the formation of the inorganic crystal, also explains the formation of this living material. The principle is pushed further and further, until the full mechanical conception is arrived at of a universe evolving itself by necessity out of its own inherent nature.

This idea is, of course, a very old one in modern garb, and we have little to say about it, except that the teleological or creational idea, its direct antithesis, is also just as true; it merely depends upon the point of view taken. Both are ideas or conceptions of the same process, built up in different ways—both only partially true, but the best interpretations under our present limitations of thought.

In the following pages, as it is my intention to follow the process from this mechanical point of view, I shall leave the creation hypothesis, though we must always remember that there is this other point of view. Our hope is to show that the change taking place in this "*Substanz*," which results in evolution, is a very much more intricate process than it is at present considered to be.

Although this "basis of life" is fundamentally one, yet it is absolutely necessary for the purposes of study to treat it as dual in aspect—what we think of as "life," and what we think of as "form," remembering all the time that both of these are merely ideas, two thought-pictures of the one "*Substanz*". The form element embodies in itself the objective quantities, the other, the "life," the subjective, according as we regard this substance from without inwards or from within outwards. The reason for this dual treatment of Haeckel's "*Substanz*" is that during its evolution there is a fundamental change occurring in the relation of these two aspects. At the beginning of evolution in the mineral kingdom, as we have seen, the behaviour of the salt crystal formation is perhaps as good a specimen of objective or external function as can be found, the whole change occurring from without inwards, the initiation of the cause coming from without and the inner change being caused as a direct result of this. But as the evolution of this "*Substanz*" proceeds, the relation between the inner change, or subjective aspect, and this outer cause, or objective aspect, gradually changes, so that towards this other end one finds an exact reverse, the inner becoming the cause and the outer the effect.

The study of this change is not accessible to science, because the *mechanism* of it is not to be found within the physical organism, but within those counterparts of finer matter which exist in conditions where the relation between matter and consciousness is different to that which rules in the physical. We see, therefore, that though the whole process may be said to consist of changes in the "*Substanz*," yet, while at the beginning of evolution it is the objective or form aspect which is all-important, towards the end it is the inner or "life" aspect which is the initiator of causes; but the material substratum of these changes is not physical, and may only be followed by studying the inclusion in the life-processes

of finer and finer matter from those superphysical realms which, though not at present open to ordinary human investigation, may yet be investigated in thought.

The increased intricacy of the process of evolution which we must follow consists, then, in the tracing of the use by the growing life of not merely more complicated physical molecules and processes, but finer and more universal superphysical materials: and in this paper, after these few preliminary remarks, I shall attempt to trace this growth, the gradual change in the two aspects of Haeckel's "*Substanz*". Working upwards from the mineral, we shall see that those changes in function that the life displays, as it evolves through the higher kingdoms, are due, not merely to molecular and atomic redistributions, but to fundamental inner changes of condition, hidden to physical eyes; under which the life operates and exists under entirely different conditions, but which manifest physically as merely a greatly enhanced vividness of physical life, and as increased efficiency of the organism and molecular complexity.

## (2) ITS DEVELOPMENT IN THREE WORLDS

The complexity that the Wisdom has to add to the modern theory of evolution, consists in the fact that development is going on in three worlds instead of only in one. The physical is only one of them, and the fundamental changes brought about by evolution are not merely the gradual perfection of organisation as displayed by the vegetable and animal kingdoms, but the coincident growth through these three worlds of the life (the physical, astral and mental planes) from the physical upwards towards the spiritual, its entry into the spiritual appearing in the physical as the attainment of the human stage.

I have said that in these inner realms the relation between consciousness and matter is different to that which exists

between the two in the physical. These three lower planes (physical, astral, and lower mental) might be described as being essentially three different degrees of objectivity. The subject and object, the inner and the outer, is, in the physical, the most drawn apart. On the astral plane this relation changes, as is shown often in dreams, where one is not certain whether it was oneself or somebody else who was doing or undergoing something; sympathy, that power of feeling that another is really part of oneself, is much more real there; the *Mâyā* of separate existence has thinned a little, as this world is one stage nearer reality than the physical. In the mental world the change goes further, for life here has been described as being boxed up within yourself, within your own thoughts and aspirations; which means that here there is a more or less complete blending of the subjective and objective, the within and the without, and for the first time it becomes apparent that the world the man lives in, wherever he may be, is only that amount of reality he is able to answer to, that he has built up into himself.

The growth upwards of the life through these three worlds is the real cause, the driving force, of evolution; and however much it may be non-purposive in other ways, it must be deliberate in this much, to the student of the Ancient Wisdom, that the phenomena of life are but a picture of this growth. Let me first describe the process. The life, as group-souls, appears first upon the higher mental plane, forming there the first elemental kingdom, and remaining there for a Chain Period<sup>1</sup>—a period, to us, of inconceivable length. At the completion of this, the life descends to the next lower plane, the lower mental, and spends there a similar period, after which it again descends for a similar probation on the astral. The life reaches its full descent into matter on entering the physical plane and

<sup>1</sup> See *Man: Whence, How and Whither*, p. 6.



remaining on the etheric levels. The process so far has been the clothing of the life with matter, the forcing of it to respond, at first to the fine vibrations of the mental world, and then, as this is gained, to the coarser vibrations of the astral; and now finally it must learn to vibrate to the heaviest impacts of all—the physical.

Evolution begins with the manifestation of the mineral kingdom on the solid, liquid and gaseous sub-planes of the physical. For a Chain Period it remains at this, the lowest plane of its existence; at the end of which it withdraws again to the astral world, from which it manifests as the vegetable and early animal kingdoms; later, the life again withdraws, taking, of course, all its garnered experiences with it, and passes back into the lower mental world. As it passes gradually through the sub-planes of this world, the higher animal periods are passed, until the moment is reached when the life is ready to pass back to the place from which it proceeded, the higher mental plane; and then individualisation takes place and the human stage is reached. Human evolution consists essentially of the pressing forward of the life through this world, the higher mental plane.

We are now in a better position to see the great difference of *detail* which the Wisdom has to add to the scientific conceptions of evolution of to-day. The former shows it to consist essentially of seven distinct, separate phases. Thus we have, starting at the beginning:

|    |                         |                    |                                     |
|----|-------------------------|--------------------|-------------------------------------|
| 1. | A higher mental period. | manifesting as the | first elemental kingdom.            |
| 2. | A lower mental period.  | .. ..              | second elemental kingdom.           |
| 3. | An astral period.       | .. ..              | third elemental kingdom.            |
| 4. | The physical period.    | .. ..              | mineral kingdom.                    |
| 5. | An astral period.       | .. ..              | vegetable and early animal kingdom. |
| 6. | A lower mental period.  | .. ..              | higher animal kingdom.              |
| 7. | A higher mental period. | .. ..              | human kingdom.                      |

Of these phases, Nos. 1, 2 and 3 are entirely unknown to science, while phases 4, 5, 6 and 7, are recognised by the physical manifestation alone, the whole vital meaning of the

process—the return of the life-wave back to its spiritual home, through these various superphysical realms, and the awakening of those qualities buried in the materials during periods 1, 2 and 3—is of course not accessible to their study, and they base their philosophy of life upon the data supplied by the physical history alone. Science is blind to the fact that the real difference between a lower or higher kingdom, or a lower or a higher species, is not only a question of the perfection of the organism, but is fundamentally a question of the level of the life upon this returning arc. The mistaken method of thought resulting from this blindness to all but the physical, is particularly noticeable in the treatment of man's place in the scheme. To this purely physical treatment, man can be nothing more than the most perfect physical organism known.

To the student of the Wisdom, Evolution must be thought of as resembling a series of steps, the continuous surface of which, from bottom to top, represents the physical continuity which runs through the whole process. There is always the same physical substratum, whatever level may be studied; the Carbon, Hydrogen, Oxygen and Nitrogen which enter into the composition of the animal body, will be found, on analysis, to be the same atoms as are found in the free chemical state; the difference lies in the "step up" to the higher level of existence of the life on the returning arc, from which it makes use of these atoms for its manifestation.

It is in the contemplation of this picture of the evolutionary process that a great deal of the philosophy of our school can be understood. This continuity of surface, which connects the top with the bottom of the "steps," represents our basis of Brotherhood, while the difference of age in that Brotherhood, and consequent difference of function, is determined by the level attained by the life—a question merely of growth. All life is one, whether it is mineral, vegetable, animal or human.

with the same laws throughout ; which especially shows that there are no classes favoured above others—the favourites of the Gods. There is the same distance for all to travel. This is the reality that is breaking up the idea of miracles—that there is one law, one life, one hope for all. If anything is denied to any one section of the life, it reacts eventually upon the whole. It is the exclusive spirit in Christianity that is so deplorable from this point of view, and the scepticism of the average Christian of to-day is purely a result of this. The teaching that the immortal life of heaven is alone reserved for Christians, could only have one result, and that was that eventually the Christians could not find it even for themselves ; for you can only receive from the life what you give ; if immortal life be denied in thought to any, thought is bound eventually to deny it to you. The reasoned, firm conviction of the Theosophist in immortality is but the mechanical result of the intense feeling of universal immortality which he radiates out to all ; the love which he gives to the life in all its forms, becomes his enthusiasm to co-operate with the Supreme Will in Evolution. This is the Law.

In the following pages I hope to show that only by recognising the superphysical elements—hope, beauty and immortality—in the lowest forms of organic life, can science build up the perfect conception of man's immortality.

### (3) THE CHEMICAL BASIS OF LIFE

I shall now attempt to describe the various processes that the life goes through in its evolution ; that is, after its farthest descent into matter, its gradual growth out of it—phases 4, 5, 6 and 7—through organising these clouds of materials into vehicles of consciousness, organisms through which the life can display itself outwards, instruments through which it can shine, as light is focused through a lens. This process

of organisation begins on the physical plane, of course, when the life is at the physical level—phase 4—manifesting in the mineral kingdom. The life here not only undergoes the experiences of the mass-sensations of the rocks, but it also learns to express itself in chemical change, to make chemical change and conscious state coincident. Thus organisation begins. Life at this stage becomes chemical; this is its chemical apprenticeship; and this function never leaves it, but is used by it in all its later stages. At whatever level the life may be, its physical expression is always dependent upon chemical change; and this faculty, so absolutely necessary for its development, is acquired at this stage. The wonderful molecular complexity of the changes in brain-matter, used by the life to express itself from the higher worlds during later stages of evolution, is but an amplification of these simple, chemical conditions acquired at this stage, which may be studied and reproduced in the laboratory. This increase in complexity is all that modern science takes into account; but, as we have tried to show, it is but the outside, the appearance, of the real inner growth, which is the gradual pressing forward of the life from the physical upwards towards the spiritual. The increase of molecular and chemical complexity in the later kingdoms is but the physical reaction to the rising of the Life from sub-plane to sub-plane through the inner worlds.

Life in this kingdom, then, assumes its chemical nature; it learns to express its condition in the interchange of atoms; and we can see immediately the use made of that function in the next stage of the history of the Life. Life wins its chemical nature at this period; and as this is the *primary* physical stage of evolution, evolution only beginning at this point, so are all the later manifestations of this Life *ultimately* chemical in nature, all the later conditions having been evolved out of this purely chemical one. The animal body is a chemical

laboratory, simply because the life in it has previously had its chemical apprenticeship. We must also remember that this is only a passing phase, a temporary condition where consciousness and matter are drawn apart to their full extent. Here the objective rules the subjective, Matter rules Spirit, as the Life-Wave is in the physical world; but we can see that this is a mere temporary reversal of what really exists for all time on the higher planes. This objectivism of the physical is *not* the purpose of evolution; evolution is the life freeing itself from this condition, yet returning with it as a power.

#### (4) THE CELLULAR BASIS OF LIFE

The life, having acquired the power of physical expression, becomes ready to return to the next higher world. Phase 5 opens with the entry of the life on the astral plane. The matter of this world is so constituted that it reacts to desire, taking form under desire-impulses in the same way that fine sand will assume geometrical figures on a flat surface under the influence of sound. We see this element of desire manifests itself as what we call "function," which is said to be the distinguishing mark of living, in antithesis to non-living matter. It appears as growth, assimilation, reproduction. The life, having completed its chemical apprenticeship, manifests itself as so-called living matter, at first as simple specks of structureless plasm. The actual *chemical* constitution of this substance may not be very different from its previous appearances during its later mineral period, but the fundamental change in the physical, corresponding to the fundamental inner change—the transfer of the life from the physical to the astral world—is the appearance of "function" in that matter; the dawning desire for individuality creates a want within these specks of plasm, and they begin to feed; taking up food requires assimilation, which results in growth; we

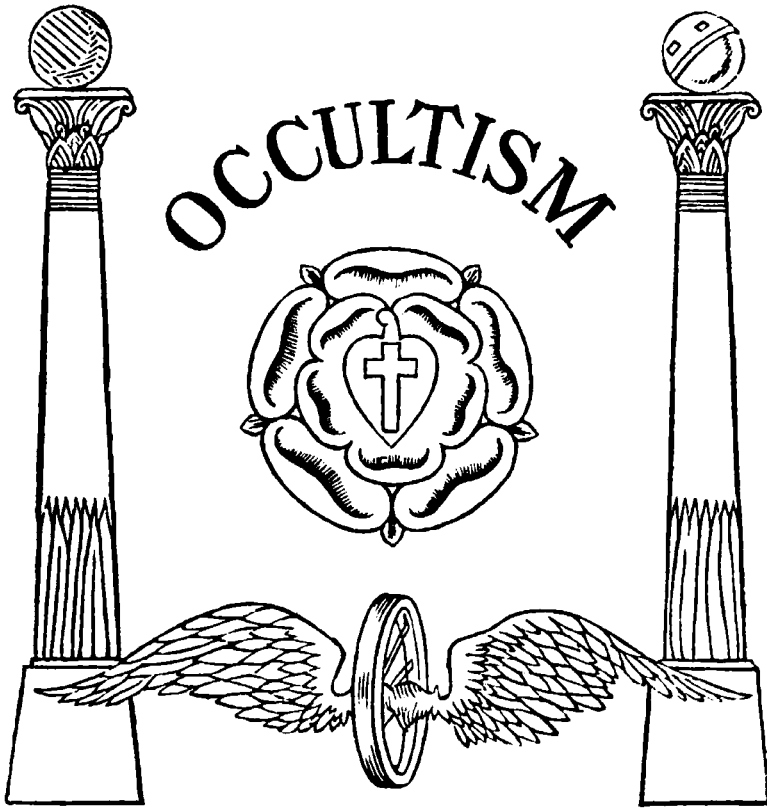
finally see the imposition of law upon desire, in the cleavage of that speck of plasm into two daughter-cells, on the attaining of a certain specific size.

This function, whose appearance we always connect with life, is but the beginning of the inclusion of astral elements in the life-processes. We later see the appearance of some structure in this simple plasm, visible to the microscope; and later there appears the nucleus, forming thus the nucleated cell, of which the well known amœba is an example. More and more importance in the scheme is given by Zoology to this cell-life, and Haeckel advocates the forming of a separate kingdom for them—the “Protists”. They are very widely distributed in nature in the free state, as well as forming the animal bodies; and there is an enormous quantity of life at this stage, at which it must remain for a long time before it is ready to undertake the far more complicated work in the next condition, the multicellular stage.

This unicellular stage is also of great interest to the student of the Wisdom, inasmuch as it is the first time we see the life manifesting downwards into the physical from a higher world, and beginning to display the quality of that world—desire—in the physical. Thus this tiny unit must be regarded, not only as the beginning of organic physical life, but also as the earliest example of superphysical life. A tiny astral matrix thrills about the simple speck of plasm, transmitting living impulses through it. Just as we regard this cell as man’s earliest organic ancestor, so must we look to this tiny astral cloud as the beginning of the complicated superphysical organisation which forms the largest part of the complicated human organism. The cell-life is an example of life in two worlds.

H. W. Muir

*(To be concluded)*



## INTUITION AND INTELLECT

By W. WYBERGH

*(Concluded from p. 296)*

THE threefold consciousness of the Kingdom of Heaven, towards which our eyes are raised, has been named for us the Way, the Truth and the Life. We may call it what we will; we may speak of Will, Intuition and Intelligence, or Ātmā, Buḍḍhi, Manas. When we speak of consciousness on this or that plane, it is merely a way of expressing the predominance of one or other of these aspects; and when we speak of sub-planes on different planes, it is one way of saying that

the predominant aspect has taken upon itself a tinge of one or other of the remaining aspects corresponding to that sub-plane.

Hitherto the concern of humanity and its mode of advance has centred in the Truth. The First Coming of Christ brought with it the possibility of the opening of the Way through the emotions to the intuition, but actually perhaps only opened it through the corresponding sub-planes of the mental plane. The Second Coming, embodied in the Sixth Race, will open, it may be, the Way direct from the astral to the Buddhic planes, so that He will become truly and fully the Way, the Truth and the Life. For we feel the stirring of new faculties, we see new paths opening before humanity, we look even now for the day when the kingdoms of this world shall become the kingdom of our Christ, and our bodies of emotion and concrete intellect shall be transmuted into intuition and intelligence, and so made like unto His most glorious Body.

Then, in some far-distant day, cometh the end, bringing with it the redemption of the physical, when that which was most dead shall become one with the Life itself, for we look for the Resurrection from the dead and the Life of the world to come. Then indeed shall come in full reality that which is now shadowed forth in the passage from the lower to the higher human consciousness. In that day the intellect, which is now the first, shall be the last, and the last shall be first, and God all in all. Herein, to me, is a little shining forth of great truths: if to others they shine forth somewhat differently, what matter?

It would seem that from the practical point of view the distinction between intuition in itself as a force upon the Buddhic plane and intuition acting through the Higher Mental plane is not, for us, at our present stage of development, a very important one. The really important divisions are not those between one plane and another, between lower mental, astral and physical for instance, for these distinctions merely represent



different aspects of consciousness at the same level. What is important for us is the distinction between the higher and lower consciousness, *i.e.*, the higher and lower way of looking at things as a whole. And therefore what we want to know is how to transform the lower way into the higher, or rather to let the higher shine through and illuminate the lower. The process by which the higher consciousness is achieved, the "Path of Discipleship," the "Mystic Way," has been described for our helping by many of the great souls who have trodden it, but it must not be forgotten that before the natural man can be transformed into the spiritual man there must really be something to transform, for nothing can be made out of nothing.

We are therefore in need of as strong and vigorous a lower personality as possible, able to think clearly and independently, to feel and desire vividly, to act strongly. We may not be ready for the more strenuous training whose direct object is the crossing over the bridge, but we can at least undertake the preliminary work of strengthening the approaches to it. Of course in reality we are all engaged in doing this, even though consciously and intentionally we direct all our mental activity towards strengthening the lower mind for its own sake, that is to say for the purpose of manipulating the materials of the outer world, whether astral or physical. But it is important to realise that even the acquisition of knowledge, whether of Theosophical or other facts, may be made at the same time to subserve directly the development of the higher faculties. Our methods of study and thought, the spirit in which we approach a problem, may tend to bring into play the lower mind only, or it may at the same time be developing the higher mind and the intuition; while we simply accept the opinion of some one else upon the matter in hand, we are not developing either faculty. The pity is that, where they do not accept Theosophical facts

purely on authority, people treat them as a rule from the point of view of the lower intellect only. They read a statement on the subject, let us say, of the Devas, or the pedigree of man, or the Second Coming of Christ, as they would read a textbook of chemistry. Or if they depend upon their own or some one else's clairvoyant visions, they accept these visions at their face value as "facts" and nothing else. They look to find, by sufficient plodding, a plain, coherent, systematic statement of fact—"solid, actual Truth," as I have seen it expressed. For a time, and up to a certain point, all goes well, and they seem to be getting what they want. But sooner or later they come up against statements which seem inconsistent with one another, or opposed to some scientific or historical fact which they think they know. Then, because their method and attitude has been such as to stifle the intuition, which alone could help, they either give up in despair or they fall back upon mere authority, and so paralyse not merely the intuition but the lower mind as well.

In this I can speak from personal experience. Having had a scientific education, I tried, quite naturally, when I began to study Theosophy and for many years afterwards, to get a grasp of occult truth by accurate and painstaking comparison and analysis of the statements made by H. P. B., Mrs. Besant, and others. I assumed that a word, a phrase, a fact, always meant the same thing, and that by adding line to line, precept to precept, I should come to understand. I became quite learned; I did not understand, though there were times when I thought I did; but at least I refused to fall back upon authority or to abandon the effort. Later, I came to see things otherwise.

In the earlier days of the Theosophical Society, especially in connection with the writings of H. P. B., much used to be heard on the subject of occult "blinds," which were supposed to imply that H. P. B. employed deliberate mystification, if not

actual prevarication, in order to conceal the truth. I do not think that this was so, though no doubt there are certain perfectly concrete facts, a knowledge of which might be dangerous to the world; and probably, when these were approached, she would switch off the conversation, or skilfully divert the line of thought from them. But the difficulties that we encounter in our studies really lie in the very nature, not of the particular "facts" to be dealt with, but of the order of truth to be apprehended, the state of mind which is necessary in order to grasp the real meaning of the facts. In the activities of the intellect, as well as in the more material objects of human endeavour, the great truth holds good that:

"Here we have no continuing city, but we seek one to come."

We are familiar with this idea in some of its applications. We see more or less plainly that the world is a school and that the apparent object of our immediate activities is not the real one. Nowhere is permanent satisfaction to be found, no object of desire is of value for itself. If it were so, if concrete, material things could satisfy us, progress would immediately come to an end and we should find ourselves in a blind alley. But "facts" are, to the intellect, very much what material objects are to the desire-nature. At a certain stage we are greedy of facts, we believe that they are of primary importance, that satisfaction (which the mind calls Truth) is dependent upon them. But the study of facts can never enable us to arrive at Truth, nor can Truth ever be formulated. These contradictions, inconsistencies and "blinds" are not only inherently unavoidable, but they are actually the most effective means of directing our intellects into the true channel of progress and saving us from the everlasting treadmill of the lower mind. They are warning signposts, signifying "No road this way". This

liberation from the bondage of our intellects to "facts" is infinitely harder to achieve than the weaning of ourselves from objects of desire. In the latter case we can enlist the intellect on the side of progress; in the former case it is the very intellect itself, the senior partner and innermost nature of the natural man, that becomes as it were the traitor.

I am sure that much perplexity and disappointment would be saved if students would realise that genuine understanding and wisdom, as distinguished from mere information, is not reached by a rigid interpretation of terms in the manner of a syllogism of logic. That is to make knowledge our master instead of our servant.

When it is realised that an occultist's statements regarding the inner worlds are primarily *illustrations of principle* and only secondarily *assertions of fact*, that all "facts" themselves are relative, not absolute, and that their meaning and application, the Truth that underlies them, *must* be thought out by every one for himself, apparent contradictions or real difficulties will lose much of their bewildering character and become helps rather than hindrances. As a little bit of practical advice let me suggest that when one meets with a term or a statement or an idea that is not understood, whether in Theosophical or other studies, it is better not to go straightway to a dictionary or textbook, or to its equivalent in the shape of an older student, but to seek the meaning for oneself, remembering that when met with in a different context it may have a different meaning, and that at all times it certainly has a great many meanings, all true. Furthermore, when we meet with a statement or an idea that rouses our antagonism without our knowing quite why, the antagonism is almost certainly due, not to some superior "intuition" on our part, but merely to lack of understanding.

"There are nine and fifty ways of constructing tribal lays,  
And every single one of them is right!"

The adoption of this method as far as possible will pave the way later on for the kind of study that will not only store the mind but develop the faculties.

Let us at any rate understand that so long as our minds are occupying themselves with concrete, limited, statements of fact as such, whether "Theosophical" or otherwise, whether concerning the details of the astral plane or the Hierarchies of the Heavenly Hosts, or the origin of an Universe; so long as we are dealing with formal allegory or symbolical interpretation; so long as we are dealing with the statement in set terms of the laws of Nature, visible or invisible; so long as we are using the thoughts and statements of any other person than ourselves—it is the lower, concrete mind which is functioning. Even the visions of the "higher clairvoyance," in so far as they deal with definite facts or forms of the mental, astral or physical worlds, are activities of the lower intellect, to be judged by its canons of interpretation no less and no more than facts otherwise obtained.

When the higher state of consciousness really comes into play through the lower, it does not alter the facts in their outer semblance, nor does it supply new ones; rather does it illumine the facts from within and make them real and vital. They become of enormous significance, and yet at the same time they are robbed of their immediate importance and mutually exclusive character. What particular facts we see, continues as before to depend upon our intellectual development, for the intuition does not make us see different facts, but makes us see the facts differently.

In its own nature the intuition, like its material and concrete counterpart, the astral faculties, belongs to the Life-side of us, to the side which *knows*, but knows by actual experience. We see this well indicated, as far as the astral plane is concerned, in the tendency, noted by all observers, towards the dramatisation of facts and happenings by those who are using the

astral consciousness. They are felt and subsequently described as personal experiences, even though they may be nothing of the sort. Hence the peculiar liability to delusion on this plane: a liability not shared by the intuition upon its own plane, or even in manifestation through the lower personality, because it does not come into play, unlike the astral consciousness, until the intellect has been well developed. It is the intuition and the astral faculties, Manifesting Life, that know and feel; it is the intellect which formulates and the physical which embodies, thereby manifesting on different levels of consciousness the side of Form; while on the  $\bar{A}$ tmic level that which we know as Life and Form becomes Substance and Unmanifested Essence.

We have seen the reason for the great difficulty which stands in the way of the intellect in attempting its own transformation. The first step in escaping from illusion is to distinguish between facts and the things that we should like to believe to be facts. In the attainment of this part of the faculty of discrimination it is unavoidable that facts, as such, should come to be the principle objective of intellectual activity, until we find ourselves intellectually as much the slaves of facts and logic as formerly we were of desires. So long as we are satisfied with facts and mistake them for Truth, there is no escape from this bondage, and further advance only becomes possible with disillusion and the growth of a divine discontent. Then probably will come a reaction from the intellect altogether, and we may seek an outlet by attempting to discard it, and so fall back upon the desire-nature once more, leaving the intellect to feed upon the husks of authority. But there is no advantage to be gained by such an attempt, and it cannot be long maintained. Having developed the intellect we cannot help using it, even if we would, but we have to use it in a different manner and for another purpose than heretofore.

The great practical and occult key has been set forth for us in *Light on the Path*:

“ Desire only that which is within you.  
Desire only that which is beyond you.  
Desire only that which is unattainable.”

In other words the lower mind must set itself to do that which is inherently impossible for it, must exercise its own proper faculties to the utmost in trying to understand that which by its own nature it is incapable of understanding. It must study no longer to acquire information, but in order that its own activities may be superseded. Unless the lower attempts the impossible, the higher cannot become manifest. This is one of the great laws of life at all stages of its unfoldment. It is the counterpart of that other great law that “He who would save his life must lose it”.

The condition for the manifestation of the intuition through the intellect is the open mind which balances, neither throwing itself into one alternative nor the other, neither accepting nor rejecting any fact or argument. This is a condition of poise, only reached by intense effort, and as far removed from the mental inertia which rests upon the thought or vision of others as it is from uncontrolled feeling or prejudice. But the nature of the intuition is always affirmation, not denial. It is a condition of confidence, of power, of *faith* rather than of *belief*; and faith is a thing that is independent of any particular belief or fact, for it has nothing to do with them. Intuition is concerned not with the denial of other people's visions of truth, but with the ever-new proclamation of truth. Its function is the recognition of principles which, in the very nature of things, can be only partially expressed in any one coherent set of facts or any one logical sequence of ideas. It is the art of reading between the lines, of perceiving truth for oneself, entirely fresh and original, whether or not it is the

same truth as seen by some one else. It claims no authority, it is supported by no authority, nor impugned by any, and its own authority is absolute. For in the very nature of the case there must be as many ways of stating a universal truth as there are concrete minds through which it can be expressed ; and no statement of truth is exclusively or wholly true. In fact the moment that the higher consciousness tries to formulate a truth, it becomes, in so doing, subject to the limitations of the lower mind, and the truth so expressed becomes only relatively and partially true—a *representation* of itself. Even so, the ego is one, but through the ages requires many personalities to express itself. Each one *is* the ego, and yet each one is different.

Acceptance of dogmatic teaching, useful in its own sphere, is not intuition and cannot be a substitute for it, since all teaching of facts is essentially an activity of the lower mind. Independent thought implies the making of many mistakes, but it is by making mistakes, and finding out for ourselves that we are wrong, that real advance is made. It is effort, not correctness of opinion, that leads to enlarged life. Nay, is it not effort rather than the result of effort that is the very token of Life itself ?

I speak as a student, and a very humble one, to other students ; conscious both of very inadequate knowledge and of very rudimentary powers of intuition. But I speak to those who, like myself, have set before them not the acquirement of information but the development of faculty as their aim : not the attainment of even the “higher” clairvoyance, the vision of Form, but of intuition, the knowledge of Life : believing that this is the step which lies immediately before me, not that it is a faculty to which I have attained, and profoundly convinced that it is intuition rather than knowledge of which the world is in need. Thus do I hope some day to be able to serve the world. For myself, I would rather commit a thousand errors,



be humbled by a thousand sins, suffer a thousand losses, than, for the sake of mental ease and spiritual comfort, extinguish the little Divine spark of life that is within me, which bids me gird up my loins and live, and love, and know, and experience, for myself. For what shall it profit a man if he gain the whole world and lose his own soul?

We are called to be Sons of God, not automata or parasites. We must eat and digest our own food, material and spiritual. We salute with reverence and gratitude the teachers who go before us. We accept their teaching, their visions and their experience, not as a substitute for our own but as a beacon and an inspiration. For so, we hope, with all humility but with full confidence, may we be led by the inner Light, the true Light which lighteth every man that cometh into the world, from the unreal to the Real, from death to Immortality.

W. Wybergh

## A TIBETAN TANTRA<sup>1</sup>

By JOHAN VAN MANEN

ALL lovers of Indian philosophy are familiar with the magnificent series of works on the Tantra which, under the general editorship of "Arthur Avalon," have seen the light within the last few years. Some 15 volumes, either texts, translations, or studies, have hitherto been published, and the titles of a number of further works are announced as in preparation or in the press. Just now a new volume has been added to the series, constituting Vol. VII of the "Texts," and this book is undoubtedly one of the most interesting of all those hitherto issued.

Up till now the series has only dealt with works and thoughts originally written down in Sanskrit; this new volume goes further afield and brings us the text and translation of a Tibetan work, dealing with the same subject the whole series is intended to study. Tibetan Tantrism is undoubtedly a development of its Indian prototype, and at a further stage of our knowledge of the whole subject, the historical development of this school of thought will be, no doubt, studied minutely. Though this present volume brings valuable material towards such an historical study, our knowledge of the Tantra under this aspect is as yet far too limited to enable us to say much about this side of the questions raised by its publication or to find a place for it in the present review of

<sup>1</sup> Tantrik Texts. Under the general editorship of Arthur Avalon. Vol. VII. *Shrichakrasambhāra Tantra: A Buddhist Tantra*. Edited by Kazi Dawa-Samdub, with Foreword on the *Vairayāna* by A. Avalon. (Luzac & Co., London; Thacker, Spink & Co., Calcutta, 1919.)

the work. What is more urgent now, is to examine this book as it stands, to try to define the general trend of its contents, and to attempt to value it generally in terms of modern speech and thought. In our discussion of the book, therefore, we shall not concern ourselves with questions of technical scholarship at all, but attempt to go to the heart of the subject in such a manner as might be of interest to any intelligent man attracted towards philosophical and religious thought. And it is perhaps easier to do so with the present work than with many others in the series to which it belongs, for more than these others this work makes an appeal to the intellect direct, and proves very human and logical, so as to evoke a response in even such readers as are not prepared by a detailed knowledge of system and terminology, to disentangle an elaborate outer form from the inner substance. It is true that here also, every page and almost every line bristles with names and terms, but the thought connecting such terms is clear, and these, serving much the purposes of algebraical notations in mathematical formulæ, can be easily filled in by any reader with values derived from his own religious and philosophical experience.

The Tantras have, often, not been kindly spoken of. It has been said that they have hitherto played, in Indology, the part of a jungle which everybody is anxious to avoid. Still stronger, a great historian is quoted as having said that it would be "the unfortunate lot of some future scholar to wade through the disgusting details of drunkenness and debauchery which were regarded as an essential part of their religion by a large section of the Indian community not long ago". This with reference to these same Tantras. And Grünwedel, speaking especially of the Tibetan Tantras (*Mythology*, p. 106), from the immense literature of which as yet nothing had been translated, says: "To work out these things will be, indeed, a *sacrificium intellectus*, but they are,

after all, no more stupid than the Brāhmaṇas on which so much labour has been spent." But here we have the first translation into a European language of one of these Tantrik texts ; and far from being obscene or stupid, it strikes us as a work of singular beauty and nobility, and as a creation of religious art, almost unique in its lofty grandeur. It is so totally unlike any religious document we are acquainted with, that it is almost inconceivable that this is only a brief specimen, a first specimen, made accessible to the general public, of a vast literature of which the extent (as existing in Tibet) cannot yet even be measured. Yet, in saying that the nature of our book is unique, we do not mean to imply that close analogies cannot be found for it in the religious literatures and practices of the world. Such an aloofness would be rather suspicious, for real religious experience is, of course, universal, and, proceeding from the same elements in the human heart, and aspiring to the same ends, must always show kinship in manifestation. Yet this Tibetan product has a distinctive style of its own, which singles it out in appearance as clearly, let us say, as the specific character of Assyrian or Egyptian art is different from that of other styles.

When we now proceed to examine the document before us, at the outset a verdict of one of the critics of Tantrism comes to our mind, to the effect that the Tantra is perhaps the most elaborate system of auto-suggestion in the world. This dictum was intended as a condemnation ; but though accepting the verdict as correct, we ourselves are not inclined to accept, together with it, the implied conclusion. Auto-suggestion is the establishment of mental states and moods from within, instead of as a result of impressions received from without. Evidently there must be two kinds of this auto-suggestion, a true and a false one. The true one is that which produces states of consciousness corresponding to those which may be produced by realities in the outer world, and the false

one is that which produces states of consciousness not corresponding to reactions to any reality without. In the ordinary way the consciousness of man is shaped in response to impressions from without, and so ultimately rests on sensation, but theoretically there is nothing impossible in the theory that these "modifications of the thinking principle" should be brought about by the creative will and rest rather on imagination and intuition than on sensation. This theory has not only been philosophically and scientifically discussed, but also practically applied in many a school of mysticism or yoga. If I remember well, there is a most interesting book by a German (non-mystic) Professor, Staudenmeyer, dealing with this subject, under the title of *Magic as an Experimental Science* (in German), and the same idea seems also to underlie Steiner's theory of what he calls "imaginative clairvoyance". In Christian mysticism this has been fully worked out by de Loyola in his "Spiritual Exercises" as applied to the Passion of the Christ. In what is nowadays called New Thought, this principle is largely applied in various manners. In our book we find it applied in terms of Tantrik Buddhism with a fullness and detail surpassing all other examples of this type of meditation. In order to present the idea in such a way that it may look plausible in itself, we have first to sketch out the rationale underlying any such system. This is easily done.

We can conceive of this universe as an immense ocean of consciousness or intelligence in which the separate organisms, human beings included, live and move and have their being. If we conceive of this mass of consciousness as subject to laws analogous to those of gravity, and at the same time as being fluidic in nature, then the mechanism of all intellectual activity might well be thought of, in one of its aspects, as hydraulic in character. Let any organism, fit to be a bearer of consciousness, only open itself for the reception of it, and the hydraulic

pressure of the surrounding sea of consciousness will make it flow in, in such a form as the constellation of the organism assumes. The wave and the sea, the pot and the water, are frequent symbols in the East, used to indicate the relation between the all-consciousness and the individual consciousness. If the human brain is the pot sunk in the ocean of divine consciousness, the form of that pot will determine the form which the all-consciousness will assume within that brain.

Now imagination, or auto-suggestion, may determine that form. Through guess, intuition, speculation, tradition, authority, or whatever the determinant factor may be, any such form may be chosen. The man may create any form, and then, by expectancy, stillness, passivity, love, aspiration or whatever term we choose, draw the cosmic consciousness within him, only determining its form for himself, but impersonally receiving the power which is not from himself, but from without. The process is like the preparation of a mould in which molten metal is to be cast, with this difference, that the metal cast into the mould is not self-active and alive, and not ever-present and pressing on every side, as the living consciousness is which constitutes our universe.

We may take an illustration from the mechanical universe. This universe is one seething mass of forces in constant interplay. The forces are there and at work all the time, but only become objectified when caught in suitable receivers. The wind-force, if not caught by the arms of the windmill, the forces of stream or waterfall, if not similarly gathered in a proper mechanism, disperse themselves in space and are not focused in and translated into objective units of action. So with the vibrations sent along the wire, in telegraphic or telephonic communication, or with the other vibrations sent wirelessly. In a universe peopled with intelligences, higher beings, gods, a whole hierarchy of entities, from the highest power and perfection to such

as belong to our own limited class, constant streams of intelligence and consciousness must continuously flash through space and fill existence. Now it seems, theoretically indeed, very probable, assuming that consciousness is one and akin in essence, that the mechanical phenomenon of sympathetic vibration may be applied to that consciousness as well as to what are regarded as merely mechanical vibrations. So, putting all the above reasonings together, it is at least a plausible theory that man, by a process of auto-suggestion, may so modify the organs of his consciousness, and likewise attune his individual consciousness in such a way, as to become able to enter into a sympathetic relation with the forces of cosmic consciousness ordinarily manifesting outside him and remaining unperceived, passing him as it were, instead of being caught and harnessed. And this is not only a theory, but more than that—a definite statement given as the result of experience by mystics and meditators of all times and climes.

Now we may ask: how has this method been applied in our present work? A careful analysis of its contents makes us discover several interesting characteristics. First of all we have to remember that our text presupposes a familiarity with the religious conceptions, names, personalities and philosophical principles of Northern Buddhism, which are all freely used in the composition. What is strange and foreign in them to the Western reader is so only because he moves in unfamiliar surroundings. But the character of the composition is one which might be compared to such analogous Western productions (with great differences, however) as the Passion Play at Oberammergau or the mediæval mystery-plays. Only, in some of the latter the historical element predominates, whilst in the Tibetan composition the mythological element (for want of a better word) forms the basis and substance. In other words, in this ritual of meditation the Gods, Powers and Principles are the actors, and not historical or symbolical

personages of religious tradition. Secondly the play is enacted in the mind, inwardly, instead of on the scene, outwardly. The actors are not persons, but conceptions.

First, the meditator has to swing up his consciousness to a certain pitch of intensity, steadiness, quiet, determination and expectancy. Having tuned it to the required pitch, he fixes it on a simple centre of attention which is to serve as a starting-point or gate through which his imagination shall well up as the water of a fountain comes forth through the opening of the water-pipe. From this central point the mental pictures come forth. They are placed round the central conception. From simple to complex in orderly progression the imaginative structure is elaborated. The chief Gods appear successively, followed by the minor deities. Spaces, regions, directions are carefully determined. Attributes, colours, symbols, sounds, are all minutely prescribed and deftly worked in, and explications carefully given. A miniature world is evolved, seething with elemental forces working in the universe as cosmic forces and in man as forces of body and spirit. Most of the quantities in this elaborate notation are taken from the body of indigenous religious teaching and mythology. Some are so universal and transparent that the non-Tibetan reader can appreciate them even without a knowledge of the religious technical terms of Tibet. But anyhow, an attentive reading and re-reading reveals something, even to the outsider, of the force of this symbolical structure, and makes him intuitively feel that here we are assisting in the unfolding of a grand spiritual drama, sweeping up the mind to heights of exaltation and nobility.

As to the terminological side of the text, the Editor's abundant notes prove as valuable as useful. They may disturb the elevated unity of the whole at first, but after some assiduous familiarising, lead to fuller and deeper comprehension.



Even a single reading is sufficient to gain the impression that a stately and solemn mental drama is enacted before us with an inherent impressiveness which would attach, for instance to a Christian, to the performance of a ritual in which all the more primary biblical persons, human and superhuman, were introduced, in suitable ways, as actors. And the superlative cleverness of this structure ! Starting from a single basic note, this is developed into a chord, which again expands into a melody, which is then elaborately harmonised. Indeed the meditation is in its essence both music and ritual. The initial motives are developed, repeated, elaborated, and new ones introduced. These again are treated in the same way. A symphony is evolved and brought to a powerful climax, and then again this full world of sound, form, meaning, colour, power, is withdrawn, limited, taken back into itself, folded up and dissolved, turned inwards again and finally returned into utter stillness and rest, into that tranquil void from which it was originally evoked and which is its eternal mother. I do not know of any literature which in its nature is so absolutely symphonic, so directly akin to music, as this sample of a Tibetan meditational exercise. And curiously enough, it makes us think of another manifestation of Indian religious art, for in words this document is akin to the Indian temple decoration, especially the South Indian gopura, which in its endless repetitions and elaborations seems indeed instinct with the same spirit which has given birth to this scheme of imagination taught in these Tantras. Only, in stone or plaster, the mythological host is sterile and immovable, whilst, as created in the living mind, the similar structure partakes of the life of the mind within and without. The sculptural embodiment is, therefore, serviceable to the less evolved mind. The Tantra is for the religious thinker who possesses power.

But we said that our meditational structure was also akin to ritual. What we mean by this is that all the figures

and images evoked in the mind in this meditation are, after all, only meant, as the words, vestures and gestures in a ritual, to suggest feelings, to provoke states of consciousness, and to furnish (if the simile be not thought too bathetic) pegs to hang ideas upon.

Like as a fine piece of music, or a play, can only be well rendered when rehearsed over and over again, and practised so that the form side of the production becomes almost mechanical, and all power in the production can be devoted to the infusion of inspiration, so can this meditation only be perfectly performed after untold practice and devotion. It would be a totally mistaken idea to read this book as a mere piece of literature, once to go through it to see what it contains, and then to let it go. Just as the masterpieces of music can be heard hundreds of times, just as the great rituals of the world grow in power on the individual in the measure with which he becomes familiar with them and altogether identifies himself with the most infinitely small minutiae of their form and constitution, so this meditation ritual is one which only by repetition can be mastered and perfected. Like the great productions of art or nature, it has to "grow" on the individual.

This meditational exercise is not for the small, nor for the flippant, nor for those in a hurry. It is inherently an esoteric thing, one of those teachings belonging to the regions of "quiet" and "tranquillity" and "rest" of Taoistic philosophy. To the ignorant it must be jabber, and so it is truly esoteric, hiding itself by its own nature within itself, though seemingly open and accessible to all. But in connection with this meditation we do not think of pupils who read it once or twice, or ten times, or a hundred, but of austere thinkers who work on it as a life-work through laborious years of strenuous endeavour. For, what must be done to make this meditation into a reality? Every concept in it must be vivified and drenched with life and power. Every god in it must be made into a living god.

every power manipulated in it made into a potency. The whole structure must be made vibrant with forces capable of entering into sympathetic relation with the greater cosmic forces in the universe, created in imitation on a lower scale within the individual meditator himself. To the religious mind the universe is filled with the thoughts of the gods, with the powers of great intelligences and consciousnesses, radiating eternally through space and really constituting the world that is. "The world is only a thought in the mind of God." It must take years of strenuous practice even to build up the power to visualise and correctly produce as an internal drama this meditation given in our book. To endow it with life and to put power into this life is an achievement that no small mind, no weak devotee, can hope to perform. So this meditation is a solemn ritual, like the Roman Catholic Mass; only it is performed in the mind instead of in the church, and the mystery it celebrates is an individual and not a general sacrament.

In what we have said above we have tried to give some outlines of the chief characteristics of this remarkable work, now brought within the reach of the general reading public, and especially of benefit to those among them interested in the study of comparative religion along broad lines. We owe, indeed, a debt of gratitude to Arthur Avalon, whose enthusiasm for and insight into the Indian religious and philosophical mind have unearthed this particular gem for us. We may be particularly grateful that his enthusiasm has not set itself a limit, so as to prevent him from dealing with other than Sanskrit lore alone, and from looking for treasure even beyond the Himalayas. In this connection we may mention that it is his intention to maintain this catholic attitude, for he is now taking steps to incorporate also an important Japanese work on the *Vajrayāna* in his Tantrik series. As far as this first Tibetan text is concerned, the choice has been decidedly happy,

and he has been no less fortunate in having been able to secure a competent collaborator to undertake the philological portion of the work, the translating and editing labour. The result of thus associating himself with a capable indigenous scholar to produce the work, has been a great success, a production of practical value which will undoubtedly not diminish in all essentials for a long time to come. For not only is this particular work in and for itself of interest, with a great beauty of its own; it has another value in quite other directions than those connected with the study of meditation or of religious artistic creation.

The work furnishes a most important key to a new way of understanding many phases and productions of Indian philosophy. The projection of the paraphernalia of Hindu mythology inwards into the mind as instruments of meditation, the internalising of what we find in the Purāṇas or the Epic externalised as mythology, has seemed to me to throw fresh and illuminating light on Indian symbology. To give an illustration. In this Tantra we find an elaborate manipulation of weapons, shields, armour, as instruments for the protection of the consciousness. Now all these implements figure, for instance, largely and elaborately in such a work as the *Ahīrbudhnyā Samhitā*, of which Dr. Schrāder has given us a splendid summary in his work, *Introduction to the Pancharātra*. But in the *Pancharātra* all these implements are only attributes of the gods. In our text we find a hint as to how all these external mythological data can also be applied to and understood as internal workings of the human consciousness, and in this light Indian mythology assumes a new and richer significance. I do not want to do more here than hint at the point involved, but no doubt any student of Hindu mythology who is also interested in Hindu modes of thought, in the Hindu Psychē, will at once see how fruitful this idea can be.

One of the riddles of Indian thought is that its symbology is kinetic and not static, and eludes the objective formality of Western thought. That is why every Hindu god is another, who is again another, who is once more another. Did not Kipling say something about "Kali who is Parvati, who is Sitala, who is worshipped against the small-pox"? So also almost every philosophical principle is an "aspect" of another principle, but never a clear-cut, well-circumscribed, independent thing by itself. Our text goes far towards giving a hint as to how all these gods and principles, which in the Purāṇas and other writings appear as extra-human elements, may perhaps also be interpreted as aspects of the human mind (and even human body) and become a psychological mythology instead of a cosmic one.

The idea is not absolutely new, but has been put forward by mystics before. The Cherubic Wanderer sang that it would be of no avail to anyone, even if the Christ were born a hundred times over in Bethlehem, if he were not born within the man himself. It has been said of the *Bhagavad-Gītā* that it is in one sense the drama of the soul, and that meditation on it, transplanting the field of Kurukshetra within the human consciousness, may lead to a direct realisation of all that is taught in that book, and to a vision of all the glories depicted therein. That idea is the same as that which is the basis of our text. Its message is: Create a universe within, in order to be able to hear the echoes of the universe without, which is one with that within, in essence. If seers, occultists, meditators, really exist, they may be able to outline the way and method by which they themselves have attained. So it was with de Loyola and his "Spiritual Exercises," and there is no reason why it should not be the same with the book we are discussing here.

As to how far we have here a result of practical experience, or only an ingenious theory, a great "attempt,"

as it were, we will not and cannot decide. To make statements about this, needs previous experiment, and we have only read the book from the outside, not lived its contents from within. But however this may be, even such an outer reading is sufficient to reveal to us the grandeur of the conception put before us, and to enable us to feel the symphonic splendour of the creation as a work of religio-philosophic art; and that alone is enough to enable us to judge the work a masterpiece and a document of first-class value in the field of religious and mystical literature. The form is very un-Western indeed, and in many ways utterly unfamiliar and perhaps bewildering. But the harmony of thought, the greatness of the fundamental conceptions, the sublimity of endeavour embodied in it, are clear; and these qualities are certainly enough to gain for it admirers and friends—perhaps here and there a disciple—even in our times so badly prepared to hear this Tibetan echo from that other world, which in many ways we in the West make it our strenuous business to forget and to discount.

Johan van Manen

## THE WATCHER

I SIT within the shadow deep,  
I do not grieve, I do not weep,  
Simply my silent watch I keep,  
Beside the graves of those who sleep.

With this my life I am content.  
For here within my duty pent  
I ponder lives that were well spent  
And those of evil wrong intent.

Then when I hear the funeral drum  
And see the mourners stricken dumb,  
Or hear the wild lament of some,  
Strange fancies to my brain do come :

I seem to hear the sleepers say,  
Calling, calling from far away,  
“Oh, we are gone, this many a day.  
Why watch beside the discarded clay ?”

Yet while the mourners think here lies  
Their treasure, hid from sunlit skies  
And from the glance of love-lit eyes—  
A problem and a deep surmise—

I cannot break the watch I keep  
Here in the silent shadow deep,  
For love of those who still must weep  
And think that here their loved ones sleep.

E.

## CORRESPONDENCE

### “WHY NOT RECONSTRUCTION IN THE T.S.?”

THE Editorial of the May number of *Theosophy in India* deals with the subject of Mr. Arundale's suggestions in the March number of THE THEOSOPHIST under the above title. The Editor of *Theosophy in India* says that the broad principle of the recognition of the Elder Brothers is “unobjectionable,” but that “there is a confusion” as to the logical consequences which Mr. Arundale suggests might follow from the application of that principle. May I be permitted to put forward another point of view, and endeavour to explain what it seems to me that Mr. Arundale is “driving at”?

It is a very significant fact that, ever since the foundation of the Theosophical Society, though many beliefs which are now accepted by the vast majority of Theosophists were denied even by the leaders in the early days (as the doctrine of reincarnation was denied by Madame Blavatsky in *Isis Unveiled*), yet every leader of our movement has stood for the fact of the existence of the Elder Brethren. At the present time I believe it is a fact that an overwhelming majority of the members of the T.S. believe in the existence of the Masters, believe that but for Them the T.S. would never have come into existence at all, and realise that the T.S. as a movement in the outer world is in direct touch with Them. This being so, Mr. Arundale says: “We might then ask whether the T. S. should not begin to stand forth *more openly* (italics mine) as a channel between the Elder Brethren and Their younger comrades in the outer world” The T.S. is at present such a channel, as our President has clearly shown in her book *Theosophy and the Theosophical Society*, but this aspect of its peculiar position is not as a rule put forward very *openly*, and is not of course one that is officially recognised. If the T.S. were to “stand forth more openly,” and therefore officially, as a channel between the Elder Brethren and the outer world, this would logically imply an obligatory belief in the existence of the Masters as a condition of membership, which would make a very radical change, involving, as it would, the exclusion of many theoretically possible members. At the present time we exclude people who do not believe in Brotherhood, but nowadays almost everyboy *does* believe in Brotherhood, at least in theory. So what is our real position? Practically speaking, anyone can join the T.S.; and the only



reason why large numbers do not join is, in fact, because people have no interest in either the Society, its work, or its members, unless they believe in some of those teachings in which the majority of the present members believe.

What then would be the effect of making belief in the Masters an obligatory condition of membership? Would it really exclude anyone from privileges and advantages from which we have no right to exclude him? It seems to me that it would not. If a man becomes slightly interested in Theosophy, he may at the present time join the T.S., and he will then learn more about it through books and lectures, and through mixing with older members; and I suggest that *unless his study leads him sooner or later to belief in the Masters*, of whose existence he is told on the day that he joins, his membership of the Society is of very little real value, either to himself or to the Society.

The effect of the obligatory condition which is suggested, would be that an enquirer or prospective member would have to study a little longer before formally joining or deciding not to join, and I would suggest a degree of associate membership with no obligatory conditions save that of belief in Brotherhood and general sympathy with the Objects, for the express purpose of providing for such enquirers, who would be admitted to all ordinary lectures and study meetings and allowed free use of Lodge libraries. This would give full opportunity to anyone interested to get a good knowledge of Theosophy, and to come into touch with the Society and its members.

The question of the nomination of the President follows naturally from this. If the members of the T.S. officially recognised the movement as the channel between the Masters and the outer world, it would be only reasonable that Their nomination for the Presidency, on the holder of which office so much of the policy and work of the Society depends, should also be recognised; and this would obviously involve the holding of that office for life, and the nomination of his successor by each President before his death, the old President being merely the voice-piece of the Masters in this respect.

The next point is that of the possibility and usefulness of the T.S. declaring "as a body in favour of a certain attitude or a specific action". Suppose, simply as an example, that, say ten years hence, the whole question of the ethics of vivisection were to come before the Parliament of Great Britain. One may imagine that as many as 97 per cent of the members of all the Sections of the Society within the British Empire, or of the whole T.S., might be strongly in favour of total prohibition of all vivisectional practices.

Supposing this were the case, would it be reasonable that, on account of a very small minority, the Society as such should stand "neutral" as to an important question, at a time when the weight of its pronounced opinion might have a very considerable effect? As Mr. Arundale himself said the other day, this would mean that "we should lag behind all the other advanced movements of the day" on account of our much-vaunted neutrality. The Editor of *Theosophy in*

*India* thinks that "to declare in favour of a certain attitude or a specific action" would bind the freedom of the individual conscience, and he asks: "Have we any right to say to anyone of them, 'Do this' or 'Do that'?" It seems to me that no question arises at all as to any attempt to control in any way the thoughts, or actions, or conscience of any individual member. Suppose, for example, that the T.S. declared against vivisection in general, and vaccination in particular. The T.S. might (purely hypothetically of course) pass a Resolution denouncing vivisection and deciding to do all in its power to influence public opinion against vaccination, including personal refusal. This would not prevent any individual member from having himself and his whole family vaccinated, or from doing all in *his* power to influence others to be vaccinated; so that this cannot be said to be a valid objection.

It seems to me that we should do well to consider Mr. Arundale's suggestions very thoroughly and earnestly, trying as far as possible to imagine or intuit what is the real will of the great Elder Brethren. For whether we choose to recognise it "officially" or not, the T.S. is not *our* T.S. but *Theirs*, and the one thing of importance is that Their will should, as far as possible, "be done on earth, as it is in heaven".

D. H. STEWARD

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## QUARTERLY LITERARY SUPPLEMENT

*The Philosophy of Rabindranath Tagore*, by S. Radhakrishnan.  
(Macmillan & Co., London. Price 8s. 6d.)

A great deal has been written about Tagore and his work, but until the present volume appeared there was scarcely anything in permanent form which might represent to English readers the serious opinion of educated India on the subject. Now, however, in Professor Radhakrishnan's book Western readers may study the poet's thought and work as interpreted by an Indian. In his Preface the author remarks :

In interpreting the philosophy and message of Sir Rabindranath Tagore, we are interpreting the Indian ideal of philosophy, religion, and art, of which his work is the outcome and expression. We do not know whether it is Rabindranath's own heart or the heart of India that is beating here. In his work, India finds the lost word she was seeking. The familiar truths of Hindu philosophy . . . are here handled with such rare reverence and deep feeling that they seem to be almost new.

From these words it is quite evident on which side the writer will range himself, when later he observes that critics are divided as to whether Tagore should be considered a Vedāntin, or "an advocate of a theism more or less like, if not identical with, Christianity". "Rabindranath inclines to the former view," we are told, and the Professor himself sums the matter up by saying: "His writings are a commentary on the Upanishats by an individual of this generation on whom the present age has had its influence." In order to substantiate this verdict, the author marshals one by one the main points of Tagore's philosophy as it is revealed in his English works and translations into English, quoting also from the Upanishats and other ancient works, as well as from modern writers on India. Finally he concludes :

Rabindranath Tagore is representative of the humanist school. The impression that Rabindranath's views are different from those of Hindūism is due to the fact that Hindūism is indentedified with a particular aspect of it—Sāṅkara Vedānta, which, on account of historical accidents, turned out a world-negating doctrine. Rabindranath's religion is identical with the Ancient Wisdom of the Upanishats, the *Bhagavad-Gītā*, and the theistic systems of a later day.

Next comes up for analysis and discussion the subject of Rabindranath as a *poet*. Critics have said that his poetry cannot rank with the best, because it has in it too much of metaphysics and mysticism. Professor Radhakrishnan considers the criticism unjust, though he sees that there is something in Tagore's work which excuses and explains it—notably its form, in that the poet departs from the conventions in this matter; we understand, however, that this admission of unconventionality is only true of the English translations. As regards the question of the substance of the poems and the fact that it is from them largely that we get glimpses of Rabindranath's philosophy, our author says: "Though it is not the aim of poetry as a species of art to tell us of a philosophy, still it cannot fulfil its purpose unless it embodies a philosophic vision." He takes Rabindranath's own theory of poetics as the basis for his further discussion of the relation of the poet to the philosopher and the place of the former in human life.

Tagore's message to India is the subject of the fourth part of the book, and the volume closes with an attempt to define his message to the world. A number of subjects of present-day interest are here touched upon: education, the caste system, the possibility of the Hindū religion being able to withstand the onslaught of Western materialism, the relation of India's present to her past traditions, the difficulties in the way of India's regeneration and the means by which it may be accomplished, the main characteristics of Western civilisation as contrasted with the civilisation of the East, woman's position in the West, the great European war. On all these subjects—and many others too numerous to be mentioned here—Rabindranath has expressed his views, and Professor Radhakrishnan reports upon these views, as it were, making but few comments of his own, "keeping," as he says in his Preface, "literally close to his [Tagore's] writings while giving an inward account of them".

The book will appeal to a large public: students of Tagore's many works will have their impressions defined by it and find familiar passages arranged and ordered into a system, while those who are less well acquainted with the original writings themselves, will gain from the reading of Professor Radhakrishnan's work a well-proportioned and detailed picture of the great Poet-Philosopher of present-day India.

A. DE L.

*A Short History of Freethought, Ancient and Modern*, by John M. Robertson, M.P. Third edition, revised and expanded. In two volumes. Issued for the Rationalist Press Association, Ltd. (Watts & Co., London. Price 10s.)

The appearance of a third edition of this well known work is evidence of the continued interest taken by the public in the free-thought movement, as well as of the high appreciation accorded to Mr. Robertson's treatment of the subject. In respect of detail and general completeness these two full volumes constitute a veritable encyclopædia—the epithet “short” is purely relative!—while there is a unity of purpose and mental attitude throughout the presentation of historical data which gathers up the numerous and diverse threads of narrative into a living and consistent whole. This mental attitude may be best expressed by the generally accepted term “rationalism,” a term which has by this time acquired a special meaning in its application to one of the most significant phases of the last century—the revolt against religious authority, following on the popularisation of scientific discovery. “Freethought,” therefore, is evidently estimated by the author chiefly in relation to that variety of the evolutionary impulse which found its latest expression in the modern rationalistic school; and the purpose of his history is to trace the sequential outworkings of this impulse in all countries and from the earliest times recorded. In the pursuit of this aim Mr. Robertson dwells not so much on the actual views or doctrines promulgated by the free-thinkers of the past, as on their personalities and careers, the circumstances surrounding them, and the effects that they produced in the struggle against religious tyranny and persecution. Accordingly, while indispensable as a book of reference, the work makes its strongest appeal through its psychological interest—to use the word in the less limited sense of character study.

Hence its value to Theosophical students; though few will share the writer's obvious bitterness towards religious authority, and fewer still his implied repudiation of the “superphysical, most of us will, or at least should, regard the freethinker as first a pioneer and afterwards, sometimes, a materialist. In short, we can entirely endorse the rationalist's exposure of sham, greed and cruelty practised in the name of religion, without prejudice against the occult basis of many religious teachings and observances, and in full sympathy with genuine religious experience, even though apparently irrational. For this reason we are glad that the freethinkers memorialised in this history are not limited to heretics of the strictly rationalist type of mind, but include some of the most imaginative philosophers and idealists, for

it is among this class of heretics that we are accustomed to look for the hand of the occultist. For example, the picture given of Giordano Bruno is one which even a Theosophist could scarcely wish to improve on; in fact we cannot do better than quote the verdict with which the writer concludes this little biography.

Alike in the details of his propaganda and in the temper of his utterance, Bruno expresses from first to last the spirit of freethought and free speech. *Libertas philosophica* is the breath of his nostrils; and by his life and his death alike he upholds the ideal for men as no other before him did. The wariness of Rabelais and the non-committal scepticism of Montaigne are alike alien to him; he is too lacking in reticence, too explosive, to give due heed even to the common-sense amenities of life, much more to hedge his meaning with safeguarding qualifications. And it was doubtless as much by the contagion of his mood as by his lore that he impressed men.

Then comes a charming touch of human nature :

His case, indeed, serves to remind us that at certain junctures it is only the unbalanced types that aid humanity's advance. The perfectly prudent and self-sufficing man does not achieve revolutions, does not revolt against tyrannies; he wisely adapts himself and subsists, letting the evil prevail as it may. It is the more impatient and unreticent, the eager and hot-brained—in a word, the faulty—who clash with oppression and break a way for quieter spirits through the hedges of enthroned authority. The serenely contemplative spirit is rather a possession than a possessor for his fellows; he may inform and enlighten, but he is not in himself a countering or inspiring force: a Shelley avails more than a Goethe against tyrannous power. And it may be that the battling enthusiast in his own way wins liberation for himself from "fear of fortune and death," as he wins for others liberty of action. Even such a liberator, bearing other men's griefs and taking stripes that they might be kept whole, was Bruno.

We must, however, confess to some sense of disappointment at the comparatively scant reference made to freethought in Ancient India, though perhaps it is too much to expect to find, in so general a survey, information which until recently was the result of specialised study. None the less such a lack of proportion remains as a distinct flaw in an otherwise up-to-date record; the freethought movement represented by Buddhism, for instance, to say nothing of the freedom resulting in the Hindū schools of philosophy, could have been cited to far greater effect than as mainly an "atheistic" reaction from Brāhmanism. Happily such deficiencies—from the Eastern point of view—are amply covered by the conscientious labour which has collected and arranged so much valuable material; so we lay the volumes down with a sense of solid satisfaction.

W. D. S. B.

*Poems Written During the Great War, 1914-1918, An Anthology* edited by Bertram Lloyd. (George Allen & Unwin, Ltd., London. Price 2s. 6d.)

In the Preface to this little collection of poems the editor tells us that the common point of agreement between the various contributors is best described as "hatred of the cant and idealisation and false glamour wherewith the conception of war is still thickly overlaid in the minds of numbers of otherwise reasonable people". That hatred is certainly conspicuous in most of these poems, and whatever the writers think as to the necessity of war—the editor informs us that they represent many phases of opinion, some being "believers in this war and no other," some thinking that other wars have been justified but not this one, and some having "no faith at all in any war"—they have all evidently made up their minds to speak out as to how the conditions brought about by war impress those who have experienced its grim reality at the front. It may be inevitable that we should fight, they seem to say, but let us at least face the facts and not pretend that war is anything but

"Heaven and hell by man's mad deed reversed,  
Accurst hailed blessed, blessed hailed accurst."

Those who share with the authors of these poems the belief that "The glamour from the sword has gone," will be glad that the little anthology has evidently been well received by the public, since within six months of its publication it was reprinted.

A. DE L.

*The Book of the Cave: Gaurisankarguha*, by Sri Ananda Acharya. Being the authentic account of a pilgrimage to the Gaurisankar Cave, narrated by the late Professor Truedream of the University of Sighbridge to his friends, the Right Honourable Lord Reason of Fancydale, now in voluntary exile, and the Keeper of the Soham Garden, and made known to the world according to Professor Truedream's last Will and Testament. (Macmillan & Co., Ltd., London. Price 5s.)

This is a symbolical drama, strikingly presenting phases of Eastern thought and speculation—some of the passages in it are indicative of a wide imagination and vision—such as the stanzas dealing with the appearance of "Humanity" in the Hall of Wisdom.

I come. Ye ask, "Who art thou?" Gods have not named me. I call myself "Humanity".

I dwell on land and in the seas; I sweep through the air and the ether. . . .

I am ferocity in the beast of prey; I am compassion in the heart of the mother. . . .

Out of my dreams of Heaven I create this earth:

I wax strong and wage war to please Death ;  
 I laugh at Death and hurl him into the flaming furnace of hell—and this I do to please my children.  
 I enter the portals of Life with strong crying—and with a sigh  
 I bid farewell to Life.  
 I am--what ye fear to think of me ; I will be--what ye love to dream of me . . .  
 I am the most erring of the High Mother's children, but one sure instinct I possess—I stand erect the moment I fall, and by the aid of the very obstacle that caused my fall do I rise again.

Enough has been quoted to show the deep occult meanings underlying the words of the poem, and also the great charm of the verse.

To those interested in metaphysical turns of thought, in the Ancient Wisdom of the East, the volume will prove fascinating and thought-provoking, and may be cordially recommended.

G. L. K.

*Lectures on the Incarnation of God*, by E. L. Strong, M.A. (Longmans, Green & Co., London. Price 5s.)

This book contains a set of lectures given by the Rev. E. L. Strong to the Oxford Mission Sisters at Barisal, Bengal. At the request of the Sisters, who found them very useful to themselves and to their friends, they have been published in the informal manner in which they were delivered. They are intended to make their appeal to those whose allegiance is given rather to the Church than to its Founder, as can be gathered from the following sentence from the author's preface :

I have submitted the lectures to him [his Superior], who, though he may not agree with all their statements, is satisfied that they do not contain anything which is contrary to the teaching of the Catholic Church. If it were afterwards found that they do, I should at once desire to withdraw it.

The book is written in a spirit and style which one naturally expects from an Oxford man, and with that quality of breadth which one is accustomed to associate with the Oxford Mission Fathers in India. Those who are prepared to "withdraw," as he is, any conclusion or opinion at the bidding of the Church, will surely find the book useful, for, within those limits, it will insensibly teach them much of their own Faith ; but for those whose allegiance is rather given to the Christ, both within and without, these limits will prove fetters, and they will constantly find themselves appealing to the "wideness of God's mercy" and to the love of God, "broader than the measures of man's mind" ; and will feel once more their greater unity with the Christian mystics who were able to transcend the limits of the "letter" of their religion and reach the spirit "immutable and grand".

A. L. H.



*Race Regeneration*, by E. J. Smith. (P. S. King & Sons, Ltd., London. Price 7s. 6d.)

"It is probably no exaggeration," says the author of this volume in one of the introductory chapters, "to say that the decline in the birth-rate which has taken place in England and France during the last forty years, together with the neglect of child life, are responsible for the war." And again: "Unless we recognise the duty of filling the cots as being no less vital and patriotic than that of manning the trenches, we shall convert a glorious victory into an ultimate and self-imposed defeat." England, he proceeds, is unconsciously becoming an old and dying community, and he points out that one of the great problems of reconstruction is that which arises from the facts which show us that, if pre-war conditions with regard to child-welfare are allowed to continue, the results will be disastrous to the country.

How then is race-suicide to be prevented? Mr. Smith has various suggestions to offer. As chairman of the Health Committee of the Bradford Corporation, he takes many of his facts from Bradford, where he has been working to find a solution for these problems. It is from working-class families that the race is chiefly recruited, and hence it is among these that the most important work of the immediate future must be done. Our author takes us into the houses of these people and describes to us their wretched lives, illustrating what he tells us by numerous full-page photographs. He then proceeds to explain the schemes by which Bradford hopes to improve the condition of her people and make it possible for them to adopt a higher standard of life, but a detailed consideration of these would carry us too far afield. A plan for post-war housing has been elaborated; and this he discusses, quite frankly admitting the difficulties which will have to be encountered in its practical working out. Ever since 1912, a group of interrelated institutions has been growing and developing in Bradford, by means of which the health of the children and mothers is being cared for. These institutions embody that "patient, plodding, persevering spade-work among the poor" which, we are told, is so much more important just now than organisation and machinery. Their workings are described in some detail, and again a profusion of photographs illustrate the text. Mr. Smith is very much convinced of the value of the work that is being done under the Bradford scheme, and his enthusiastic yet open-minded account of methods, future possibilities and results should help and inspire others to take up the task of reconstruction along the lines he sketches.

A. DE L.

"*I Heard a Voice,*" or the *Great Exploration*, by A King's Counsel. (Kegan Paul, Trench, Trubner & Co., London Price 6s.)

The "Great Exploration" in the spirit-world is somewhat amusing, in that one finds there an exact replica of the earth-life of a devout Christian. One of the spirit messages says:

I must go now, dears . . . There is a great Intercessory Service in our Church among those who sympathise with the Allies. They are sending down a messenger from the higher planes to take the message right up to the Father. God help the Rumanians: God help us all!

The spirits encourage the publication of "the Book of Messages from the jaws of Death and the gates of the Other World," as they call this book, and they throng round the two girl mediums to give them glimpses of the life on the other side of death. The distressing part is that when the message is growing interesting they make their exit, with: "For the nonce, dear ones, we must part. God bless you all." On the whole the spirit-life here described is a bright and happy life; the sins of earth sit lightly on the spirits—even the wicked—and after their purgation there is peace, climbing along that White Road that leads to God.

M. C. V. G.

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*Self-Training*, by H. Ernest Hunt. (William Rider & Son, Ltd., London. Price 4s 6d.)

So many books have been written on character-building, thought-control and kindred subjects, that it seems hopeless to add to them without merely repeating what has already been said. As a matter of fact the advice given in *Self-Training* by Mr. Hunt sounds familiar, and yet, as one reads page after page, one's interest gets stimulated to an increasing degree, and one comes to the end of the book with the distinct impression that one has profited by reading it and that it has been written to a good purpose. This is due to the healthy, positive tone, intended to encourage the average reader in need of a mental stimulant. The author's attitude may be seen from the following passage on page 31:

The folly of the "Don't" method of teaching is self-evident; to work in negatives instead of positives is to lower the value of the teaching wellnigh to zero, and sometimes below it. "Thou shalt not," even though it possesses the weight of authority attaching to the Ten Commandments, is not as effective from a suggestion point of view as "Thou shalt". "Be a man" is much more constructive advice and possesses far greater value than "Don't be a fool". "Be brave" stimulates bravery, and conveys no shade of meaning save that of courage; on the other hand, "Don't be frightened," which is the same sentiment expressed negatively, at once suggests the idea of fright.

Auto-suggestion along positive lines is the key-note of the instructions, which are worked out very clearly and simply in twelve chapters, among the subjects of which are : Mind at Work, Suggestion, Memory, Will and Imagination, the Machinery of Nerves, etc.

Page after page is full of clear explanations and of sound, common-sense advice, which, if carried out, will strengthen the will-power and stimulate all that is good in us, while at the same time our weaknesses will tend to die from starvation. The author's conviction is catching. It rests on a firm spiritual basis, regarding men not merely as mortal bodies, but as immortal spirits, manifesting, possibly, through an endless chain of lives, for "it is only when we can regard death as an incident in life, instead of as the end of life, that we begin to get a sufficiently detached view to keep the perspective right".

This is certainly one of the best manuals of "Self-Training" we have come across; a book well worth the buying, and better still the following out of its instructions.

A. S.

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*President Wilson, the Modern Apostle of Freedom.* (Ganesh & Co., Madras. Price Re. 1.)

This little volume is graced by a Foreword written by Dr. Subramanya Aiyar—another Apostle of Freedom!—who quotes the President as almost the sole instance of a thinker and ruler who has the courage of his convictions and the determination to put them into practice, irrespective of the question whether the peoples concerned are inhabitants of the East or West. An Introduction follows, by Mr. K. Vyasa Row, giving a brief but instructive account of Dr. Wilson's career, and the causes which ultimately compelled this lover of Peace to plunge his country into the World War. It is an informed, well-balanced sketch, and in conjunction with the series of speeches by President Wilson which compose the remainder of the book, forms extremely interesting reading at a time when its subject is so prominent a figure in world politics—the proposer of the "League of Nations" at the great Peace Conference.

K.

## BOOK NOTICES

*The Significance of the War*, by L. W. Rogers. (Theosophical Book Concern, Los Angeles. Price 15c.) A lecture on war in general and the World War in particular. This is a thoughtful attempt to show that the War was the culmination of the long struggle between democracy and autocracy; and that it must result in the complete freedom of the individual as expressed in the republican form of government. *Psychic Science and Barbaric Legislation*, by Ellis T. Powell, LL.B., D.Sc. (Spiritualists' National Union, Ltd., Halifax, England. Price 2d.), deals with the legislation relative to Spiritualism, from its first enactment in the sixteenth century, down to our own times; and shows the urgent need that laws relating to psychism in any form should be drawn up by those who have real knowledge of the subject, and not by the ordinary legislators. *The Rose of Dawn*, by Kate Chadwick. (B. H. Blackwell, Oxford. Price 1s.) A Mystical Meditation. In the form of a drama in five scenes is shown the salvation of the soul from the sin and pleasure in which it was steeped. The battle between the angel and Satan is fierce, but results in the final complete union of the soul with God. It is a mystical and poetical little book, cast in Christian form, and will find many admirers. *God, Nature and Human Freedom*, by G. K. Hibbert, M.A., B.D. One of the "Foundation Series" of Tracts. (The Society of Friends. Price 2d.) An interesting pamphlet, giving the broader views of modern Christianity relating to the Godhead, the natural order, the moral order, and the Freedom of Man and its limitations. *Brotherhood and Religion*, by W. Sutherland. (T. P. H., London. Price 2d.) A plea for the abolition of sectarian feeling and the acceptance of the truth that Brotherhood is essential in religious life and especially in the Christian religious life. *Concerning Airmen on the Superphysical Plane*, by J. E. Stilwell-Taylor. (T. P. H., London. Price 6d.) Gives an account of the experience of a bereaved father in his effort to communicate with a son who had died in an aviation accident during the War, in Egypt, and the success he met with; thus contributing another fragment of evidence of the reality of the superphysical plane. *Lord Kr̥ṣṇa's Message*, by Lala Kannoomal, M. A. (Damodar Printing Works, Agra. Price As. 4.) A simple exposition of the teachings of the *Bhagavad-Gītā*.

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

**I**N her letter from London, dated June 17th, Mrs. Besant, after speaking of her work for India, says:

At 8 o'clock [on June 14th] there was a crowded meeting of the Order of the Star in the Æolian Hall at which I gave an address, presided over by Mr. J. Krishnamurti. On the 15th, Sunday, a private Theosophical meeting was held, and then our family motored down to Wimbledon, where Miss Bright lives and there is quite a Theosophical colony. I was glad to meet again at Lady De la Warr's, Lady Brassey, who is much interested in the Woman's Movement in India, and as her son-in-law is Governor of Madras and was Governor of Bombay, she is naturally also interested in Indian policy. It may be remembered that her late husband took the chair for me at a meeting on behalf of Indian freedom at the Queen's Hall, in June, 1914. Mr. Telang distinguished himself at lawn tennis and was much applauded.

Yesterday I called on an old reformer and fellow-worker in the eighties, whose name may be remembered by some old political Indians—Herbert Burrows. He has had a slight stroke of paralysis, but is getting better. He was a Labour and Socialist worker of the most earnest and self-sacrificing type, and many a tramp had he and I at night, through all weathers, to help match-girls, 'bus men, dockers, in their struggles after a decent living.

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The magnificent meeting held in the Albert Hall, London, last month, to welcome the establishment of the League of Nations, in which our President took part, is a clear sign of the almost universal eagerness throughout Great Britain for

concord and amity among the Nations of the world. Lord Grey, who presided, unconsciously made an eloquent plea for the Theosophical spirit in the following utterance :

If we fought for an ideal during the war, cannot we work for the ideal after the war? The war is admittedly without any parallel in human history. What decides whether an ideal is practical or not is men's hearts and men's feelings. If you go ahead of their feelings no doubt you get into a region that is impracticable. But is it too much to hope that the awful suffering, the terrible experiences, of this war have taught mankind such a lesson, have so worked upon men's hearts and feelings, that some things which were not possible before the war should become possible after the war? That is our hope ; and the choice, after all, as to whether you have a League of Nations, or whether you let things go on in the old rut which they were in before the war, is not merely a choice between what is desirable and what is undesirable—it is the choice between life and death for the world. A future war, with all the inventions of modern science, would be vastly more terrible than this war has been. Science is inventing from day to day ; it is placing ever greater forces of Nature under human control. Unless there be with the increase of power in men an increase also of moral strength, the very increase of power which they acquire will work to their destruction. . . .

What we want is an organisation like the League of Nations which shall enable the people who have fought to *prevent* war, who wish that disputes in future shall be settled *without* war—an organisation which shall make that wish and determination of the peoples effective. But to overcome the old tendencies to disputes between nations, the peoples of the nations must be greater than the mean and small forces which are at work to keep them apart. Our people and the people who have been comrades with us in war have been great in war ; they must be great in peace as well. It is an old saying that it is easier to be great in adversity than to be great in success. We have been great in adversity ; we must be great also in victory. We have been great in war ; we must be great in peace.

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Lord Robert Cecil and the Archbishop of Canterbury still further emphasised this plea in words most eloquent. Both, being Churchmen, very naturally regard the League of Nations as a pioneer towards the influx of a truer Christian spirit throughout the world. Theosophists may interpret their views less narrowly, but indeed is it the truly religious spirit, the spirit of brotherhood, for which the League of Nations must stand. And in course of time, even Statesmen

and Churchmen will recognise the Theosophical spirit as brooding over and harmonising the various and many aspects of the One Great Truth. Said Lord Robert Cecil :

The spirit of the League, the substitution of co-operation for competition in international affairs, the establishment of the doctrine that aggressive war is a crime against humanity, the enforcement of the doctrine that there shall be no annexations by conquest, the central idea that the prosperity of each nation is essential to the prosperity of all—these are the things for which we are struggling, these are the conceptions which every lover of humanity and every believer in Christianity must have at heart. For so great a cause as that we seek not adherents only, but Crusaders—Crusaders for an ideal not less high and not less holy than any which has ever moved man in the history of the world.

And the Archbishop of Canterbury added :

What they asked for, what they advocated, was what was taught quite definitely 1,900 years ago. Everywhere out of the whirlpool of confusion just now, they heard appeals, they were conscious of a yearning for a new order of things among them—a new order, social, industrial, political, national, and international. There was a yearning for a new spirit and a new faith. If they made that spirit and hope and trust in a larger sense sure, then the outside system, the League and its machinery, would form itself and grow stronger, as the husk formed itself about the kernel.

Surely is he right in declaring that “ a new spirit and a new faith ” are urgently needed. It is to vitalise a new spirit and a new trust in all religions in the heart of every human being, that the Theosophical Society exists. Our movement anticipated forty-four years ago the pressing needs the great World-War would disclose to mankind. The world yearns for brotherhood. The Theosophical Society has championed the cause of brotherhood for almost half a century, and we make bold to say that the heart of the League of Nations will be found to be in the Theosophical movement which has grown up round the Theosophical Society.

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Mrs. Besant's doings in England being mainly political, it is not possible in “ The Watch-Tower ” to chronicle the

innumerable reports received from English Press Cutting Agencies of her varied activities. But it is quite clear that her presence in Great Britain is intensifying all over the country an interest in Theosophy which the War had already aroused. The following paragraph has been going the round of the papers, and we, who know our President, are not astonished at the programme :

One of the most interesting personalities in London at the present moment is Mrs. Annie Besant, who has just returned to England after five years' absence in India. They have been five years of extraordinary activity, even for Mrs. Besant, but she is remarkably well, and although she reached London only on Friday night, she has already addressed half a dozen meetings, and I understand she has mapped out for herself a programme of public work which would try most people of fewer years.

Here is another, with considerable distortions of fact :

I believe there is to be a resumption of the Queen's Hall lectures on Theosophy, which have been suspended since 1914. The Theosophical Society has not escaped the disintegrating effect which the war has had on most international bodies, but, as a matter of fact, it encountered its German problem before Europe did. The German Section of the Society under Dr. Steiner quarrelled with the others on some more or less occult questions, mixed up with questions of government. Mrs. Besant, who is rather summary in her methods, excommunicated them all, I believe, and professed herself more prepared than most people for German perfidy when the full revelation of it came in 1914.

We need not again go over the old German ground, but it is worth while assuring the writer of this paragraph that the War, far from disintegrating the Society, has left it more united than ever it has been before. True, the "enemy" Sections for the time dropped out. But all the other Sections have rallied round their President's leadership in a most remarkable manner—showing that the First Object of the Society is very real to all, both in meaning and in practice.

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The advent of wireless telephony, on the top of wireless telegraphy, opens out immense possibilities, which in a



recent article, Sir Oliver Lodge attempts to indicate. He says :

That human speech can be translated into the fluctuations of an electric current so as to be transmissible by a wire, was essentially marvellous, though it is a marvel to which by everyday use we have grown thoroughly accustomed. But that human speech can be transmuted from sound waves into ether waves, which are capable of travelling enormous distances, and can then be re-translated into sound waves, with all their distinguishing features accurately preserved and reproduced, is still more marvellous.

The miracle is accomplished by the

extraordinary mobility and tractability of the little electric units or electrons which are given off by matter under certain conditions in great numbers, which fly with incredible speed, approaching the speed of light, and which in a sufficiently high vacuum are beautifully amenable to control.

But the most interesting feature of his article is the passage hinting at the work wireless telephony may be able to do in the future :

What the ultimate outcome of this power of long-distance telephony may be, I will not attempt to prophesy.

The ether waves, once generated, are quite independent of matter. Matter is employed at the sending and at the receiving end, but in all the space between, the efficient and necessary transmitting medium is vacuum, ether, the space between the worlds.

I do not wonder that Mr. Marconi, in his enthusiasm at the power of speech-transmission which is thus coming into being, speaks of possible communication with other planets. Every one, including himself, must foresee immense difficulties about that—and for myself, I venture to anticipate that science will recognise a simpler and more direct mode of interchange of thoughts and ideas, though perhaps not with dwellers, if there be any, in other planets—before a physical process of transmission from world to world, in the complicated code called language, is feasible.

Nearer and nearer do scientists thus come to the great truths enunciated by Theosophy and by our Theosophical leaders—spurned and laughed at as both are, until conventional and orthodox ignorance becomes dispelled.



Residents of Adyar will read the following account of the doings of an "Arts League of Service" with particular pleasure, inasmuch as Miss Eleanor Elder is closely associated with those responsible for the movement :

One of the most interesting incidents of the recent tour of the *Arts League of Service* through the villages of Sussex occurred at a performance at Burgess Hill, at which the audience included the children from the neighbouring Deaf and Dumb Schools. The children were among the most delighted members of the audience, but the curious thing was that, when the performance was over, they insisted on taking off their stockings and trying some of the dances in the same fashion as the dancers. I am pleased to hear that the League had a very successful tour of the villages, at least so far as appreciation went, but help is needed to carry on the work. Broadly stated, the object of the League is to bring the Arts into everyday life, and this is attempted by means of theatrical representations, songs, and dances given by a small band of enthusiasts, including members of the companies of Sir Frank Benson, Miss Margaret Morris, and Miss Irene Vanbrugh, as well as of the Glasgow Repertory Company, which has done some good work for the Stage in the North.

Such a League is clearly one of the signs of the coming times, for there can be no more important work than that of bringing grace and beauty into the all-too-dull daily lives of the vast majority of the people of every Nation in the world. The connection of the Theosophical Society with such a movement is most gratifying, and the Arts League of Service, with Mr. H. Baillie-Weaver, General Secretary of the Theosophical Society for England and Wales, as the Chairman of its Executive Committee, should do much valuable work in bringing the ideal nearer to the real.

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Sir Arthur Conan Doyle, as our readers are doubtless aware, has recently been engaged in a spiritualistic revival which has largely been stimulated by the proximity to death the War has brought almost every individual in the belligerent Nations. His published records of spiritualistic events have naturally brought upon him the ridicule of a considerable

number of people, and *The Daily Mail*, it almost goes without saying, has been foremost in the many denunciations of Sir Arthur Conan Doyle's credulity. Nothing daunted, however, he has even gone further afield, and is giving expression to views with regard to the Christ which will be regarded, to say the least, as startling. For example, he declares that the Christ

among His other great powers, had psychical powers developed as no one had ever had them; and His miracles were an exercise of the forces which He had in a higher degree than anyone else. He chose his Apostles because of their psychic qualities; and whenever He had His greatest things to do, He chose three of the disciples to be with Him. These three were called together, either at the Transfiguration, or when He raised up Jairus's daughter, or when He wished to do a great psychic phenomenon, otherwise called a miracle. Hence, when Christ died, the phenomena of miracles did not cease, for He left behind Him this magnificent circle.

While Sir Arthur does not yet realise that the powers of the Christ were far more than merely psychic, his novel point of view will probably help many people to gain a more accurate appreciation of the Christ-nature than they at present possess.

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The following passage, from *Man: Whence, How and Whither*, written by Bishop Leadbeater, seems to us singularly appropriate at the present moment, especially in the work in which all Theosophists who have the opportunity should engage, of promoting the usefulness and harmonising influences of the League of Nations:

One thing that can be done here and now to prepare for the glorious development of the future is the earnest promotion . . . of a better understanding between the different nations and castes and creeds. In that every one of us can help, limited though our powers may be, for every one of us can try to understand and appreciate the qualities of nations other than our own: every one of us, when he hears some foolish or prejudiced remark made against men of another nation, can take the opportunity of putting forward the other side of the question—of recommending to notice their good qualities rather than their failings. Every one of us can take the opportunity of acting in an especially kindly manner towards any foreigner with whom

he happens to come into contact, and feeling the great truth that when a stranger visits our country all of us stand temporarily to him in the position of hosts. If it comes in our way to go abroad—and none to whom such an opportunity is possible should neglect it—we must remember that we are for the moment representatives of our country to those whom we happen to meet, and that we owe it to that country to endeavour to give the best possible impression of kindness and readiness to appreciate all the manifold beauties that will open before us, while at the same time we pass over or make the best of any points which strike us as deficiencies.

No propaganda could be more Theosophical than that suggested in the passage we have quoted, and Theosophists visiting lately belligerent countries would do well to take a copy of it with them, so that they may remind themselves by its daily reading of the very special duty they—as Theosophists—owe to the world of being messengers of Brotherhood wherever they go.

G. S. A.



THE SPIRITUALISATION OF THE SCIENCE OF  
POLITICS BY BRAHMA-VIDYĀ

By BHAGAVAN DAS

**T**HE Theosophical Society as such, is by its Constitution barred from taking part in politics. But the politics so barred are the current particular politics of any particular country. So far as political science and art, in the general sense, are concerned, it seems to be one of the very first duties of that Society to concern itself most anxiously and most actively with them; to endeavour with might and main to uplift them to a higher level, by spiritualising them, by permeating them with the light of the essential laws and facts of human nature, as made clear by Theosophy or Brahma-vidyā; for so only can the primary object of the T.S., the Universal Brotherhood of Humanity, be efficiently promoted. This duty is, at the present juncture, the most urgent.

(a) A SURVEY OF THE RECENT PAST AND OF THE  
PRESENT DISEASED CONDITION OF THE HUMAN WORLD

At the close of the fiftieth century of the Age of Kali-yuga, the Age of Discord, of struggle for existence, of competition and individualism and egoism, according to the Samskr̥t calendar ; the close of the twenty-fifth century after the Buddha ; the nineteenth after the Christ ; the thirteenth after the Prophet ; we find the land-surface of the earth divided into two main masses, one of which is subdivided into the North and South Americas, and the other into Asia, Europe and Africa, with the continental island of Australia as an appendix. In the English phrase of the day, these stretches of land may be described broadly as "tongues" extending into the ocean from the North Pole. The older Samskr̥t description, two-sided as usual, including the psychical as well as the physical aspects, is that the varsha-s or continents "spread out on the surface of the waters like lotus-petals" (irregularly shaped and placed) ; that this "lotus" is stemmed from and rooted in the *nābhi*, the "solar plexus" of Universal Mind, the "Great Oversoul," symbolised as Vishṇu-Nārāyaṇa, the Sun, by Nature herself ; and that it serves as the "seat" and the habitat of souls of various degrees, possessed of latent, dormant, incipient, or developed intelligence, egoism and imaginative will, symbolised in their totality as Brahmā.

महानात्मा मतिविष्णुर्जिष्णुः शंभुश्च वीर्यवान् ।

बुद्धिः प्रज्ञोपलब्धिश्च तथा रव्यातिर्धृतिः स्मृतिः ।

पर्यायवाचकैः शब्दैर्महानात्मा विभाव्यते ॥ *Anugīta*, Ch. XXVI.

मानसस्येह या मूर्तिर्ब्रह्मत्वं समुमापगता ।

तस्यासनविधानार्थं पृथिवी पद्ममुच्यते ॥

तस्मात्पद्मात् समभवद् ब्रह्मा वेदमयो निधिः ।

अहंकार इति रव्यातः सर्वभूतात्मभूतकृत् ॥ *Mahābhārata*, Shānti, Ch. 180.

These "lotus-petals" are inhabited by various human races. Speaking very generally, in terms of the most obvious characteristic of colour, Europe is inhabited by the white races, America contains the remnants of the red, Asia gives shelter to the brown-yellow, and Africa is the home of the black. The Samskr̥t words are (a) shveṭa, gaura, or siṭa, (b) rakṭa or lohita, (c) pīṭa, and (d) kṛshṇa or a-siṭa.

ब्राह्मणानां सितो वर्णः क्षत्रियाणां तु लोहितः ।

वैश्यानां पीतकश्चैव शूद्राणामसितस्तथा ॥ *Ibid.*, Ch. 186.

In terms of ethnological types, again speaking very broadly, Europe is the home of the Caucasian races, Asia of the Mōngolian, America of the indigenous American (or Red Indian) and Africa of the Negro.

In terms of Religion, Europe and America are Christian ; Asia is Hindū, Buddhist, Muslim ; Africa is Animist.

In terms of the main types of culture and civilisation, Europe and America are mechanico-industrial and aggressive, governed and guided by vigorous and growing material science and the spirit of individualism and nationalism plus materialism, ever ambitiously devising new means of controlling nature, with flesh-meats and alcoholic drinks as characteristic food for the physiological basis of the civilisation, and regarding the sex-relation more and more as civic and contractual rather than spiritual and sacramental. Asia is pastoral-agricultural and peaceful (now indolent and somnolent), originally fostering, and in turn fostered by, spiritual science and poetical communion with and worship of nature, and inspired by the spirit of familism and humanism and religious aspiration (latterly, largely degenerated into mystification, priestcraft, superstition, formalism and caste and creed squabbles, in India at least), with grains and milk as characteristic food, and holding marriage to be sacramental rather than contractual. Finally Africa is barbaric or savage.

In terms of political organisation, the white races dominate the others, with the exception of the Japanese and the Chinese. The States, at the close of the nineteenth century after Christ, are the great Christian Republics of the United States of America, of France, the noteworthy one of Switzerland in Europe, some minor ones (not so much in respect of land-area as of "economic prosperity" and "national greatness" and social life-development) in South America, and the negro Republic of Liberia in Africa; the Christian British Empire, vast, extending into all the continents, with limited Monarchy and Parliaments, tending to Democracy, so far as the white-coloured population of Great Britain and the Colonies is concerned, and Bureaucratic in respect of the "Dependency" of Hindū-Muslim India with its other-coloured races; the powerful Christian Empires of Germany and of Austro-Hungary in Europe, and the immense Empire of Russia in Europe and Asia, with autocratic, aristocratic and bureaucratic Monarchies of different degrees of constitutionalism; the Christian Kingdoms of Italy and Spain in Europe, and many other minor Kingdoms; the Musalmān Turkish Empire with territories in Europe and Asia; various other minor Muslim powers in Asia and Africa; the great Buddhist Empires of Japan and China with Monarchies limited in various ways in theory or practice, some minor Buddhist Powers, and one outstandingly Theocratic Government in Tibet, in Asia; practically no independent Hindū State, with perhaps the solitary exception of Nepal, all the other Hindū States being feudatory or tributary to the British Empire; while all the animist areas and populations of Africa are divided up into colonies, or protectorates, or dependencies, or spheres of influence, between the white nations.

In specific detail we find a great intermixture. All features and characteristics are to be found everywhere. The progress of material science in Europe has brought all parts



of the earth into communication with each other, with remarkable consequences. America, originally the home of the red races, is now practically all inhabited by the white races, with a small amount of the black and the red and the mixed. India, particularly, includes samples of all kinds of natural scenery and physiographical and geographical features, as well as of races of all colours and types, and of all the religions and cultures. And while schools and groups of spiritually minded idealists are growing up again in Europe and America, the cult of worldly success and material prosperity and "glory" is taking strong hold of some Eastern peoples under the dominant influence of the West.

Such then do we find to be the state of the human world, racially, territorially, culturally, religiously and politically, five thousand years after the commencement of the Kali era. The ancient Samskr̥t records say that just about that time the Great War of the *Mahābhārata* was fought on the plains of Kurukshetra near Delhi in India, in which eighteen akshauhīnis, or about four millions of warriors, slew each other outright, having gathered together from the most distant parts of the earth, as allies of the two main foes, the Pāṇdavas and the Kauravas, related to each other as first cousins.

In the early years of the fifty-first century of the age of Kali, or the twentieth of the Christian, great changes, upheavals and re-settlements, in fundamental ideas and outlooks upon life and in political arrangements, have taken and are taking place.

Japan has changed miraculously, within four or five decades, by means of a tremendous reserve of the capacity for and the power of self-sacrifice and national organisation, hidden away in the heart of the oversoul of the people, from a typical mediæval kingdom, misgoverned by soldiers and priests, into a Constitutional Monarchy of the first rank, up to date in material science and its applications to the uses of

peace and war, inflicting defeats on leviathan China and more gigantic and powerful Russia, and as aggressive and ambitious as any of the European nations. China has changed herself from a millennia-old Empire into a Republic, with a minimum of bloodshed, but is as yet in an unstable and unsettled condition. India remains a Dependency, striving and failing and striving again to heal herself of the deep hurts caused by internal disputes of many forms, principally creedal and caste-ly, and crying to the powers-that-be for some measure of Self-Government and self-respect.

Europe has overshot its mark of scientific progress and, driven by excess of competition and lust of power and greed and envy, has flung herself into an internecine war in which the principal combatants have been Germany, Austria, Bulgaria and Turkey on the one side, and France, the British Empire, Russia, Italy, the United States of America, Japan, and various other smaller Powers on the other, including practically all the countries and peoples of the earth, directly or indirectly; the war has been carried on by land, sea and air. Nearly eight millions of men are reported to have been killed outright in this tremendous war, in the course of four years and a quarter, from August, 1914, to November, A.D. 1918, and as many more, at least, seriously mangled and mutilated and disabled for life. But this is not the worst. If Europe, with her population of nearly four hundred millions, lost eight millions to Death in the game of *War* in four *years* and a quarter, India, with her population of three hundred millions, lost at least six millions, even by official statistics, to the same great Opponent, in the game of *Pestilence*, in four *months* and a quarter, in the last half of A.D. 1918, over and above her large contribution—not specified yet—to the death-roll of the war. But the ravages of Death are repaired before very long by the constructive energies of Life, if they are not

accompanied by what is worse than themselves. The worse in the case of this war is that, by the calculations of the experts, nearly forty thousand million pounds' worth of science-guided human labour, and that labour's products, have been worse than wasted, have been terribly misused for the slaughter and mutilation of human beings and the ruin of homes—in *such a manner* that, if capitalism subserved by bureaucracy has its way (of which there is great danger), whole nations and races and vast populations of workmen will be reduced to economic serfdom and political slavery for generations to come, in order to pay off, as it is described, the enormous national debts with interest.

Such has been the "practicality" of the great statesmen—the greatest statesmen of the greatest nations living on this speck of dust whirling playfully in space! They thought they were the world-movers, to whom nations were as shuttle-cocks; and ever they prided themselves on their worship of the "practical," and ever they disdained the "idealism" and the "Utopianism" of such dreamers as the Christs and the Buddhas!

But may it not be said that at least the statesmen of the nations that have been left as victors, have been justified of their cult by the final chance of the war? Scarcely. For the "great statesmen" and the great capitalists and the great bureaucrats who were personally the initiators of the war—have they not, almost all, been *personally* great sufferers by the war, in one way or another, in reputation, in status, by deaths and manglings of their nearest and dearest on the battle-field? Well—but what does the personal loss matter? Have they not achieved the gain of their *nations*? True—supposing that they have, in the long run, which is very doubtful; but, then, *that is not practical, that is ideal*—"the gain of the nation above one's personal gain". And if the statesmen *can* find joy in the success of *such an ideal*—would they and could they not find far *greater* joy in the success of the *larger ideal* of

“the gain of humanity as a whole above one’s personal gain”?

As a fact, the upshot of the war seems likely to be, as indications go, *not* the gain of any nation as a whole, but of the *capitalist* and the *bureaucratic class* or *classes* of some nations—classes which need not necessarily include the descendants or relatives of the initiators of the war, for the *classes* in the West have a very shifting and changeful personnel. And if this be so, then those who thought themselves the hitters of the shuttlecocks, will ultimately be seen to have themselves been but battledores in the hands of Providence, guided by the karmic deserts of the nations, which give them the experience of the operations of various *ideas* and *ideals*—sacerdotalism, militarism, capitalism, communism, etc., with their consequences, pleasurable or painful, or both. And very painful, to *all* concerned, ultimately, is likely to be the working of this present idea and ideal of the alliance of capitalism and bureaucracy. It was expected that the war would purge the poisonous stuff from the mental bodies of the nations, and there would be a reconstruction of society, a renovation and rejuvenation of humanity. It looks as if, instead of this hope being fulfilled, those same “practical” forces of darkness and evil which made the war inevitable, will win a further lease of intenser life, and bring about another war—to complete the proper work of this, and leave a chance to the forces of light and goodness. After the *Mahābhārata* war, came the mutual slaughter of the Yāḍavas, whose chief had helped the Pāṇ-davas, but some of whose warriors had sided with the Kauravas. And only after this destruction of the Yāḍavas was Kṛshṇa’s work of “the lightening of the unbearable burden of the groaning earth” completed. In the *Mahābhārata* war cousin murdered cousin. But in the Yāḍava war, brother murdered brother. Five hundred thousand perished then, on the shores of the sea of Dvārakā, mad with

intoxication—of many kinds.<sup>1</sup> Will history, which always repeats itself in the broad outlines, though never in the details, repeat itself in this instance? May the Oversoul of the Human Race inspire it and its outer leaders with the wisdom to learn aright the lesson of this awful war and cease from further lust and hate and greed!

The results of this last giant outburst of these evil passions are before us, and with us, in terrible nearness.

Half the world in ruins and the other half frightfully shaken and broken with the earthquakes and the volcanic eruptions of the great war—scarcely ceased yet; violent convulsions still raging in vast tracts; the underground rumblings and mutterings not completely subsided anywhere; the economic stress and strain and commotion almost worse than ever before, over two-thirds of the globe's surface; Christendom, with its third of mankind, in the after-boil of the maelstrom; huge Russia in the throes of a mysterious revolution which has slaughtered its Monarchy and which may eventuate as brilliantly as the French Revolution, or be only the preliminary of her "reeling back into the beast"; Germany and Austria deprived of their Monarchies, striving to evolve Republics and save themselves from chaos, and both, with their allies, flung into the dark depths of the valley of humiliation and the slough of despond and downfall from the ambitious heights of world-dominion, to pass out again therefrom into the sunshine of the plains of live-and-let-live, or to remain in those gloomy abysses for long ages, nursing a bitter "revenge," or to fall deeper—who knows; the victors of the moment sorely tempted and trying to rush to occupy the heights of world-domination so disastrously vacated by the wild ambitions of Germany, but hampered by mutual jealousies as usual, and by the revival of the sore pre-war internal troubles—the forces of which had been "compounded" and transformed into the war,

<sup>1</sup> *Mahābhārata*, Mausala Parva.

for the time being, as it were; Buddhist China, with its fourth of the human race, in an unknown confusion; Hindū-Muslim India, with its fifth of the earth's population, in the grip of perpetual famine, pestilence, ruinous internal jealousies of degenerated and now most irrational caste and creed, and an alien bureaucratic administration, tinged with racial interest, which short-sightedly fails to bring home to itself the fact that the material uplift and the spiritual restoration of India mean the greater material glory and the spiritual salvation of Britain; Islāmic Turkey, Persia, Arabia, and Egypt, and indigenious Africa, in the turmoil of break-up and re-fashioning as the "self" of the Peace Conference of Paris may "determine"; America and Japan alone comfortably off at the moment, unbruised, and even considerably enriched in the fight; one, two, perhaps three of the leading figures at the Peace Conference essaying seriously and sincerely, and with high moral courage, to work out their ideals into practical politics; the rest hampering and hindering them with the deadweight of the old, old t̄amas of vested interests and deep-rooted selfishness, and doing all they can to make abortive the awful travail of the war—and even those one, two, or three, thinking only of the interests of the white-coloured third of mankind and, withal, endeavouring to further those interests by means of merely superficial and artificial devices and utterly complexed and perplexed machinery of leaguings and arbitrating, and of mandatory administering of the affairs of "backward" and "subject," *i.e.*, exploitable races, and not by means of any *scientific principles and laws and facts of human nature* that touch the root-causes of good and of ill, the root-causes of internal and external peace and war respectively—such is the condition of mankind to-day.

In these circumstances, it is the urgent duty of the lovers and students of Brahma-vidyā, the Ancient Wisdom of the Spirit, to contribute their humble mite towards the solution

of the problems of the reconstruction of the human world, even though that contribution be fated to remain but as a cry in the wilderness where storms are raging.

(b) THE SEEDS OF THE REMEDIAL PLANT

The Oversoul of Humanity, which guides its progressive regeneration through the recurring travails of war and pestilence and famine and misgovernment and oppression of the weak by the strong, inspired many "idealistic" movements of religious reform in many countries, during the nineteenth century. To our very limited and narrow human vision, "wise after the event," and with a very uncertain "wisdom" withal, even then, it may now seem that this was done in order to plant anew—on a world-wide scale, in the existing conditions of world-wide intercommunication, unknown to previous history—the seeds of the Eternal Science of the Spirit, in order that *politics may be spiritualised* thereby, gradually, in all the countries and amongst all the peoples of the earth; and in order that thence may arise a true *universal brotherhood of the whole of humanity*, realised in external civic and political relations also, because achieved in inner spirit first; a genuine League of Nations based, *not* on artificial and unstable treaties which the first gust of the passions of narrow nationalism and pseudo-patriotism and jingoist militarism and navalism, that may fail to be kept under control or be deliberately set blowing by diplomatic cunning and calculation, would whirl away as flimsiest "scraps of paper"; a League dependent, *not* on the ever-oscillating *external "balances of power" between nation and nation*, which every short-sighted pseudo-statesman, not wise but only clever, with self-righteous and disastrous *esprit de corps*, is ever trying to tilt over in favour of that section of the world's human population which he regards as "his own nation" (or rather "his own class" in that nation); but a

League based on a clear understanding of the psycho-physical constitution of man, individual and social, and on the scientific determination of the best way of ensuring an *automatic and therefore lasting balance of power between all the conflicting interests of the individual life and between all the warring CLASSES or factors of the communal life in every nation.*

(c) WHY EARLIER APPLICATION OF REMEDY  
INEFFECTUAL

It might be questioned why, if such movements of religious reform, reform of men's spiritual ideas and aspirations, were really inspired by and were the instruments of the Oversoul of the Race, the Race's Higher Nature—why they failed to prevent altogether such a catastrophe as this war. The answer is that the army of the evil passions born of the matter-ward, egoistic, competitive tendency which constitutes the Race's Lower Nature, the six great generals of which army, by the ancient count, are Lust, Hate, Greed, clinging and confusing Fear, Pride and Jealousy (kāma, krodha, lobha, moha, maḍa and maṣsara, the well-known "six inner enemies")—that army is a very powerful fact and factor in the being and the operations of Nature, also. It, too, "will have its day," and its first onslaught is generally irresistible. Only when its first rush is spent, its gathered strength on the wane, may counter-attacks prove successful, if carefully prepared for in advance, by the forces of the spirit-ward, humanistic, co-operative tendency, under their corresponding generals, Self-control, Compassion, Generosity, Fearless Faith, Charity of heart, and all-embracing Sympathy. So medicines made ready beforehand against the foreseen but unavoidable onset of the epidemic, begin to show their full effect only when the first violence of the disease begins to abate.



Thus it is that after running a neck-and-neck race for some decades—as represented by, among other manifestations, the frenzied race for armaments for some years before the war—the inextricably mixed-up powers of good and evil joined battle, in the immense welter which is still not wholly calmed down, but in which the worst and most blatant and brutal egoism seems to have been defeated.

Looking at the course of events thus, we may infer that the movements for the reform of thoughts and ideals on the highest levels of ethics, philosophy and science, were not expected to prevent such a catastrophe, but were rather started in anticipation of it, in order to make the work of healing and of building up again the shattered organism afterwards, less difficult.

This, then, is the occasion for students of the Spiritual Science to come forward with such herbs and simples as they may have, even though they be more likely to be despised than welcomed—for the remedies would be so “simple,” so lacking in “cleverness,” in profundity of “statesmanship” and tactful skill of “diplomatic ingenuity”—by such of the professional world-movers and official diplomats of political science and art as have not been sufficiently chastened and disciplined by the tremendous lessons of the war, but, instead, in the rebound from the frightful tension of imminent defeat, are springing back to the old extreme positions and attitudes (or even worse than those) of the days before the war, and are already forgetting all the vows of better conduct made by them in silence to the God within the heart, and also openly to the nations, in the time of dread.

#### (d) THE NATURE OF THE REMEDY

Spirituality, God-wisdom, soul-science—these are the ancient herbs and simples that there are to offer to the nations

that wish to heal and be healed of the hurts of hate. They are "simples," no doubt; but they are not, as may be hastily supposed, vaguely amiable sentimentality, or mere pious aspiration or cloudy thinking or elegant or vehement emotionalism. Rather, the truth is always simple; and the more important the truth and the more useful in daily life, the simpler it is. In the present case, whatever promotes the brotherhood of humanity, by discovering and emphasising the fundamental elements of science and philosophy—especially the science of human nature—that are common to all Faiths, and by investigating and helping to develop the deeper and finer nature of man—all that is included in the Science of the Spirit. And spirituality, the spiritual life, is life in accordance with that very positive science of the Infinite Spirit, as distinguished from and yet co-ordinating all the sciences of the Finite Matter, physical and superphysical, dense and subtle. Brahma-vidyā and Ātma-vidyā are just metaphysic and psychology in their fullest sense, the Wisdom of the Supreme, the Science of the eternal and infinite Self, the Universal Spirit or Consciousness which is the very foundation, the alpha and the omega, of all "experience," and therefore of all the universe that is "experienced". In other words, whatever has on it the predominant impress of the Spirit of Unity, whatever helps us to realise and express in our individual and communal life, the unitive, the co-operative, the humanist, the Universal and Common Consciousness, in knowledge, feeling and action, in thought, word and deed—all that is part of soul-science and spirituality. *Per contra*, whatever hinders sympathetic union and free and voluntary co-operation and voluntary organisation, whatever promotes or accentuates divisions—all that is anti-spiritual, is materialistic. To revive Spiritual Science in this pragmatic sense, to show how *to apply its laws and facts to the administration of human affairs*, so that the Mahābhārata war may not be followed by the

*Yādava* destruction—this is the duty of the students of that science at this juncture.

(e) THE RAISING OF POLITICS FROM DEGRADED  
OPPORTUNISM INTO PHILANTHROPIC SCIENCE

In order that Politics may be raised from its present condition of opportunism, empiricism and quackery ; from the condition of interminable brawling and bluffing and bullying, of cajoling and putting off, circumventing and downright lying and deceiving, forcible conquest and brazen exploiting, ruthless and cloakless grinding or slow and subtle soul-and-body-vampirising, and finally of murderous extermination of one another, by individuals, classes, nations and races, by means of physical force and intellectual fraud and misuse and abuse of physical science (with such outstandingly rare exceptions as the case of the Philippines under the protection of the U.S.A.); and from the consequent condition of perpetual failure to keep the peace, failure “ to make men, women and children . . . secure, happy and prosperous ”—for which purpose alone “ nations are meant ” and made and “ not . . . to afford distinction to their rulers ” (to borrow some recent words of President Wilson)—in order that Politics may be raised from this degraded state to the height of the wise and all-helping benevolence of Rāja-dharma, Sovereign-Duty, wherein Politics becomes and is Religion, as is the ancient Indian tradition; raised to the condition of a truly philanthropic, humanitarian, and fairly successful science and art, enabling human beings to live together in lasting peace and harmony, with mutual benefit and satisfaction, as citizens of a world-wide *Polis* ; in order that this may be, the principles of Brahma-vidyā and Ātma-vidyā, metaphysic and psychology, the science of psycho-physical human nature, must be applied to the facts that Politics deals with.

In the following pages a preliminary endeavour will be made to suggest a way of such application.

(/) ELEMENTARY PRINCIPLES AND FACTS OF  
HUMAN SCIENCE

As the most complicated superstructures of the highest mathematics are all built up on the foundations of the most elementary rules and definitions, on numerals, points, lines and figures, axioms and postulates, levers, fulcrums, weights and forces, even so, the subtlest developments of the "human" sciences all proceed out of the elemental facts and laws mentioned in the psychology of Sāṅkhya and Yoga, the metaphysic of Vedānta, the physiology of Āyur-veda.

The facts and laws needed for our present purpose are as follows.

As soon as there is any "manifestation" (vyakṭi, sṛṣhti) and "awakening" (vyuṭṭhāna) out of "sleep" (pralaya, sushuṭi), so soon is there observable a "differentiation" (vi-shama-ṭā), in individualised consciousness, of the three inseparable, interdependent, but distinguishable functions, popularly known as knowing, feeling, willing. In Samskrṭ they are known as jñāna, ichchhā, kriyā, or cognition, desire, action. Corresponding to this is the differentiation, observable in particularised matter, of the three attributes of sensible quality (audibility, tangibility, visibility, etc.), substantiality, and movement. Also corresponding is the differentiation into the psychological types (by predominant, never exclusive, quality) of the man of thought, the man of action, the man of desire; and, again, into the physico-pathological "temperaments" (or "constitutional idiosyncracies," which is perhaps the latest expression), known in Samskrṭ as piṭṭa-prakṛti, vāta-prakṛti, kapha-prakṛti, or sāttvika, rājasa, ṭāmasa (in a special sense); and the anatomical and physiological

divisions of head, limbs, and trunk, of the nervous, muscular, and connective tissues, and of the various "systems" (*e.g.*, (1) the circulatory, which may be subdivided into the nervous with its fluids and forces, the vascular, and the respiratory, (2) the loco-motor, and (3) the splanchnic, each of these last two having its own subdivisions). The health of the individual consists in a due "balance of power" between the workings of these psychological "functions" and the physiological "systems"; and disease is the disturbance of that balance. The broadly corresponding three main physiological appetites are those of "hunger" for food, of "love" for "sex"-spouse and, it may be added, of "homing," for a local habitation, a comparatively fixed resting-place; and *the three main psychical appetites, ambitions, vshaṅā-s, are for honour, for power, and for wealth*—for the sake of which the individual as well as the associational mutually destructive "struggles for existence," and also the mutually helpful "alliances for existence," all take place.<sup>1</sup>

<sup>1</sup> The fact of the *general* correspondence is all that is intended to be indicated. It must not be pressed too far. We are not in a position yet to state with precision the respective relations with each other of the factors of the various triads, separately. In the case of every science, after a certain stage, details become unmanageable, though the broad facts and laws remain clear. In the case of the particular line of thought we are attempting to follow here, the traditional knowledge of the East is largely lost, is indicated only by remains, and requires to be pieced together and developed again; while in the West, science has not turned its attention in this direction yet, though the importance of psychology with reference to education, politics, law, etc., is being recognised more and more fully.

This is not the place to discuss these triplets in detail, nor has the writer the needed knowledge. But some considerations may be usefully advanced. Thus while the *order* of the mental functions is (1) cognition, (2) desire, (3) action; that of the physical attributes is usually given in the Samskr̥t books as, *dravya, guṇa, karma*, or substantiality, sense-quality and movement; that of the types of men, as *brāhmaṇa, kṣhātrīya, vaiśya*, the man of thought, the man of action, the man of desire. It will be noticed that while the "man of thought" and the "man of action" are recognised English expressions, the "man of desire" is not. Instead, the "man of feeling" is. The word "feeling," however, has not such a definite meaning and exact usage as "desire"; while one sense of it accords with "desire," others do not; hence its unsuitability for our present purpose. With respect to the "temperaments," the difficulty is great. Modern Western Science, starting afresh along new roads from new points of departure with new "points of view" and "angles of vision," rejected the mediæval and older traditions of alchemy and medicine and "temperaments"; these moreover, in their European garb, were apparently taken over from India, or rediscovered, by the Greeks, *without* the psychological correspondences. In the Samskr̥t works available, these correspondences are mentioned—though passingly. Thus, *saṭṭva*, related to cognition, answers to *piṭṭa*, which means five kinds of digestive and assimilative secretions; *rajas*, to action and *vāyu*, which means different kinds of nerve-forces; *ṭamas*, to desire and *kapha*, which means various mucous and other substances. There are three main corresponding pathological "temperaments," with many combinations, mixtures, and subdivisions;

To these triads of appetites may be added a fourth, in each case; for "play" in the first case, and for "amusement," relaxation, "leisure and pleasure," in the other case. As the undifferentiated residuum, after the branching off of the three types, becomes a fourth type, *viz.*, that of unskilled labourer, the plasm of which, however, underlies and pervades and is the very foundation or source of all the types, so the fourth appetite in each case pervades the others, and takes on many forms in correspondence to, or reaction against, the many forms of "work" of each type and sub-type. The appetite for "self-adornment," biological in the animals, artificial in the human being, coming in between "hunger" and "sex," may, for our present purpose, be included in the former; "food" being the means of self-maintenance; and adornment, of

thus, bilious, melancholic, saturnine, pensive, imaginative, cheerful, airy, breezy, sanguine, fiery, choleric, energetic, active, phlegmatic, watery, indolent, æsthetic, lymphatic, earthy, etc., etc. These require to be worked out carefully. They were all thrown aside by Modern Science, it is true, in the first flush of new discoveries and developments in anatomy, physiology and chemistry. But the substrata of the old ideas are now being rehabilitated under new names, "temperaments" becoming "constitutional or personal idiosyncracies," "juices" and "humours" being dressed up as "secretions" and even "hormones," and so on. The hope of these pages is that the substance of the ancient ideas may be re-appreciated and re-appropriated in politics also, as in the other sciences, in such fuller and finer garments as may be devisable.

There is much reason to believe that it would repay labour, and help greatly to advance the cause of the physical and mental health and well-being of individual and communal man, if specialists in psychology and physiology endeavoured in co-operation to work out with precision (in the interests of a true science of psycho-physics and a comprehensive science of medicine based on sound and satisfactory principles, which would help to explain and reconcile the elements of truth in each of the many systems and methods of treatment current) the psycho-physical parallelisms, coefficients and correspondences, beginning with the three constituents of the living cell, *bija*, (nucleus, chromatin, protoplasm) and the three layers, *twak*, of the blastoderm (epiblast, mesoblast, hypoblast) and passing on to the tissues and the "systems" and organs evolving out of them, and showing the actions and reactions of these in their normal and abnormal functionings on and with the normal and abnormal functionings of the three aspects or "faculties" of the mind. The divisions and subdivisions, it is obvious, proceed endlessly, in psychology as well as physiology (as in all other sciences), by reflection and re-reflection, all three aspects and factors (of every triad) being inseparable, though distinguishable by predominance. Thus in the nerve-system, we find the central, the middle and the peripheral, and again the cerebral, the spinal and the sympathetic portions distinguished, and these again subdivided into fore- mid- and hind- brain; the cervical, dorsal and sacral ganglia and plexuses; the sensors, motors, and "reflexing" or transforming centres; till, finally (so far as anatomy and physiology have at present proceeded), we come to the ultimate nerve-cells, each with its afferent or cognition-bringing dendrite, its efferent or action-carrying axon or neurite, and its central portion or desire-feeling cell-body. So with the other "systems," muscular, skeletal, glandular, etc., etc. So, too, each thought, each emotion, each volition, has its triple factors. Whence arise endless complications and combinations (though the main principles are simple), the three becoming four, five, six, seven, and all always inter-connected, and inter-pervasive, in minute or large forms.

self-enhancement, so to say, by winning admiration, which is something immediately pleasant as well as winning the mate which or who is the means of self-multiplication. When the facts concerned are looked at thus, it appears that "honour," as heart-satisfying nourishment for the "mind-body," may well correspond with the "food" which helps to preserve the physical body; it is a still more ethereal or psychical aspect of the "admiration" won by physical beauty and adornment.

Another point that requires to be dwelt on for a moment is, that what has been mentioned above as the third appetite, for "home," is perhaps not generally recognised. Yet it is a fact. Home-sickness occurs in birds and beasts as well as in human beings; and nests, holes, burrows, runs, anthills, beehives, etc., appear very early in evolution. The wish to have "a home of one's own," "a place to lay one's head in," "a resting-place to turn to," "land-hunger," etc., are forms of it. It is true that some kinds of animals do not build nests, etc.; and some men and some women prefer to remain solitary wanderers. But then whole classes of live creatures remain sexless also, like the worker-bees; and some men and women are also such. They are the exceptions which prove the rule.

The several factors of these triplets or quartets, it should be borne in mind, are, as said before, inseparable, but distinguishable, one predominating and the others remaining subordinate in any given time, place, circumstance, and individual.

Finally, the very important fact requires to be stated here that the evolution and maintenance of the various psycho-physical types is governed by the law of spontaneous variation as well as the law of heredity (*karma* and *janma*, *ṭapas* and *yoni*, *vṛtṭa* and *jāti*).

Bhagavan Das

(To be continued)

## A CAPITALIST'S APOLOGIA<sup>1</sup>

By JOHN SCURR

WE have moved very far from the days of early capitalism. Formerly, when it was proposed to reduce the hours of labour to ten, the capitalists used to maintain that industry would be ruined, as they only obtained their profit in the eleventh hour. To-day, Lord Leverhulme advocates a six-hour day and high wages, holding that this revolutionary proposal is a sound business proposition. So times change.

Lord Leverhulme is confronted, like most of us, with the social problem. He has done well under the Capitalist system and he is in favour of its continuance—not, it must be admitted, because of its personal benefit to himself (as he admits that if the public considered it best to run all industry as a State enterprise, they have the right so to do), but because he maintains that Capitalism has benefited the world and that the people are best off where it reigns. In fact he warns his readers against drifting into what he terms the slough of Socialism and anarchy.

But he also recognises that things are not as they should be in the countries where Capitalism is supreme, and he recognises that Labour will not be contented to remain in its old subservient position. He therefore welcomes "Labour

<sup>1</sup> *The Six-Hour Day and Other Industrial Questions*, by Lord Leverhulme. (George Allen & Unwin, Ltd., London.)



Unrest" and attempts to find a solution for the grievances which he admits :

Our industries progress, science progresses, but we have little or no corresponding progress in conditions of comfort of the workers. The employee-worker lags behind in that culture, education, social and economic well-being which he ought to enjoy under modern conditions of civilisation. Our manufacturing towns are squalid and overcrowded, with ugly dwellings without gardens. They are unlovely congestions, without beauty or possibility of refinement, and the great bulk of the workers remain at a relatively low state of betterment. The individual Home is the solid rock and basis of every strong, intelligent race. The more homes there are and the better these homes are, the more stable and strong the nation becomes. Men and women who get up to go to work before daylight and return from that work after dark, cannot find life worth living. They are simply working to earn enough one day to prepare themselves to go to work again the next day. Their whole life is one grey, dull, monotonous grind, and soon their lives become of no more value to themselves than that of mere machines.

No Socialist or Anarchist could state the facts of modern industrial life with greater accuracy. Having ascertained the facts, how is the evil to be eradicated ?

Sentimentality is of little use, although sentiment is a good and necessary qualification for the social reformer and social revolutionary. Sentiment is the expression of an ethical consciousness, and the only reason for desiring a change in social conditions is based on ethics. Otherwise there is no valid criticism of exploitation. If there is no appeal to morality, then there is nothing against each and everyone of us doing our utmost to get personal advantage for ourselves. If children die as a result, if women fade, if men become worn out before their time, if the mass of humanity descends as a consequence to the level of the brute, well—it is their misfortune: the weakest go to the wall and the fittest must survive. Philanthropy is no good; and Lord Leverhulme is quite right in agreeing with Labour in contemptuously brushing it aside. We have to appeal to a moral consciousness if we wish to solve the social problem.

The enunciation of moral principles is not sufficient, however. We live in a material world and therefore principles have to be transmuted into action. Lord Leverhulme, although no Socialist, accepts the Fabian Socialist maxim as the key-note. He appeals to enlightened self-interest.

There is one great principle governing the world, which is that of self-interest. We find nowhere this principle more strongly developed nor finding more general acceptance than in business. It is the basis of the axiom: "To buy in the cheapest market and sell in the dearest." It shows itself in competition, sometimes healthy, sometimes unhealthy; but there are two kinds of self-interest: one the narrow, selfish self-interest, which is so short-sighted as to be blindly selfish to all other considerations; and there is that broad, intelligent, enlightened self-interest, which says that it can only find its own best interests of self in regarding the welfare and interest of others. By the practice of this spirit of enlightened self-interest in the struggle for supremacy, and the practice of emulation and competition, mankind is made more and more intelligent, and is better able to obtain an advanced position. When the spirit of enlightened self-interest ceases to exist, mankind must of necessity fade out of existence also. This is just as certain as it is true that the practice of the narrow, blind, selfish self-interest can only result in the demoralisation of society, and in constant struggle and warfare, and in the decline of civilisation.

Capitalists and workers have heretofore regarded their interests as antagonistic. The employer thinks of his workers as "hands," whose services he buys as cheaply as possible, and he resents every attempt made by the worker to improve his position. While I am writing this, the ship in which I am travelling is delayed on its passage through the Suez Canal by a strike. Without any knowledge as to the merits of the dispute, the officer commanding the troops on board has expressed the opinion that he "would like to arrest the ringleaders, place them against the wall, and shoot them". This attitude of mind is by no means uncommon, and our gallant colonel voices the views of thousands of employers.

On the other hand the worker regards the employer as his enemy, as the person who exploits him; and he therefore feels justified in rendering the minimum of service for the wages he receives, and discourages his fellows in any attempt

to improve such service, contending that the only result is to benefit the employer and to worsen the position of the worker. On both sides it is the crude expression of the theory of the class war.

Now along comes Lord Leverhulme and maintains that on both sides this attitude is wrong. Instead of the interests of employer and employed being antagonistic, they are identical, and it is disastrous to both to think otherwise. Lord Leverhulme does not adopt the old Positivist fallacy of moralising the capitalist. On the contrary he says in effect to him: "Go ahead, organise your business, use every effort to manufacture and market your wares, make all the money you can. That is your function." On the other hand he also says in effect to the worker: "Demand and get the highest wages you can, obtain the shortest hours, form yourselves into trade unions, strike if necessary, always remembering that a strike is an act of war, followed by the consequences of war."

But merely to increase wages and the cost of production at the same time is no solution. It is only a procession around a vicious circle. The amount of wages expressed in terms of money is no safe guide to the real wages earned. He gives the classic instance of this in drawing a picture of the fifteenth-century worker under the guilds.

The wages paid then—if I tell you the amount you will say they were very badly paid, shockingly paid—the standard wages for stonemasons, bricklayers, joiners, and most other trades, was 6d. a day, but they were paid for all days—15s. a month. Let us see what the sixpence would do. Supposing you formed a club here for buying each other clothing, food, and paying your rents here in Port Sunlight, and you took a thousand of your number, and said: "We'll put all our wages into a common pool." Well, imagine you have such a club in Port Sunlight, and one man is buying as cheaply as he can all your mutton, beef, pork, eggs, geese, pigeons, etc., calico, clothing, and paying your rent. Well, imagine that there was another club like that in the fifteenth century, let us see what your wages would have to be to do what the men could do in the fifteenth century. Each man's wages would need to be £10 per week, to pay your rent as you pay it in Port Sunlight: for buying beef, mutton, and pork, £3-10-0 a week; geese, £5-5-0 a week; chickens, £4 a week;

pigeons, £6 a week; cheese and butter, £4 a week; bread, only £1 a week—that is entirely caused by the cheapness of transport by rail and steam; eggs, £3-15-0 a week; calico, 3s. 6d. a week—that is caused, again, by the machinery I have mentioned, the inventions of Crompton and Arkwright; for the clothes you wear your wages would have to be 15s. per week. These men in the fifteenth century, therefore, were extremely well paid . . .

We cannot increase wages, would seem to be our author's contention, out of the present total product. To do so, the total volume of production must be considerably increased. Merely to do so in the interest of the capitalist alone, by "speeding up" and other methods of "scientific management," does not appeal to him. For he contends that there are three factors in production—Labour, Capital and management. Labour must have its price and should obtain the highest price available. Capital should have its price, namely, the current rate of interest. All surplus is derived by the activity of management. Lord Leverhulme disputes the dictum that Labour is the source of all wealth, and he instances the poverty of those countries, like India and the Congo, where labour is cheap and plentiful and where machinery is lacking, as affording proof to the contrary.

If by the term "Labour" manual labour alone is meant, the premises must be granted, for "brains" contribute towards production and certainly by direction make it more efficient. But it is labour none the less. If I, by taking thought in organising effectively, say the floor space in my factory, increase the volume of production by ten per cent, I have expended labour power just as much as the man at the lathe. But even my thoughtfulness will be of no avail unless the manual workers do their share. Our author rather pokes fun at the idea of the man who blows the organ thinking he produces the music. Of course he does not, but he co-operates, although in a very humble way, and he can only be eliminated by a machine which will do his work, but which is the joint product of the brains and hands of other workers. Lord Leverhulme, when he is thinking out some plan whereby he

can cheapen the production of Sunlight soap, is as much a worker as the man at the pan ; and Lord Leverhulme admits that he personally could not earn the pan worker's wages, and conversely the pan worker could not under present conditions earn Lord Leverhulme's fees as director. The Labour Party of Great Britain has recently recognised officially the truth which its more enlightened thinkers had long admitted, that the term "Labour" includes both hand and brain workers. Hence they have widened the basis of membership.

Lord Leverhulme therefore stands for increased production as the means whereby the fund may be created to raise real wages. This is to be achieved by working existing machinery for much longer periods, for twenty-four hours if necessary. But this must not be done by working the men and women employed for longer hours. On the contrary they must work for less hours, and he advocates the six-hour day.

Proof is not wanting that a shortening of hours tends to increase, or at the least maintain, the rate of production, rather than to decrease it, and the most enlightened employers, like Ford, of America, recognise the economy of high wages and short hours. Now if the product in six hours equals the product of eight or ten hours, the wages paid to the employees for six hours work can be the same, but the plant can be worked for another shift of six hours, and even for two more shifts of six hours each, the whole twenty-four hours through. More workers are thus employed and an effective demand on production arises. Actual wages will rise, because with leisure the worker will be conscious of more wants, and the demand will of necessity induce the supply, so that a higher standard of living will result.

But will not overproduction step in, and as a result of the intensive production produce a crisis which will render the last state of the worker worse than the first? This has happened in the past. Of course I am aware that to the actual

wants of the people, expressed or dormant, there is no such thing as overproduction, but under our present economic system there is under-consumption, with the result that a time arrives when the warehouses are full and it is idle to produce, as existing stocks cannot be sold. Unemployment makes itself felt, bankruptcy is abroad, and a commercial and financial crisis is upon us. True, these have not been so violent in recent years, but I would ask Lord Leverhulme as to how far this good result has not been due to the policy of restriction of output pursued by the great trusts which are a feature of the modern development of industry. It is true that the worker has tended to follow a policy of restriction of output, or "ca' canny," in order to stave off unemployment. He has been taught by bitter experience that the harder he works the sooner he will be out of work. Further, I would ask Lord Leverhulme whether he would increase the output of the Sunlight works, if this is possible with its present machinery, unless he was fairly certain that he could market the increased product. Certainly he would not, and in so far as he restricts the output of Sunlight works below its capacity to within the limits of demand, actual and potential, he is guilty of the very crime for which he condemns the worker.

Lord Leverhulme endeavours to ride off from the consideration of the appropriation of the surplus product, by the old method of showing that if this was divided between each individual in the community, each person would only receive a few pence as his share. His Lordship is probably aware of the comparison: "Lies—damned lies—statistics." The Socialist has as much right to point out that if one person appropriates to himself by a perfectly legal process the individual few pence of hundreds of thousands of persons, he becomes a millionaire with the power, through industry, of life and death over all these individuals, a power which should not exist in a democratic community. As a matter of fact Lord Leverhulme

knows full well—and it is extraordinary that so intelligent a man should lend his countenance to the idea—the Socialist does not wish to divide up wealth equally. The Socialist ideal may be represented by a public park. It belongs to all the citizens. But no one can go into the park and say “this square inch of pathway is mine, this portion of earth is mine, this half of a geranium is mine,” and so on. All enjoy the advantage, because the resources of the community are pooled and therefore everyone enjoys the product. The Socialist ideal, it may be contended, is impracticable, but this is another matter with which I am not called upon to deal at this juncture. Lord Leverhulme gains nothing by childish assertions which he knows are not true, and it is to be hoped that he will remedy this defect in an otherwise excellent treatise in a subsequent edition.

For Lord Leverhulme does acknowledge that the worker is entitled to something more than wages. He therefore advocates—but not merely advocates : he practises—co-partnership, or, as he alternatively calls it, Prosperity Sharing. He contends that Labour is entitled to be paid the highest wages. He recognises the limitations of welfare work and is opposed to some of the principles of the school of scientific management. He holds to the idea that the worker is a human being, and as such is entitled to human treatment. He says quite truly that merely to elect a worker from the bench to the Board of Directors is a useless proceeding. But the worker has something to contribute to the success of the undertaking beyond the mechanical performance of his task. He therefore is a supporter of a system of industrial administration, whereby ideas are discussed and acted upon if practicable, as the result of suggestions made by workers to a hierarchy of committees, elected by the workers. It is curious to note that this practical capitalist is applying the principles of Guild Socialism on its administrative side to his own factory. The Shops Steward

movement in industry is probably destined to work out a similar method. By such a scheme every worker is interested in the industry beyond doing his work and drawing his pay. He ceases to be an automaton. And by advancing through the hierarchy he can become an actual director.

That workers will, if given an opportunity, pay attention to the technical side of industry, has been proved lately in the Woolwich Arsenal. The Shops Stewards' Committee, composed of men whose sole business was the negotiation of wages and allied questions, claimed on the signing of the armistice that peace production could be carried on. The Government consented to receive a deputation. The persons who were sent were not the ordinary wages negotiators, but men with high technical qualifications who proved their case to the Government. It must be clearly understood that the worker quite recognises the difference in function of individuals, and no doubt some of the troubles in the Trade Union world are due to the fact that many of the older leaders, who during the development of the movement have had to be "jacks-of-all-trades," have not as yet clearly recognised this.

Lord Leverhulme does not favour the usual profit-sharing experiments, most of which have failed. He holds that Labour should have its price, and that it should not be liable to be mulcted of it, by reason of the operation of bad times in a factory. It is the business of the management so to organise as to realise profit. But no one can have profit until it is made. The owner of capital takes a risk when he invests, and he may get nothing or a considerable return. Labour, contends Lord Leverhulme, is in the position of a debenture holder. The debenture holder says: "I will sell you my capital at a given percentage. You may use it and make what you will: all I want is my price." Labour says: "I will sell you my labour power at a given wage. You may use it in accordance with the terms of the contract. Whether you lose or gain is not my



concern. All I want is my income." But the co-operation of the factors in production is necessary to make a profit. Hence those who co-operate, argues Lord Leverhulme, are entitled to a share. A trust has been created of Partnership certificates to the extent of £1,000,000. These are distributed to employees under certain conditions, and the dividend is paid in shares in Lever Bros. Partnership certificates represent no money, and are non-transferable and subject to being voided under certain conditions. The dividend paid in shares is the sole property of the recipient and may be sold by him or her if desired. This is a system really of capitalising reserves but allowing the employees to benefit, instead of distributing to shareholders as is done in many cases by other companies in the form of bonus shares.

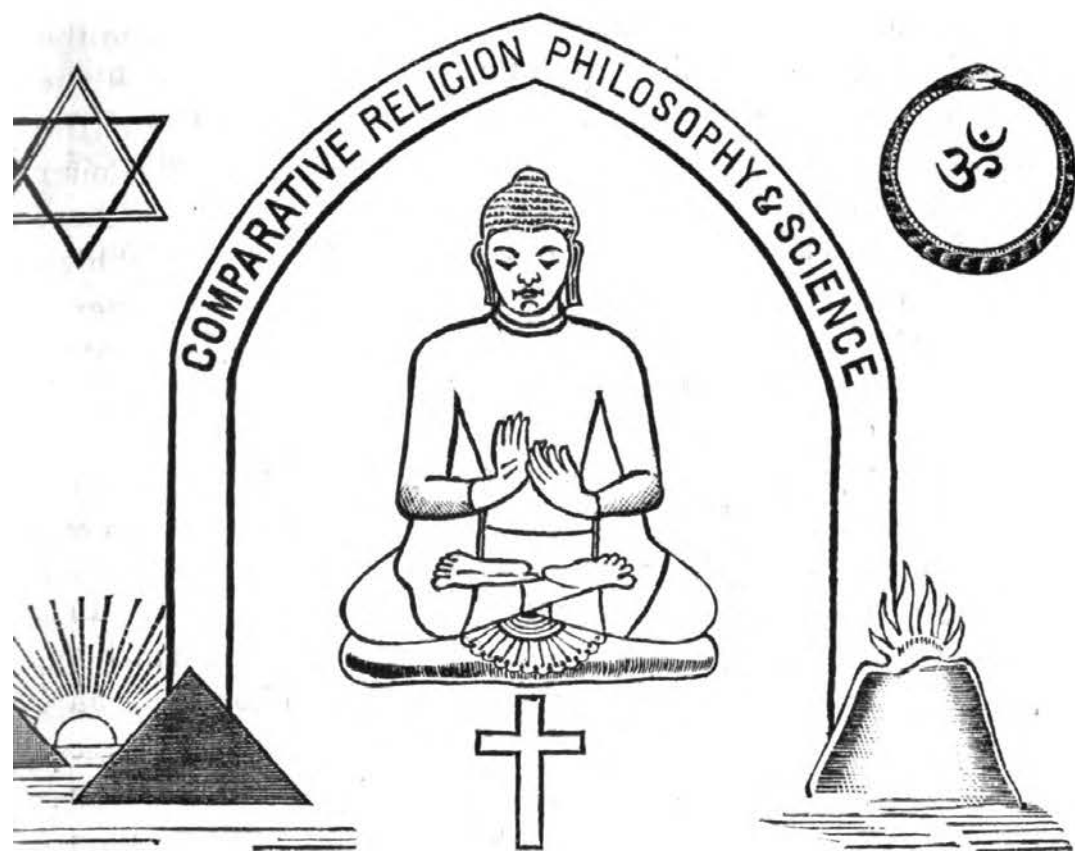
Lord Leverhulme thinks it solves the problem of the distribution of wealth and he waxes eloquent against the Socialist theory. Yet I venture to doubt the efficacy of the proposal. Socialism may or may not be a practical proposal, or one school of Socialism may be wrong and another right. What we have to remember is that any proposal made for the purpose of securing a more equitable distribution of wealth must apply to all industry. Otherwise we create a new class of exploiters. Some industries are useful and necessary to the very existence of the community, but they do not make profits like a soap business or a coal mine can. For example, the great army of workers engaged in sanitation. This is in the profit-making sense an unproductive industry, yet no one would suggest that it should be abolished. And brains and organisation, and all the qualities necessary for making a business a success, are essential to it. How can a profit-sharing or prosperity-sharing scheme be devised for this industry?

One other point occurs to me, which I do not urge in a captious spirit, but it has a bearing on the question. Lever

Bros. possess estates in places like the Congo, inhabited by people with simple tastes and consequently low remuneration. How far is the profitable nature of the concern due to the exploitation of this territory, and therefore how far is the holder of a Partnership certificate not a participator in the profits of his own industry, but simply a capitalist exploiter of coloured, undeveloped peoples? In my judgment there is a grave danger of the white worker obtaining a high standard of living at the expense of his coloured brother—a danger which increases as the capitalist development of the world proceeds. Lord Leverhulme does not touch on this point.

Altogether the book is a valuable contribution to the study of social science. It is in the nature of a record of a laboratory experiment. Whether it is on the right lines and will be the solvent, is open to question. I welcome it, however, as a great advance. For an intelligent capitalist to admit the humanity of labour, and for him to attempt to solve the social problem in order that this human quality may find expression, is a great thing. That Lord Leverhulme would seek to justify and maintain his own order, goes without saying. Whether he has succeeded, can only be answered in the secret caverns of time. The future alone will tell.

John Scurr



## FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

*(Continued from page 358)*

### V. THE INVISIBLE WORLDS

**I**N the life of each of us, the world which surrounds us has a very great, if not the greatest, influence. We are very much what our knowledge of the world makes us. We know the world by means of our five senses; and if one of our

senses is defective, our knowledge of the world is less by that defect. Now, though we are all the time exercising our senses, and see, hear, touch, taste, and smell the objects of the world in which we live, we little realise what complex processes of consciousness are involved in our "knowing" the world. Nor do we realise that we know only a part of what there is to be known of the world around us.

Let us consider, for instance, our knowledge of the world through the faculty of sight. What do we mean by "seeing" an object? It means that our eyes respond to such vibrations of light as are given off by the *front* of the object, and that our consciousness translates those vibrations into ideas of form and colour. What we see is of course only the front of the object, never the whole, which is both the front and the back. This faculty of sight, then, is due to waves of light to which our eyes respond. But what, after all, is "light"? In answering that question we shall quickly see how small a part of the true world is the visible world, and how large an one the invisible.

In Fig. 45 we have a diagram showing us the main facts

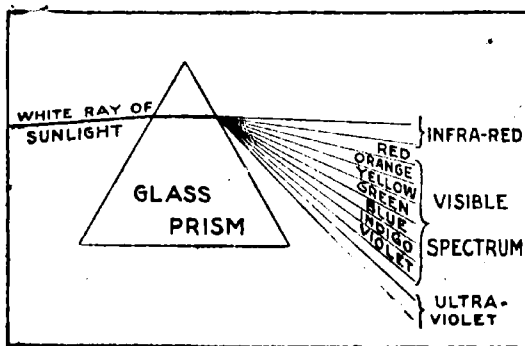


FIG. 45

about light. Light is a vibration in the æther; and according to the amplitude and frequency of the vibration is the colour produced by it. The light which we know, comes from the sun, which throws off great bundles of vibrations of various rates, and we call these bundles white light. But if we interpose a prism of glass in the way of a white ray of light, the particles of glass break up each bundle into its constituent vibrations. These vibrations produce on our consciousness, when they are noted by the retina of our eye,

the sense of colour. The colours which our eyes can see are seven—red, orange, yellow, green, blue, indigo and violet; and these seven colours and their shades and their mixtures make up the many colours of the world in which we live.

But the colours which we see, are not the only colours which exist. We see only such colours as our eyes can respond to. But the response of our eye is limited; in the spectrum we can see the colours from red to blue, and then the violet; and few of us can see any indigo between the blue and the violet. So long as the vibrations of the æther are not larger than 38,000 in an inch (or 15,000 in a centimetre), making the colour red, nor smaller than 62,000 in an inch (or 25,000 in a centimetre), making the colour violet, we can respond to solar vibrations, and know them as colour. But a little experiment will quickly show us that before the red of the spectrum, and beyond the violet, there exist vibrations, which would mean colour to us, if we could but respond to them. If, after the spectrum is made, we put a burning-glass where come the infra-red rays (where our eyes see nothing), and put a piece of phosphorus where the rays of the lens converge, we shall have the phosphorus set on fire by heat; evidently, before the colour red of the spectrum, there are vibrations producing heat. Similarly, at the other end of the spectrum, if we shut off by a screen the violet rays, and in that part of the space beyond the violet, where our eye sees no colour, we place a disc or screen covered with platino-cyanide, we shall have the disc glowing, owing to the effect of the ultra-violet rays. There are, then, in the sun's rays infra-red and ultra-violet colours which our eyes cannot see; if we could see them, it is obvious that the colours in natural objects would be seen to have not only new colours but also new shades.

Our sense of hearing is similarly limited; there are sounds both too high and too low for us to hear. Sound is

made by waves in the air; the lowest note of an ordinary organ will produce 32 sound waves per second, and the highest note C will produce 4,224 a second. Our ears will respond to sound between these two extremes of range. But there exist air waves slower than 32 per second and faster than 4,224 per second; yet they do not exist *for us*, and we hear nothing, though their sounds may be all around us.

In Fig. 46 we have a table of vibrations, giving us a

| TABLE OF VIBRATIONS |   |
|---------------------|---|
| STARTING POINT      | THE SECONDS PENDULUM                                |
| STEP 1.....         | 2 VIBRATIONS PER SECOND                             |
| 2.....              | 4   |
| 3.....              | 8   |
| 4.....              | 16  |
| 5.....              | 32 SOUND BEGINS TO HUMAN EAR                        |
| 6.....              | 64  |
| 7.....              | 128   |
| 8.....              | 256   |
| 9.....              | 512   |
| 10.....             | 1 024   |
| 15.....             | 32 768 SOUND ENDS TO HUMAN EAR AND                  |
| 20.....             | 1 048 576 ELECTRICAL WAVES BEGIN                    |
| 25.....             | 33 554 432  |
| 30.....             | 1 073 741 824                                       |
| 35.....             | 34 359 738 368 ELECTRICAL WAVES END                 |
| 40.....             | 1 099 511 827 776                                   |
| 45.....             | 35 184 372 088 832 LIGHT WAVES BEGIN FOR HUMAN EYE  |
| 50.....             | 1 125 899 906 842 624 LIGHT WAVES END FOR HUMAN EYE |
| 55.....             | 36 028 797 018 963 968                              |
| 56.....             | 72 057 594 037 927 936                              |
| 57.....             | 144 115 118 075 855 872                             |
| 58.....             | 288 230 376 151 711 744 X-RAYS BEGIN                |
| 59.....             | 576 460 752 303 423 488                             |
| 60.....             | 1 152 921 504 606 846 976                           |
| 61.....             | 2 305 843 008 9213 692 952                          |
| 62.....             | 4 611 686 018 427 387 904                           |
| 63.....             | 9 223 372 036 854 775 808                           |

FIG. 46

general idea of such effects as are produced in nature by vibrations in air and in æther. If we imagine a pendulum swinging twice per second, then increasing to four times per second, and then to eight, and so on, doubling at each step, we shall have produced certain numbers of vibrations per second. Of waves producible in the air, our faculty of

hearing begins only when they are at the 5th step, and it ends between the 13th and 15th steps. Then come the electric waves in the æther; but these we "see" only when they affect the æther sufficiently to produce light. An electric wire, carrying however high a voltage, is opaque to our eyes; but when it meets with resistance and throws the æther into higher rates of vibration (45th to 50th steps), then only does our eye cognise electricity. The diagram sufficiently explains itself; the vibrations so far tabulated by science consist of waves as large as 400 in an inch, and as small as a quarter of a million to an inch—those given off by the Hydrogen radiation under the influence of the electric discharge; we respond to only a little more than one-ninth of all these vibrations by



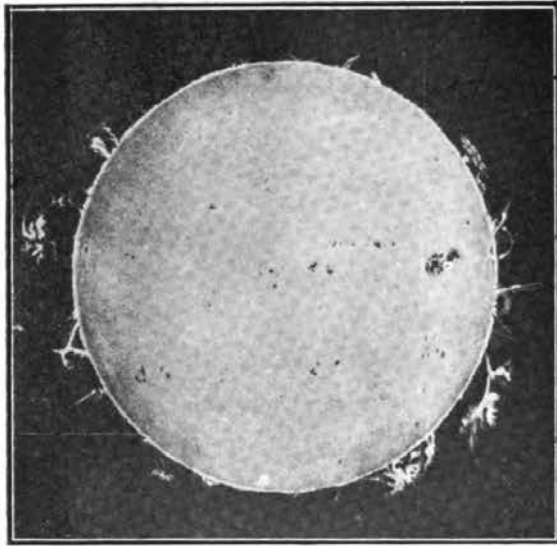


FIG. 47  
THE SUN  
TAKEN BY PHOTOGRAPHIC CAMERA

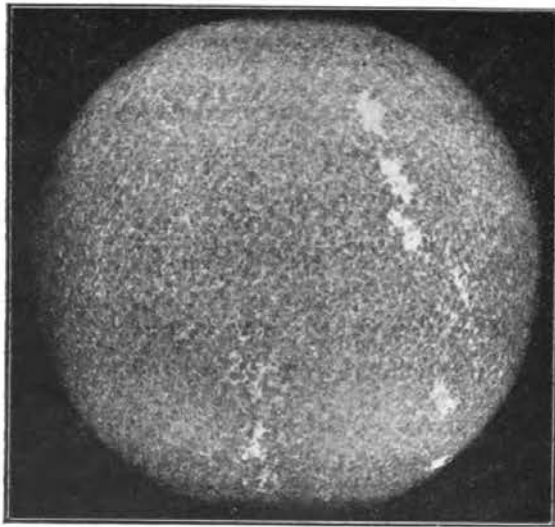


FIG. 48  
THE SUN  
TAKEN BY SPECTROHELIOGRAPH



such senses as we possess. In other words, of the world around us, which science has discovered, we know only about one-eighth; seven-eighths of the world is hidden to our consciousness.

Suppose too that our nerves were differently organised; suppose they did not respond to light waves, but did respond to electric waves. What a different world would then be around us! When the sun shone, there would be no sunlight; the atmosphere about us would be opaque. But wherever there were any electric phenomena we should then "see"; an electric or telephone wire would be a hole through which we looked into the world without; our rooms would be lit, not by the light in the electric bulb, but by the wires along the walls. As a matter of fact, if our senses responded to electric waves, we should require no electric wires at all; we should "see" by means of the light emitted by the electrons composing the atoms. There would then be for us no alternations of night and day; it would always be "day" for us, so long as the electrons swung in their revolutions.

Figs. 47 and 48 show us how different an object can appear if cognised by two different types of vibration. Both are pictures of the sun, taken by the photographic camera; but in Fig. 47 we have a picture made by the ordinary film, which responds to all the rays emitted by the sun, that is, to the white rays. But Fig. 48 is the picture of the sun taken by means of the spectroheliograph invented by Professor Hale, the film of which responds, owing to a special spectrum attachment, only to selected vibrations of the sun and to no other; to make this picture, only the vibrations of light emitted by the calcium vapours of the sun were allowed to enter the camera. We have thus two different pictures of the sun, both made by the camera. If, therefore, at one and the same time, we were to aim at the sun two telescopes, one with

the ordinary camera attachment, and the other with the spectroheliograph adjusted to a particular rate of vibration, we should then have two photographs, of one and the same sun, differing entirely in detail, except for the circular contour common to both.

This is exactly the principle underlying what is called clairvoyance. Around us are many types of vibration to which the ordinary mortal cannot respond. He is blind to and unconscious of a part of the universe which is ready to reveal itself to him, were he but ready to respond to its vibrations. But the clairvoyant does so respond, and therefore he "sees" more of the real world in which we spend our days. Of course all clairvoyants are not alike in their response to the unseen world; some "see" only a little, others a great deal; some make clear conceptions of what they see, others are confused and incoherent. But the principle of clairvoyance is exactly the principle of ordinary sight. What special development of nerves and of brain centres is necessary to respond to the vibrations of the invisible world we do not yet know; the science of a future day will work out for us the occult physiology of the brain, which will explain to us more than we now know of the mechanism of clairvoyance.

On this matter of a larger, unseen world around us, I speak not at second hand, but partly of my own direct observation and knowledge. What there is peculiar in the centres of my brain I do not know; but a never-vanishing fact of my consciousness is that there is on all sides of me, through, within and without everything, an invisible world, which is most difficult to describe. It scarcely requires an effort of the will to see it; there is no greater need to concentrate to see it than for the physical eye to focus instantly to see an object. It is seen, not with the eye; whether the eye is open or shut makes no difference. The sight of the physical eye and this inner sight are independent of each other, and yet both work

simultaneously; my eye sees the paper on which I write this, and at the same time my something—I scarcely know what to call it—sees the invisible world above, below, around, and through the paper, and the table, and the room. This world is luminous, and seems as if every point of its space was a point of self-created light of a kind different from the light of the physical world; the whole of its space is full of movement, but in a puzzling, indescribable manner suggestive of a fourth dimension of space. I must testify, with all the vehemence at my command, that to my consciousness, to all that I know of as I, this invisible world has a greater *reality* than the physical world; that as I look at it, and then with my physical eye look at the world of earth and sky and human habitations, this latter world is an utter illusion, a *māyā*, and has no quality in it which my consciousness can truly label as “real”. “Our world,” when I compare it to the intense reality of even this fragment of the invisible worlds which I see, is less than a mirage, a shadow, a dream; it seems scarcely even an idea of my brain. Nevertheless, of course our physical world is “real” enough; in its own way it is real enough just now to me, seeing that as I write this among the hills of Java, mosquitoes are biting me and I am acutely conscious of their stings. Some day, when opportunity permits, I may be able to develop this faculty with which I have been born, and add to the stock of facts about the invisible worlds which have already been gathered by our Theosophical investigators.

The facts already gathered by the scientists of the Theosophical tradition tell us that this physical world of ours is only a fragment of the true world, and that through this world, as also beyond it, are many invisible worlds. Each of these worlds is material, that is, not a mere conception, but made of matter; the matter of the invisible worlds, however, is far finer in quality and substantiality than the matter to

which we are usually accustomed. We are aware of solid matter, and liquid matter; gaseous matter, as of the air, we are not normally conscious of, and we note gases only when they incommode us, as when wind obstructs us, or some gas causes difficulty in breathing. Beyond this gaseous state of matter, modern science has discovered further states, vaguely termed "radiant" matter; and there is also the mysterious luminiferous æther—in every sense matter, and yet differing in its attributes from such matter as we know. All this vast domain of finer states of matter has been investigated and

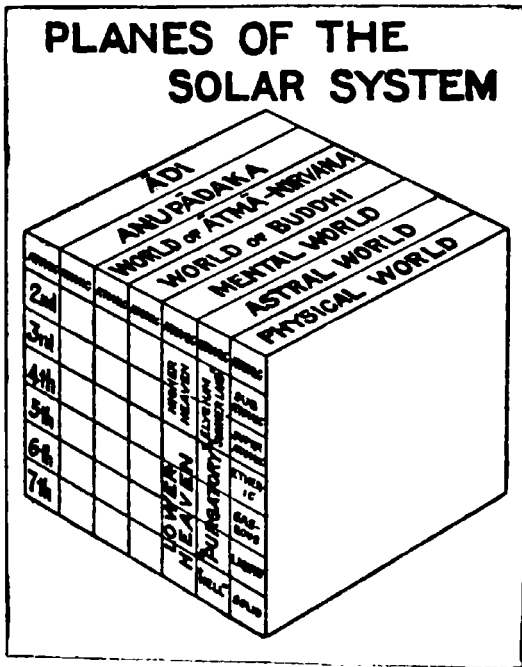


FIG. 49

described in Theosophy, and in Fig. 49 we have in tabular form some facts about the invisible worlds.

There are seven "planes" or worlds which have special relation to man, and each individual has some phase of his life in them. He is represented in the three lower of them by a vehicle or body of matter of that plane, and this body serves him as a means of knowledge and communication with that plane. Thus,

each of us has a physical body, made up of the seven sub-states of physical matter, and through that body we gain experiences of the physical world. Similarly, each of us has a body of "astral" matter—so called because the matter is starry or self-luminous—which is called the "astral body," and each has also a "mental body" and a "causal body" made up of materials of the mental world. (See Fig. 28.) Each invisible body is of course highly organised, as is the

physical body, and there is an anatomy and physiology of these invisible vehicles as complex as that of the physical body. On planes higher than the mental world, man's consciousness is as yet rudimentary, and his bodies or vehicles in them are still awaiting organisation.

As is shown in the diagram, each plane or world is quite distinct from all the others; natural phenomena like heat and light and electricity are of our physical world of physical matter, and do not affect, for instance, the mental world of matter. As there are laws of solid, liquid, and gaseous states of physical matter, so are there similarly laws of matter for each plane. The matter of each plane has seven sub-states, called sub-planes; our physical world has not only the three sub-states of solid, liquid and gaseous with which we are familiar, but also four other sub-states, called respectively etheric, super-etheric, sub-atomic, and atomic. (It should here be mentioned that the word "etheric" relates to certain sub-states of *physical* matter, and does not refer to the æther of science, that substance which fills interstellar space and bears to us the light waves from the farthest stars.)

The highest sub-plane of each of the seven planes is labelled "atomic," for the reason that its particles are not molecular, but are composed of units which are not further divisible into smaller constituents of that plane.

All the invisible worlds are around us, here and now, and not removed in space from this world; the astral world and its inhabitants are around us all the time, though most of us are unaware of them. So too is that invisible world which is known in tradition as "heaven"; the glories of heaven are here and now, and all about us, had we but the eye to see and the ear to hear. How can this be, that in our rooms, that in our gardens and roads and cities, there are also other worlds? How can several worlds exist in one and the same space?

They can so exist, because each higher world is of finer matter than each lower. If we compare the matter of the three lower invisible worlds to the three states of physical matter with which we are familiar—the solid, liquid and the gaseous—if we think of the physical world for a moment as “solid,” the astral world as “liquid,” and the mental world as “gaseous,” then in one and the same space these three worlds can exist. A bottle can be filled with sand ; but it is not really full, as there are air spaces between the particles of sand ; we can put water into the bottle, and the water particles will go and occupy the empty spaces in the sand. Even with the sand and the water, the bottle is not really full, for we can aerate the water, that is, send gas particles to fill the empty spaces in the water, since water does not closely pack space, but is full of holes between its particles. Sand, water and gas can thus exist together inside one and the same bottle.

We can take another simile in order to understand how several worlds can occupy the same space. Suppose a room or large hall were filled with the old-fashioned round cannon balls, as closely as they will pack ; because of the shape of the balls, however closely they are packed, there will be empty spaces between them. Suppose then we send into the room thousands of small gun shot, each having a mysterious faculty of movement ; the shot could exist in the empty spaces between the cannon balls, and move about without finding them an insuperable obstruction. Suppose the room is quite full of shot, and there is no room for them to move at all among the cannon balls ; still, because the shot are round, there are empty spaces between them, and if we send in an army of microbes, they will live quite at ease among the small shot, moving about without finding the shot an obstruction.

Now this is somewhat the way that the astral world, and the mental and higher worlds, are here all about us ; our physical world, of solid and liquid and gaseous and the etheric

states, is porous, and between its finest particles exist great spaces ; in these spaces exist particles of matter of the higher planes. An atom of a rare gas in the atmosphere, like Argon, might move in and out between the meshes of a wire fence without in the least being incommoded by the fence ; and as Argon will not combine with any substance, the Argon atom and the fence will be shut off from each other, as it were, in consciousness, though both partake of the same space. Similarly, entities of the astral and other worlds are all about us, living their life, and we are not conscious of them, nor they of us, except under abnormal circumstances.

Suppose there exists one who responds to the vibrations of the astral and mental worlds and so can "see" them, and that he has also been scientifically trained in observation and judgment, what does he see? He sees a multitude of phenomena, which it will take him a long time to analyse and understand. The first and most striking thing will be that he sees, living in either astral or mental bodies, those friends and acquaintances of his whom he thought of as dead ; they are not removed in space in a far-off heaven or purgatory or hell, but here, in the finer unseen extensions of the world. He will see the "dead" blissfully happy, mildly contented, bored, or utterly miserable ; he will note that entities with these attributes of consciousness are localised to various sub-planes of the astral and mental worlds. He will observe how far from the earth's surface these sub-planes extend, and so he will make for himself a geography of the invisible worlds. He will see that in the astral world, and its lowest subdivision, live for a time men and women acutely miserable, and that that part of the astral world is evidently the "hell" described in all the religions ; that a higher part of the astral world is evidently "purgatory," and that a higher part still, is the "Summerland" described by the communicating entities at spiritualistic séances. With a higher faculty of observation

still, he will note a part of the invisible world where the "dead" live as intensely happy as each is capable of being, and he will note that this is evidently "heaven," though in many ways more radically different and sensible than the religious imagination has conceived heaven to be. The mystery of life and death will be solved for him as he thus observes the invisible worlds.

Fig. 50 is an attempt to sum up in tabular form the

| INHABITANTS IN THE<br>"THREE WORLDS" |   |                         |   |  |         |
|--------------------------------------|---|-------------------------|---|--|---------|
| HIGHER<br>HEAVEN                     | ADEPTS & INITIATES  |                         | FIRST<br>ELEMENTAL<br>ESSENCE   | ARUPA<br>DEVAS   |         |
|                                      | EVOLVED SOULS   |                         |   |  |         |
|                                      | AVERAGE SOULS   |                         |   |  |         |
| LOWER<br>HEAVEN                      | MEN<br>AND<br>INDIVIDUALIZED<br>ANIMALS<br>"IN DEVACHAN"        | PHILOSOPHIC<br>ARTISTIC | SECOND<br>ELEMENTAL<br>ESSENCE<br>—<br>THOUGHT<br>FORMS                       | RUPA<br>DEVAS  |         |
|                                      |   | PHILANTHROPIC           |   |  |         |
|                                      |   | DEVOTIONAL              |   |  |         |
|                                      |   | AFFECTIONATE            |   |  |         |
| ASTRAL<br>WORLD                      | MEN<br>ANIMALS<br><i>(In sleep and temporarily after death)</i> |                         | THIRD<br>ELEMENTAL<br>ESSENCE<br>—<br>THOUGHT<br>FORMS<br><i>"Elementals"</i> | KAMA<br>DEVAS<br>—<br>NATURE-<br>SPIRITS<br>SYLPHS   |         |
|                                      | DISCARDED<br>ASTRAL BODIES-<br>"SPOOKS"                         |                         |   |  |         |
| PHYSICAL<br>PLANE                    | ATOMIC  | } CHURCH<br>YARD        | } LOW<br>ETHERIC<br>FORMS<br><i>"Elementals"</i>                              | } NATURE-SPIRITS<br>1. Cloud-Spirits<br>2. Fire-Spirits<br>(Salamanders)<br>3. Water-Fairies (Undines)<br>4. Land Surface-Fairies<br>5. Earth-Fairies (Gnomes) |         |
|                                      | SUB ATOMIC  |                         |   |  |         |
|                                      | SUPER<br>ETHERIC  |                         |   |  |         |
|                                      | ETHERIC   | } MEN                   |   |  |         |
|                                      | GASEOUS   |                         | ANIMALS   |  | MINERAL |
|                                      | LIQUID  |                         | PLANTS  |  | LIFE    |
|                                      | SOLID   |                         |   |  |         |

Fig. 50

various inhabitants of the "three worlds," the physical, the



astral, and the mental or heaven world. Three distinct types of evolving entities share in common these worlds: (1) the human (composed of men and animals), (2) the Devas or Angels, with the Nature-spirits or Fairies, and (3) the life of "Elemental Essence," and the life of minerals. The third type is the most difficult to grasp, because it is life which is not differentiated into stable or persistent forms. The matter of the astral and mental worlds, *qua* matter, that is, irrespective of a soul who makes a vehicle out of it, is alive with a peculiar kind of life, which is delicately sensitive, quick with life, and yet is not individualised; if we imagine what the particles of water in a cup might feel as an electric current passes through the water, we have a faint idea of the vitality and energy of mental and astral grades of matter as "elemental essence" of the first and second and third types affects them. This elemental essence is, as it were, in a "critical state," ready to precipitate into "thought-forms" the moment a vibration of thought from a thinker's mind affects it; according to the type and quality and strength of the thought is the thought-form made by elemental essence out of mental or astral matter. These thought-forms are fleeting, or lasting for hours, months, or years; and hence they can well be classed among the inhabitants of the invisible worlds. They are called Elementals.

Of the same somewhat undifferentiated type of life are forms of the etheric grades of physical matter; while more differentiated is the life of minerals. A mineral has a duality of existence as form and as life; as form, it is composed of various chemical elements; as life, it is a grade of evolving life already habituated to build in matter crystal forms according to certain geometrical designs.

Looking at the second column of the diagram, we have of course, as physical inhabitants, all minerals, plants, animals, and men. Temporary inhabitants, disintegrating after a few

weeks or months, are those finer etheric counterparts of the physical bodies called the "etheric double," which float over graves where the coarser physical bodies are buried. Since these etheric doubles have the shapes of their more physical counterparts, and since they are still physical matter of a sort, they are sometimes seen by sensitive people in churchyards, and mistaken for the souls of the dead.

In the astral world exist temporarily all those physical entities, men and animals, for whom sleep involves a separation for a time of the physical body from the higher bodies; while we "sleep" we live in our astral bodies, fully conscious and active, or partly conscious and semi-dormant, as the case may be, according to our evolutionary growth; when we "wake," the physical and the higher bodies are interlocked again, and we cease to be inhabitants of the astral world. Of course the "dead" live in astral bodies in the astral world, "temporarily," as mentioned in the diagram, since after a period of time they finally pass on to life in the heaven world; this temporary life in the astral world may, however, vary from a few hours to a century and more.

"Discarded astral bodies" are exactly described by the words; just as we discard our physical body when we "die" and go to live in the astral world for a time, so too when we leave the astral world to pass on to the mental world, our astral bodies are cast aside. These discarded astral bodies are, however, different from our discarded physical bodies, because they retain a certain amount of the departed soul's consciousness locked up among its astral particles; they possess, therefore, many memories, and, having a curious vitality for a while, will like automata enact certain habits and modes of expression of the departed entity. They are called "spooks," and often are attracted to séances, and are there mistaken for the true souls, of whom they are nothing more than mere *simulacra*. Unless they are artificially

stimulated, as at séances, they disintegrate in a few hours, or in a few months or years, according to the spiritual or material nature of the ego who has passed on into the heaven world.

The seven sub-planes of the heaven world form two great divisions, the three higher sub-planes making the higher heaven, and the four lower sub-planes making the lower heaven. The lower heaven world is also known as "Devachan," the abode of the gods, or the place of light or bliss, because in its four lower subdivisions are found souls after death in conditions of happiness described in the various religions as "heaven". Here too are found those animals who, before death, became "individualised," and attained to the stature of a human soul. On the lowest sub-plane live those men and women and children in whom affection predominated in the character when on earth (however limited may have been its expression, owing to adverse circumstances), and they joy for centuries in happy communion with those to love whom was the highest possible heaven of earthly dreams. On the next higher sub-plane are those who added to affection a devotion to some definite religious ideal; on the sub-plane above, the men and women who have delighted to express their dreams of love and devotion in philanthropic action; on the fourth sub-plane are those who, with all these beautiful attributes, added a philosophic, artistic or scientific nature to their soul's manifestations when on earth.

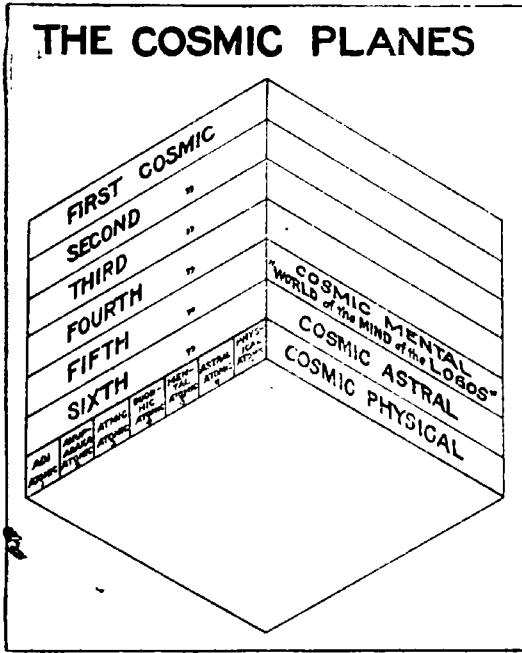
In the three higher sub-planes, in the higher heaven, ever live all the souls who compose our humanity. Here they live as the "individuality," as the totality of capacity and consciousness evolved throughout the long course of evolution; from here, as the individuality, each soul descends into incarnation, putting forth a part of himself only, as the "personality," to experiment with life on lower planes. On the highest sub-plane live the Adepts and their higher pupils; on that next below, the souls whose higher evolution is attested by their

inborn culture and natural refinement when in earthly bodies ; and on the third sub-plane, the vast majority of the 60,000 millions of souls who form the mass of our as yet backward humanity.

Totally distinct from all the life in the visible and invisible worlds so far described, is the life of an evolution of entities known as Devas or Angels. In the higher heaven live the highest type of Deva, known as Arūpa or "formless" Devas, because the matter of their bodies is made up of the three higher sub-planes of mental matter, technically called "formless," since thought in that matter does not precipitate into definite shapes having form, but expresses itself as a complex, radiating vibration ; on the four lower sub-planes, called the Rūpa or "form" sub-planes, because thought creates thought-forms having definite shapes with outlines, exist the Rūpa or "form" Devas, the lesser angels. On the astral plane exists a still lower order of Angels known as Kāma or "desire" Devas, since the astral world in which they live is essentially the realm of self-centred emotions. On this plane and on the higher etheric levels of the physical, exist the Nature-spirits or Fairies, whose relation to the Devas is somewhat akin to the relation which our domestic pets hold to us ; these fairies, though their higher grades possess high intelligence, are not yet individualised, *i.e.*, they are still parts of a fairy group-soul ; slowly they individualise and become permanent egos by their devotion to individual Devas, just as, one by one, our pet dogs and cats attain to the possession of a reincarnating soul through their devotion to us.

The invisible worlds of Fig. 49 are those within the boundaries of our Solar System, and are the fields of experience for our evolving humanity. There are, however, other planes, extra-solar and so cosmic in their nature and extent, called the "Cosmic Planes". Each of these cosmic planes too has its seven subdivisions or sub-planes, and the lowest

and seventh sub-plane of each cosmic plane makes the highest and first, the atomic, sub-plane of our seven planes within the solar system. The idea will be clear if we study the two diagrams of Figs. 49 and 51 together. It is on the



fifth or Cosmic Mental Plane that there exists as a definite Thought-Form the great Plan of the evolution of all types of life and form in all our seven planes ; this Plan is the Thought of the LOGOS HIMSELF of how evolution shall proceed from its beginning to its end. On this cosmic plane are the "Archetypes" discussed by Plato ; here, "as it was in the beginning, is now, and ever shall be"—is an objective reality.

FIG. 51

As is seen by examining the two diagrams of the planes of the Solar System and of the cosmic planes, the highest sub-plane of our mental world is seen to make the lowest subdivision of the Cosmic Mental Plane ; from this follows a striking fact, that whosoever can raise his consciousness to work in the former, comes directly under the inspiring vision and power of the Archetypes of the latter. As the glories of the sky are reflected on the still surface at the bottom of a deep well, though in space the water and the cloud are far removed, so can the purified intellect and spiritual emotions of the soul see and sense and know the future that awaits us, "the glory that shall be revealed".

Such are the invisible worlds, in the lowest and least part of which we play at our rôles of mortality. But our immortal

selves are the inheritors of a vast unseen universe, in which our fuller life shall be, as we advance in knowledge and growth, a series of divine adventures amidst divine masterpieces. Even a tiny glimpse of this vast invisible world corrects our mortal vision of things, and gives a perspective to life and evolution which never palls in its fascination. All doubts of man fade away, as dissolve mists when the sun rises, when man can thus see for himself, and know by direct vision, and not merely believe. Though for most of us this vision is not as yet attainable, yet is there another vision of the purified intellect and glorified intuition which is indeed as a beacon light to guide our steps amid the dark paths of our mortal world. If Theosophy cannot at once and to all give the direct vision to the eye, it can at least give, more satisfactorily than any other philosophy, a vision of "things as they are" to the human intellect which inspires to good and adds to life's enthusiasms. Till all can see what now only a few see, this is all that Theosophy can legitimately claim, as the vision of the invisible worlds is thus revealed to the aspiring intellects of men.

C. Jinarājadāsa

*(To be continued)*

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## THE SUPERPHYSICAL BASIS OF LIFE

By H. W. MUIRSON BLAKE

*(Concluded from p. 370)*

### (5) THE MULTICELLULAR BASIS OF LIFE

THE life, after remaining at the unicellular stage for a long time, is then ready to pass on to the multicellular stage, from the Protozoa to the Metazoa. On the inner planes, this means a more or less rapid progression of the life through the upper regions of the astral and the lower mental planes, the inclusion of the material of these worlds in its processes. Physically, we see this process as the intensification and specialisation of desire, with the coincident formation of tissue and specific organs as the result.

The initial change of the unicellular state to the multicellular has been the object of the widest embryological research in the individual; for, as we shall see, the process which was passed through by the life when it originally went through this stage, is reproduced to-day by every individual in his growth, from the moment of the appearance at conception of a single cell, the cytula or stem cell, to the appearance of certain simple formations in which the final result, the mature organism, is usually quite unrecognisable. This fundamental correspondence between the method of growth of the multicellular organism from the single cell (or fertilised

ovum) and the racial development of the original, earliest multicellular ancestors of man from the primordial single cell, is an example of the working of the "Biogenetic Law," or recapitulation theory—that fundamental law of growth which is of such great significance to the student of the Wisdom as well as to the biologist.

We see in this process the one cell become many cells by fission. The first stage of the process is reached when a cell-cluster is formed (*morula*), like a mulberry in appearance. The next process is the formation of liquid within the cluster and the consequent floating to the surface of the cells, so that a hollow sphere is the result, formed of a single layer of cells containing a liquid (*blastula*). The next thing to happen is the invagination of this sphere, the pressing inwards, at some point, of its surface, just as a hollow rubber ball may be squeezed, so that a cup-shaped organism is the result (*gastrula*), with a wall consisting of a double layer of cells. This *gastrula*, Haeckel regards as the most important embryonic form in nature.

This process, just briefly described, has been most minutely studied in the embryology of many of the animals of the most diverse stems, and it is always found to be fundamentally the same in all cases, thus proving for the evolutionist and for the student of the Wisdom, the unity of the origin of these various species and genera.

In contemplating this wonderful process of growth, the thing that strikes us is the way that we see here the life, as it were, playing with cells. In the mineral kingdom we first saw the life *as* atoms and molecules; then, having served its time as such bodies, it acquires the right and power to bend these atoms and molecules to its will, as we find it doing at the next stage to which it passes, the unicellular, when it manifests itself by building up molecules and atoms into plasm, and asserting thus its newly acquired astral individuality. It



serves again as the cell for a long time ; then, acquiring gradually the right or power over these units, it begins to manifest its greater superphysical powers by twisting and turning these cells into bodies.

We are now in a position to distinguish clearly the chemical, the cellular, and the multicellular basis of the life at this stage, and also we have here some of the materials necessary for showing the relation between the individual (animal or human) and its physical body. Its functions are ultimately chemical or physical in nature, yet the individuality does not consist merely in these atoms or molecules taking part in these changes. The intimate relation of the life within that individuality to those atoms and molecules of which its body is built up, is not inherent in its present condition, but is purely the result of, and dependent upon, the period when that fragment of the life functioned in the mineral kingdom and manifested as molecules and atoms, etc. Similarly with the cell life within its body ; the cell is the ultimate organic unit, and all tissues—muscles, bones, nerves, etc.—consist only of specialised kinds of cells ; yet the individual is not these cells, however intimately they may reflect his condition. His individuality is something higher, but his intimate relationship to them is the fruit of that long cellular apprenticeship that the life of the individuality underwent when it functioned as the cell.

#### (6) THE REAL NATURE OF THE CELL

From the foregoing we can see how dependent the generalisations of modern Biology are upon the recognition of the cell. All forms above the unicellular are built up of cells ; they develop from a single cell, the fertilised ovum ; while, corresponding to this, the earliest organic ancestor of man and all the animals is also the cell. Thus the understanding of the

true nature of the cell is of supreme importance ; all the mistaken ideas of science to-day may be traced to the fact that the *real* nature of the cell has never yet been discovered.

There is an immense literature upon cell life, but the true significance of the cell will never be seen until the transfer of the Life-Wave from the physical to the astral (the change from Phase 4 to Phase 5—see section (2), p. 365) is discovered as the real birth of living out of so-called dead matter. The recognition of the spiritual nature of man is dependent upon the perception of this superphysical cell-nature—that the life in man has been the life in the cell in the distant part.

### (7) THE HEREDITARY CONTINUUM

As science only recognises the physical aspect of phenomena, it considers life as form, and as only beginning as a cell at conception, and therefore as ending finally and completely at physical dissolution. This means, of course, that the only link which connects up the various forms is the hereditary or genealogical, and thus the only way in which a form may perpetuate itself is through its offspring ; for, just as that individual form began its existence as a single cell at its conception, so, they say, must that individual existence cease for ever when the form which is developed from that single cell dies. The only connecting link joining up a whole series of related forms or individuals in an ancestral tree will be that physical continuity of the germ-plasm which is supplied by parent to offspring.

The whole process is viewed entirely differently by the student of the Wisdom. To start with, he says that this beginning of the form as a germ is only apparent ; the superphysical impulse, which is the cause of the form, existed before the form appeared and persists after its dissolution, and the construction of the form is merely part of a process by

which not only the race *as a whole* is evolved but also that unit of life which the form represents. I shall have more to say presently upon these two kinds of growth, Racial and Individual.

The scientist regards "conception" as the beginning of the individual, just as he considers that the whole life-process begins with the mineral kingdom. To the student of the Wisdom, just as there are those other stages of the Life-Wave (Phases 1, 2 and 3) before it entered the physical world and manifested as the mineral kingdom, so does this physical stage for the individual, when it is born into a form, represent but a single phase of its development, behind which are other phases.

The hereditary continuum is but a reflection of the process of the gathering of experiences within the life. The life is the real continuum behind all phenomena, at whatever level it may be. An impulse from a group-soul may manifest as some lowly creature, on the physical dissolution of which a short individual period will be spent upon the astral plane, corresponding to the short distance that the group-soul has risen through this world. During its passage it will, as it were, digest its few experiences, and so, on arrival back to its group, will have them in such a form that they may be assimilated by the whole body, so that all individuals proceeding from this group-soul will in future possess a trace of these impressions. This would apply to morphological changes in the body, as well as psychological ones. In the case of man, though physical heredity may give him a physical resemblance to his parents or ancestors, yet the real continuum is not the family tree, but the individual's causal body, in which all the experiences are stored. It is not the ancestry of a man that makes him, but his own individual past. He is only superficially a child of the time in which he lives, the temporary adaptation of his eternal principles to temporary, changing conditions. It is the materials stored in his causal body which really constitute the man, and which are

the part of him which remains unchanged, except for natural growth, through all the constant changes in his lower bodies.

### (8) THE BIOGENETIC LAW

The two different forms of growth mentioned in the last section must be clearly differentiated, the one from the other, before development or evolution generally, can be understood and the two seen to be causally connected. The one biological series is found in embryology (Ontogeny), and the other in the history of the development of the race (Phylogeny); and the Biogenetic Law states that ontogeny, or the development of the individual, is causally connected with, and is a brief recapitulation of, phylogeny, or the development of the race to which that individual belongs. Haeckel says: "The connection between them is not external and superficial, but profound, intrinsic and causal."

We have shown an instance of the working of this law in describing the development of the *Gastræad* from the single cell through the *Morula* and *Blastula* stages, not only as a racial (phylogenetic) series, but also as individual growth (ontogenetic), a process that all individuals, at and above the *Gastræad* stage, must go through in their embryological development. In the case of man, during the nine months of foetal life he runs through, or recapitulates in his bodily changes, the immense process by which his marvellous organism, with all its systems of muscles, nerves, brain, etc., has arisen racially, through periods lasting through millions of years, out of the primitive single cell, his earliest organic ancestor.

Many parts of this history have of course been dropped out or greatly changed by adaptation in the individual, but still the series as a whole can plainly be followed in the embryology of the Mammals; and now the scientific explanation of why an organism should grow from a single germ, is that the cause is

inherent in the plasm of that germ due to its racial past ; that Ontogeny, the development of the individual, is caused by Phylogeny, the history of the development of the species to which that individual belongs, while the cause of Phylogeny itself is said to be " Natural Selection " or " survival of the fittest ".

To the student of the Wisdom, Phylogeny is not merely the physical history of a number of forms, gradually changing along lines dictated by success in competing with the other forms about them, but is the history of the Life-Wave in all the seven phases tabulated above, while the process of Ontogeny will not merely be the single manifestation of an individual, but the process adopted during the repeated appearance again and again of the same unit of life. The gradual change of one species into another is not only due to the fact that the latter is the most favoured or successful in the struggle for life, but also that the life, having attained its full expression in that type of body, is gradually, through the generations, moulding it into vehicles in which it can express more of itself.

We have described the return of a lowly organism, on the dissolution of its physical body, back to its group-soul, digesting on the way there, during its short individual superphysical existence, its small collection of experiences, which are assimilated on arrival by the whole body. Fresh individual impulses are put out from the group-soul and descend to manifestation again, along the same path by which the last units returned. More experiences are gathered, and in due course they return again to the group-soul, which, with the gathering of of more and more experiences, will pass into a slightly higher habitat ; this will bring about certain definite changes. Thus :

1. The units proceeding from the group-soul will be changed in their maturity.

2. There will be a slightly longer individual superphysical life, in finer matter than hitherto, allowed for by the fact of the group-soul having passed a little higher, and so there will be a longer distance for the individuals to travel along on returning.

3. The improvement of the mature organism will permit a greater variety of experiences to be collected, the increase in the time necessary for preparing which, will be allowed for by the increase in the length of individual superphysical life.

Each group-soul will thus have a definite ontogenetic process, or method of building up its own individual manifestations (the ontogeny of that species which it ensouls), peculiar to itself; and as the group-soul develops and passes up a little higher, away from the physical, its ontogenetic process will be slightly modified, and the result of this process will be a slightly different organism. Thus we see the racial evolution, or phylogeny, in this rising of the group-souls, and the automatic reproduction of this, within its own ontogenic process, in the slightly modified individuals which proceed from that group-soul from that time onwards.

The group-soul passes upwards through the astral and lower mental planes, until, on entering the higher mental, the human stage is reached. Here we see a very remarkable agreement between phylogeny and ontogeny, when we find the process of reincarnation, which is the specialisation of ontogeny at the human stage, duplicating the descent and ascent of the Life-Wave to a peculiar degree.

| Chain Periods | Phylogeny                  | Ontogeny  | Habitat of Group-Soul or Life |
|---------------|----------------------------|---|-------------------------------|
| 1st           | 1st Elemental Kingdom      | Descent of the man into incarnation, on completion of his causal period, through the mental | Higher Mental                 |
| 2nd           | 2nd Elemental Kingdom      |   | Lower Mental                  |
| 3rd           | 3rd Elemental Kingdom      |   | Astral                        |
| 4th           | Mineral Kingdom            | Human physical life   | Physical                      |
| 5th           | Vegetable and Lower Animal | Astral life   | Astral                        |
| 6th           | Animal Kingdom             | Heaven life   | Lower Mental                  |
| 7th           | Human Kingdom              | Causal consciousness  | Higher Mental                 |

Tabulating these, we have in the left column the history of the Life-Wave, whose descent and ascent into matter, or involution and evolution, is shown in the extreme right-hand column. Each phase takes one Chain-period, so that the complete phylogenetic process takes seven Chain-periods (= one Scheme of Evolution): on the right is Ontogeny in the case of man, or the human life cycle; and we find him first on the downward arc descending into matter, descending from the higher to the lower mental, and through the astral into incarnation, just as the Life-Wave passes through the 1st, 2nd and 3rd Elemental kingdoms. The time when the life first manifests as the mineral, corresponds with the moment of conception when the man is only a cell. The passing of the Life-Wave on to the astral in the human cycle, is physical dissolution, followed by astral life, to be followed by his heaven life, corresponding to period (6); and finally, when the real man is reached, the individual human phase and the collective human or racial human condition coincide. It is the causal consciousness, however brief a flash it may be in many cases, that differentiates the human from the animal.

H. W. Muirson Blake

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## LOVE'S MANTLE

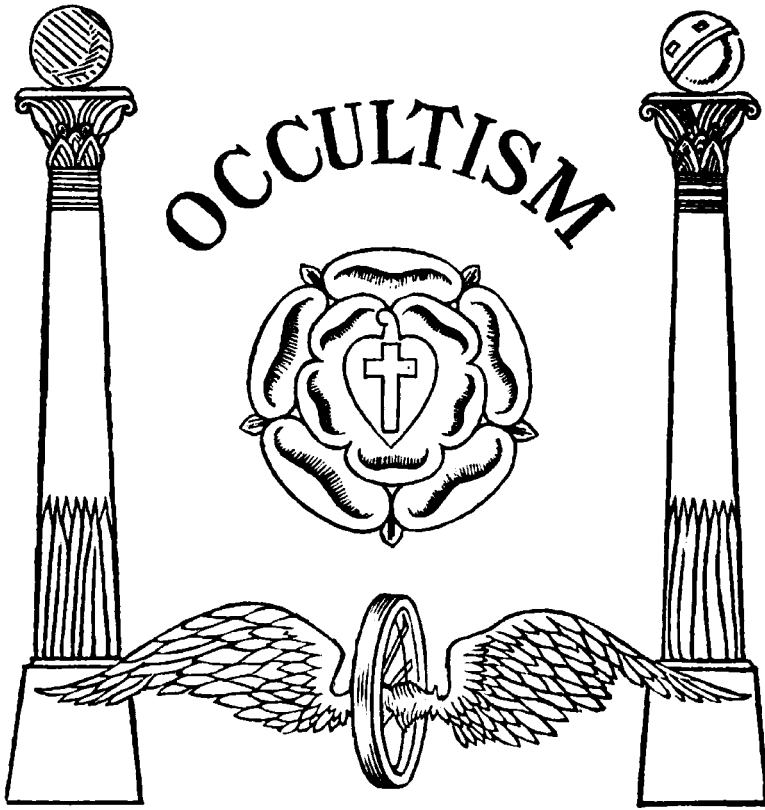
LOVE like a broidered mantle lay  
On my beloved's shoulders,  
Deep in hue as sorrow-shadowed eyes,  
Bright with stars of love-illumined skies ;  
Compassion's fibre, pity's tint,  
And youth's design were woven in't,  
A royal mantle that he wore alway.

Love as a cloak lay round his soul,  
Soothing the pain of many,  
Shielding the weak from perverse winds of fate,  
Gentle wisdom turning shafts of hate ;  
Knowledge and strength he strove to take,  
A sword to wield for love's sweet sake,  
And ever his hand the broken rendered whole.

Love is the breath of my beloved's life—  
What of the wind-swept mountain ?  
I seek no zephyrs but his gentleness,  
Nor sheltered calm beside his tenderness,  
For my beloved is the home  
Of those that suffer, toil and roam,  
And love is the breath of my beloved's life.

C.





## BUDDHIC CONSCIOUSNESS

By W. INGRAM, M.A., LL.B., D.Sc.

**T**HIS article must be treated as one of suggestion only. It is difficult to write of a form of consciousness of which the most advanced of us has very little conception. To some it is merely a superior form of feeling which the saint and perhaps the sinner enjoy more than the ordinary man. Frequently we seem to trace in the words of Christ an allusion to something quite different, to a new consciousness which in many ways is a contradiction of the consciousness we know.

This difference of opinion, which might be fundamental, must, I think, be solved in favour of the latter view.

Consciousness, whatever it is, is a unity. It is no doubt very easily altered. Its inner springs, and its impulses from without, shift, moment by moment. In a sense we are never the same as we were at any former historical point of time. Yet on the other hand personality changes very slowly, because it creates for itself, or finds as it goes, centralising ideas and feelings which live *on*, as it were, but little altered by the welter of sense and feeling. It results, if I am right, that personality is really the reality—the end for which consciousness exists. But is it too much to assume that personality is capable of vast changes in itself; is capable indeed of renewing the whole extent of consciousness, so that a new man comes to birth with fundamentally new ideas, motives and feelings? It must be inferred, if that be so, that consciousness is not an end in itself—not a being, but only a mode of being. It might be compared to an eye, which gives sight to the inner man, were it not that it furnishes more to the soul than sight. It is capable of opening to the inner eye, its own states, past, present and future, in relation to each other. It is said that it makes the person to know himself. But there, I think, its mission is at fault, if it be credited with any such mission. We never see the true self. And the question remains, is it there to see?

It again appears that one may infer that one consciousness may differ from another relatively, not by reason of what it apprehends, but by reason of its power to observe the place of the soul in the scheme of things. But any such investigation would be useless unless we knew something of what the person is, and what its capabilities. Now no investigation of consciousness has ever yielded any solid fruit in this direction. Psychology speaks of states, processes, etc. It is as if a chemist tried to build a science of elements upon the smells

and colours they produced. A little might be got in this way, but not enough to make flesh and blood for a theory. Consciousness is illumination in darkness; but the source is not within the ray of its searchlight. It tells in a way of forces impelling man, of changes awaiting him, of hindrances, of hopes, of ideals. Best of all it is capable of giving him rules of conduct which serve both as rudder and anchor.

This then is our great difficulty in trying to understand consciousness—that we are at fault when we question it as to three separate matters: (1) its origin, (2) its betterment, and (3) its permanency. All three questions merge one into the other. The cardinal question may be stated in this way—is consciousness our only enlightenment, or may we look for a new consciousness, which will enable us to see and explain so much that is dark?

I propose to suggest some points upon which I base the theory that there may come in time to man—if it has not often already come—a new consciousness which reveals the true nature of the self, not as an isolated being, but as a member of a new community in which the human has but little part. I call it a new consciousness, not because it will destroy all that the old contains, but because it will so revolutionise the old in content, and particularly in point of view, as to suggest a consciousness substantially different from the present.

There is to-day talk of supermen, and, as the disciples thought that the Messiah could only come with a crown on his head and warriors at his call, so we are apt to think that the superman is to be nothing but overgrown humanity with greater virtues, born of greater power. In fact we think that the millennium will come when we have sufficiently multiplied social moral rules and commandments, and with this have achieved the greater restraint necessary to complete knowledge and obedience of these. Yet is it not certain that moral rules or laws never uplifted a society? They make no man more

patriotic or more self-sacrificing. They merely supply props for self-sufficiency and self-esteem. And is it not written: "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven?"

From the pinnacle of morality we may thus survey the field of the present consciousness. Its kingdoms lie below, but progress upwards; it provides none. What is amiss is that it individualises. Moral men tend to coalesce in groups which exclude every form of soul that is not built on their model, and not the worse only, but also the better are equally flung out.

Having shown the flaw in our present outlook—a flaw that is permanent—let me institute for a moment an inquiry into the origin of consciousness. What is it?

There exists in the human system, so secretly placed that it is even yet scientifically possible to argue away its existence, a force which we call vitality. It appears to have no community with other natural forces. Its home is protoplasm. In what it exists when protoplasm is absent, we do not know. Theorists say that it is either ether, or a product of ether. It is distributed over the whole world in every form of life, of which it creates endless varieties, each suited to a particular environment. It has two extraordinary powers, and one extraordinary limitation. It has the power of proliferating cell-tissue, so as to form the nervous system. The nervous system is nothing more or less than the physical seat and power-house of vitality. By means of it, and by an ingenuity which is inscrutably profound, it creates about the nervous system the mechanism of the body. The body has no other use than to protect, to nourish and to do the will of the nervous system. The best proof that the body is a mere mechanical agent is that hands and eye cannot repair it. The nervous system, while we sleep, builds, nourishes, protects and repairs the body with a skill that is incomprehensible.

This is its second extraordinary power: the vital force is intelligent. Again the nervous system is not the intelligent agent, although the miracle would not be the less if it were. I use the word intelligent—intelligent to the verge of omniscience—but I cannot affirm that this central power is conscious. Without consciousness it exhibits a power of calculation, resource, and intuition, before which our conscious thinking stands convicted as a blundering Caliban.

What then is consciousness? Let me again dwell for a moment on the primary nervous system. Telepathy at this stage of time is a toy, just as mesmerism was in the days of Mesmer. Mesmer imagined he had discovered the great secret. So think some telepathists. But telepathy, plainly allied as it is to mesmerism, is nothing more than the communicating power inherent in all nervous systems. A recent writer, Mr. Newlands, has illustrated its processes by explaining the instincts and habits of certain lower animals, and has postulated the theory of a collective intelligence resulting from the very intimate *rapport* which prevails in herds of animals, birds and fishes. It appears to be a possible conclusion that the nervous system, without any aids whatever, can receive and give out intelligent thought to be gathered by other similar systems.

But any such mode of communication would of course be too cumbrous, as well as too uncertain. It has to be seen that every nervous system has to live in an environment which is both its friend and its foe. The nervous system must acquire a greater and a swifter knowledge of what is passing outside than can be got by telepathy. Hence the development of the special senses.

We come now to the point at which consciousness begins. Without the special senses the mind of the nerve system is asleep—dreams perhaps—but has no hold at all upon environment. With the senses, especially that of sight, comes that

clear vision of the external which at once awakens consciousness. The first view of consciousness is of a receptive organism designed to spy on the external. Then we observe other supplementary faculties—time, memory, and reasoning—all designed to organise the work of understanding and storing information regarding the external. If these faculties in their ordinary activities have not the accuracy of the inner intelligence, which brings them to be, we must perhaps blame the environment which changes so capriciously that it is impossible to present a mathematical front to it. All counter-agencies within are of the nature of a compromise. Nothing is exact.

At this stage it is possible to survey the whole system, as one built by the vital force for its own housing and development. Its function is to persist in life—it lives to live. And apparently all life-systems, multifariously different as they are, are parts of a system which amidst confusion shows demiurgic design. This, however, is the limitation to which I alluded as one of the mysteries of the situation: that the intelligence which I have described, extraordinary as are its powers, is mechanical only—purposeless, unable to do more for its system than protect and prolong it.

One further function, however, should not escape attention—that of reproduction. Conscious that the life-systems in which it dwells are subject to decay and to the risks of hostile environment, the life-system holds within it provision for fresh housing of the vital force. Mechanically, reproduction is nothing more or less than budding off. The parent nerve system throws off periodically microscopical portions of itself which have the power under suitable circumstances to proliferate cell systems, and out of these to create fresh bodily mechanisms for the prolongation of the peculiar functions which the life-force persists in carrying on. Again I would remark that the peculiar limitation of the system is that it is

absolutely mechanical. So says the materialist, and he closes the further discussion by saying that all else—the desire for beauty, for love, the ideals of the race, the glory of God—is merely the restlessness of that vital force, that came blown from a distant planet—a creature of chance with a destiny that is blind.

I do not know why, if there be ultimate wisdom, it should be so slow or so inefficient in moulding the world to its own views. But I do recognise that the blind will-force of Schopenhauer and Hartmann is as inverted a view of the whole, as that of the follower of Fichte, who starts with an Absolute Mind, and fails to produce anything real by means of it.

When one returns to the human system, the uncomfortable suspicion arises that consciousness is not completely explained by that mechanical view of life—evolution—which the materialistic schools favour. They are no doubt aided to some extent by the apparent futility of human endeavour as a whole, by its constant striving to be better, and its constant defeat. It seems impossible to lead a natural life and glorify the highest in us at the same time. But there the materialist is slain by his own argument, for this reason—that if the life-system were homogeneous, the creation of a single force, whatever its shortcomings, it would not aim at anything, except to make more efficient the mechanism through which it looked upon and moved environment. In fact the idealist, the martyr and the man of self-denial would not be a hero but a freak, like the Siamese twins or dog-headed men.

But the difficulty goes deeper. It is then clear that something disturbs the process of life evolution; something that obstructs the straight thrust upwards of the power which is seeking for equilibrium, for peace in a natural environment. Observe a change in the centre of individuality as the living being grows. At first the centre, the government, the *raison d'être*, is in the nervous system. Then, at a certain

stage, consciousness awakes and the growth of personality begins. But, strange as the statement may be, it is not the life-force that creates the individual. We are not the life-force, looking out of the eyes of consciousness. We know nothing of the life-force ; we observe but vaguely its ideas and methods ; we bring to its saneness a mood heated with the joy of living ; we take the sacred house of life, and treat it as a plaything.

The life-force does not individuate. It subordinates the whole business of the self to the preservation and glorification of the thing it creates. Conscious as it is, far more so than the life-force, of the perilous and temporary hold which is all it has of this mortal tabernacle, the person nevertheless exploits that tabernacle for its own ends and purposes. It has to be said of its ends that they are less comprehensible than those of the life-force, that they are apparently whimsical, and scarcely conscious of any clear destiny or any purpose. Besides, there is constant friction between the two centres. The watchword of the life-force is prudence and temperance. Consciousness has created a whole colony of shibboleths, many of which scorn the whole business of being. Watch a young man in love. Is all this display necessary in order that the new life may safely be budded off ? In truth he might learn something of the art of begetting from the anemone or the amoeba. The aberration is due to the presence of personality, which, as it grows, creates for itself a new heaven and a new hell.

Society is not unknown to the life-force. Collective activity and mutual preservation are part of its prudential scheme. And it may be said that in many respects the Social Organism, as we know it, reflects not distantly the aims and policy of the life-force. But while Government has the *salus populi* at heart, there exist in the community many institutions, whose ideals have little or nothing to do with the safety of the



individual. The Church leaps at once to the eye. Its avowed aim is the salvation of the soul. The country of its ambition is heaven, not earth. No doubt many a Churchman supports his Church, because it assists the moral tone of the community, and keeps the freethinker in his place. It is recognised that good morals and longevity are not distantly connected, and that pious prudence is an asset to the State. But every student of morals knows the exact flaw in ethics and in religion based upon purely prudential motives. The Categorical Imperative knows no exceptions, because it is in accordance with the dignity of person that it should be subject to no laws which are not those of its own conscience. In one word the person is an end in himself, his own lawgiver, his own subject. In that philosophy, life is merely a chattel among chattels, and the person stands out as the truth in being. .

But it is one thing to make the bold assertion, another thing entirely to prove that there is any reality which justifies it. Followed out to its logical end, the theory may attain the dignity of heroic suicide. It refuses to calculate. It demands the whole ideal, quite ignorant and quite careless of how far the real can assist in its attainment.

What is the solution of this natural dilemma—a dilemma that has faced humanity as far back as history takes us, and which is in no danger of a very early solution? I re-state the problem in this way. Honesty is said to be the best policy. That means one or both of two things : either that it is prudent, *i.e.*, life-preserving, to be honest, or that, although less prudent, it accords better with a law which I find in my soul—which indeed is about the only evidence of its existence.

These two points of view really prove that there are two communities, governed by laws and ideas entirely different. Man's fall is just the contrast that the true person draws between the point of view which the Kingdom of Right enunciates, and the point of view of a Kingdom which is not

the Kingdom of Nature, but another Kingdom, in enmity to the Kingdom of the Soul. Now the diversity of principles, which conflict in our mind, can have no other solution. The matter is so classical that it would be idle for me to canvass it further. At the same time the common notions with regard to the community of the soul are apparently wrong. In reality they deny the existence of a Society, postulating an Absolute Power, which is the only lawgiver and judge. No doubt all flows from the Absolute, but that does not derogate from the fact that the spirit of man is citizen of a realm which has its own customs, its own laws, and its own great traditions. We are familiar with the phrase "the Communion of Saints," and although the Churches have rather lost the idea, it is not heresy to believe that the dead and the living share one society and dwell together. Nor is there anything impossible in this view.

It will occur to my readers at this stage that the present state of consciousness, however long it has existed historically, is one of transition, the proof of which is in the contradictions with which it is daily distracted. All the great philosophers and all the great theologians have stated this circumstance, and have laboured to show how humanity may remove the evils it conveys. They recognise two opposites against which the spirit of man contends—on the one side, the flesh, and on the other, the devil. Both in different ways hamper the practical idealist and tend to turn his desire of the better into a hypocrisy. But the body is not so much a stumbling-block as the power of evil. No doubt, as matters exist, there are appetites to be gratified; but apart from man's inhumanity to man, civilisation has shown that it is possible to live a wholesome life and keep the commandments. Christ recognised this. The other is accordingly the eternal enemy of the spirit; for, as the scripture says: "From within come the things that defile the man." Theosophy has always recognised that man's

aspirations are the origin of the devil in man. The devil is not flesh, nor in flesh, but is in a way the reflection of that spirit within us which cries for something that man scarcely understands. If man were a brute he would be without sin.

Now it seems almost a trifling with serious thought to suggest that man creates for himself a model which he can never satisfy—a model which he himself can never clearly explain in practice to himself. The cry of the Psalmist for a clean heart and a right spirit is very like the infant crying in the night, and with no language save a cry. There is more definition in St. Paul's magnificent description of Charity; but we all know that no language has yet framed a word that adequately explains the state of mind and feeling which the text of St. Paul endeavours to define. Without doubt St. Paul is writing of the Buddhic consciousness, and his utterance, which sums up so much scripture, is our chief evidence that man aspires to and may attain a higher consciousness than seems allotted to the inhabitant of any human body.

Let me interpolate a single remark. The law which forms the basis of our discontent is not created by the individual mind. I have already indicated that action is always inferior to the call upon us, and for this reason we treat the demand as coming from a society and as the law thereof. We have a similar state of feeling when we contemplate the demand which human communities make upon us. Yet we tend to respect more lightly the laws of nations, because we know they are so often the fruit of the very blindness and injustice of which we accuse our own souls. We measure quite differently the demand of the other community, because our own souls assure us that the law is perfect, and that to break it, is to receive the ostracism, the loss of communal rights and protection, which appropriately marks the offence. Sin punishes its author not only with natural penalties, but with loss of spiritual vision and spiritual goods.

The matter goes further. Were the law our own, or could we isolate ourselves from those who expect compliance, we should not regard our failure in the same way. We should more clearly see that under present conditions the law asks too much, makes indeed a claim to the impossible. Is it not odd that that view of the situation so little appeals to us—that the best of us are willing to be labelled hypocrites and fools, rather than surrender the unequal contest? “Blessed are they that are persecuted for righteousness’ sake” . . . again and again Christ reminds us that the rewards of the spirit come to us a hundredfold, but with tribulation. Remember how unequal the contest is; for the law demands not performance, but that inner purity from which nothing but righteousness can flow. Yet the human heart is a charnel-house—“And they who fain would love thee most, are conscious most of guilt within.” There is so much to be said for the idea that we are not self-contained in these matters, that the spirit of man is helped by agencies, themselves members of a vast community—the community of those who live on a level to which we as yet are strangers. And if some one asks: “Why then have we these hindrances? Why do we daily pray to be delivered from evil?” I answer simply, we have not deserved or earned the freedom of the other community. We are no doubt brothers of that society—poor brothers, who have not the power to receive what would be so freely given, the safety and the salvation that waits for us. Without doubt there is no royal road to the higher consciousness; there is no help that can shorten the journey. Every foot of the way must be trodden by each of us, naked and alone. That is why the way forward is so slow; why the helpers are so powerless. They can only bind up our wounds. They cannot tell us what we fain would know. Experience is the only master.

What is the evil that shames us—from which we claim deliverance? I cannot put it better than so many Theosophists

have done—it is separation. I dwelt at an earlier stage on the peculiarities of our individual life. A single thought will show you that civilisation does little or nothing to destroy the evil which separateness brings to a community. Scots poetry has asserted not only the independence but the brotherhood of man. Our spiritual being yearns after a community in which all men shall be friends, brothers and lovers one of another. The scriptures tell us of such a community. But have you realised how many things of daily life stand fatally against that ideal? There is, for instance, money. Not only does the community of to-day worship the man who possesses it, but money buys so much that belongs only to the spirit. How hardly shall a man whose life is based on wealth enter into the Kingdom of Heaven! No amount of goodwill, of purity, can gainsay that sentence. The poor in spirit alone have the Kingdom.

Then there is sex. How often its peculiar distraction invades the community of those who would be brotherly! What terrible lapses in friendships, that might have been so fine!

“ And then comes a mist and a dropping rain  
And the world is never the same again.”

And there is crime ; and crime raises its head so often out of the low levels of property, and frayed nerves, and sex. And besides these there is power, unjustly and selfishly used. And there are so many other things that cause man to look out of his windows at his fellow man bearing heavy burdens which the looker-on would scorn to touch with the least of his fingers. And there is fine living and the pride of caste ; there is culture, there are those who command and those who are slaves. And if you believe the politicians, these things were there in the days of Nero, and will be there long after we all have gone the way appointed.

Could there possibly arrive a soul that cared for none of these things, and could he, if he did come, be of any use in our familiar society? No doubt that has been the dream of saintly souls in every age; but is the dream attainable? Could there arrive a man who, whatever his circumstances, might still move through the streets and into houses of the people, revered, because all that divides and individualises was nothing to him.

This is what the Buddhic consciousness means. And when I write of it, let it be understood that the stage of thought which it reveals must not be thought to be a final one. It entails so vast a change on the life of to-day and is beset with so many barriers, that we treat the man who aspires to it as a stranger in the house—an idle babbling. But it will be observed by the shrewd hearer that the power of the devil over us is based upon the power of the flesh, that his temptations are our needs and greeds, which ought to have remained matters of nature, but have become matters of personality and of pride, matters wherein men who should have been brothers glare at each other over fences, take toll of each other, and hate the brotherhood they have misused. Hence, so long as the spirit returns to the house of flesh, it must continually be in danger of the lower part of its nature—must live on the verge of sin. The Buddhic consciousness is for us a heroic anachronism; a magnificent dream that half realises itself, merely to fade away. Or does it entirely fade? Where are those saints and martyrs who in the past, however imperfectly, proved that that consciousness was possible? Does the law of rebirth bring them back, or have they earned the power to live free of this earthly home? It seems to me that human society is like a pot a-boil. So much of its contents is always sublimating; but the pot goes on boiling all the same. Society never progresses in a sense, because all the progressive elements in it pass on to another Society in which they have earned a home.

But there is my doubt. It would be folly to suppose that there are circles in spiritual communities, as there are in nations—and even if one supposed that each circle exhibited a new form of good and power, the difficulty would still remain that the ideal of the spirit is a brotherhood in which, from highest to lowest, the law of mutual help and protection reigns. The doubt is solved, if you consider the office of the helpers of humanity, men who once ran our race, knew our frailty, and now are blessed. . But blessed how? Not with a golden crown and a melodious harp, but with the power to take part in the upraising of the lesser brotherhood. And if indeed there be what may be described as divisions, these divisions are the truth of brotherhood, for they are the foundation of aspiration.

This article is so long that I cannot examine the classical statements of Buddha on the vice of separateness, and His even more classical rules for the overcoming thereof. While you peruse these, do not forget that the scriptures of the Jews contain almost parallel rules, and that, whatever the differences between the doctrines of Christ and Buddha, the identity of aim and thought is startlingly convincing.

One final remark. I pointed to the change of consciousness which the complete feeling of self-sacrifice and brotherhood produces, but I emphasised the view that the new consciousness will in turn give way to a higher. My reason is this—and science is on its way to prove that my view is right—the life of the spirit is not necessarily confined to earth, to living in a body composed of ever-disintegrating chemicals. The life-force can, I believe, be collected and used by souls at higher stages of progress, without the aid of the nervous system. At that level naturally the whole of our present circumstances will cease to affect consciousness. That is the stage which the Indian has termed the Nirvāṇic consciousness. The barriers between spirit-system and spirit-system, will

then have grown increasingly tenuous, and telepathy will be almost as if man spoke with man. But the Buddhic consciousness could not exist on that level. The Buddhic consciousness is a transition point of view. It governs the ways of a spirit that is still hovering between the earthly tabernacle and the first of the ultra-physical stages. Take for your example the description of Christ, who was an eternal Spirit, but took to himself a mortal body and suffered in it all the ills of humanity. He did not require to practise consciousness by aid of a body; but the consciousness which that body gave Him was Buddhic. He was a Spirit, conscious of a spirit-nature, practising nevertheless the things of spirit according to the rules and limitations of the human system. Nothing so clearly explains what I mean by Buddhic consciousness. It is the consciousness of a spirit come to itself, discerning that the body in which it lives is something alien to it, and that its true home is elsewhere. When Christ finally left the body, he rose to the Nirvāṇic consciousness, but he retained the memory of the Buddhic consciousness, that he might be, what otherwise he could not have been, the helper and the guide of every believing and aspiring human being.

W. Ingram



## POYA DAYS

By MARIE MUSÆUS-HIGGINS

### II. THE FULL-MOON DAY OF JETTHA (JUNE)

*The important event which occurred on the full-moon day of Jettha (June) is the coming of the Thera Mahinda to Laṅkā (Ceylon).*

THE Thera<sup>1</sup> Mahinda was the son of the great Buddhist King Asoka (Dharmasoka) of Magadha, Jambuḍvīpa (India). King Asoka was an ally and friend of the King of Laṅkā, Devanampiya-Tissa, who wished to become a Buddhist, as King Asoka was. So Asoka asked his son Mahinda, who was a great Buddhist Arhaṭ, to go to Laṅkā and preach the Dharma to King Devanampiya-Tissa and his people.

Asoka spoke to Mahinda and his Theras thus: "Ye shall find in the lovely Island of Laṅkā the lovely Religion of the Conqueror (Lord Buddha)." Mahinda was to take with him the Theras Itthiya, Uttiya, Sambala and Bhaddasala. He had been for twelve years a Monk at the time when King Asoka ordered him to go to Laṅkā.

Mahinda decided to visit his relatives first, before leaving for Laṅkā, for he was sure that, once there, he would remain in Laṅkā till the end of this incarnation. So Mahinda preached to his relatives in India for six months, and he visited his mother Asandi-Mittra and his sister Sanghamitta (who was also a Nun). Then he took with him, besides the four Theras, Sanghamitta's son, the Samanera<sup>2</sup> Samana (mighty in the six supernormal powers), and the lay-disciple Bhalluka, and on the full-moon day of Jettha they rose into the air and alighted

<sup>1</sup> Thera—a Buddhist Monk who possesses the Iddhis, an Arhaṭ.

<sup>2</sup> Samanera—a Buddhist Monk who has not been fully ordained.

on the Mihintale Mountain in Laṅkā (about seven miles distant from Anuradhapura, the Capital of Laṅkā). Here they waited for King Ḍevanampiya-Tissa, who was just then on a hunting expedition, and quite near.

The King saw a deer grazing at the foot of the Mihintale Mountain. He sounded his bow-string, in order not to attack the deer unawares, and when the deer took flight, the King chased it up the mountain, and it ran to the place where Mahinda and his Theras were standing. It is said that this deer was really not a deer, but the Ḍeva-Puṭra<sup>1</sup> of the mountain, who had taken the shape of a spotted deer in order to guide King Tissa up the mountain to the Thera Mahinda. When the Ḍeva had accomplished this task in the shape of the deer, he disappeared, and King Tissa saw to his astonishment the yellow-robed Mahinda standing there in the place of the spotted deer. The six companions were not visible at that time, so as not to frighten the King.

Thera Mahinda called out to the King, after he had searched in vain for the deer: "Come here, Tissa." More astonished than before, the King wondered that the yellow-robed Monk, whom he had never seen before, should know his name, and he thought at first that he must be a Yakkha<sup>2</sup> in disguise. But he approached Mahinda, and then Mahinda began a conversation with him, which convinced the King that this yellow-robed Monk was a very learned man; and the King's wise answers showed the Thera Mahinda that the King would be ready to understand the new teachings which he had brought to him. King Tissa put his bow and arrow down, never to take them up again for hunting, and Mahinda said: "Out of compassion for you and your people I have come here." King Tissa then inquired whether there were more yellow-robed Priests in Jambuḍvīpa. And Mahinda, showing him

<sup>1</sup> Deva-Puṭra—the Deva-Guardian of the mountain.

<sup>2</sup> Yakkha—a half-demon who could change his shape whenever he liked. At that time Yakkhas and Nagas (also half-demons) are said to have lived in Laṅkā.

now his six companions, said that the sky of Jambuḍvīpa was glittering with yellow robes.

Mahinda now preached to King Tissa and his followers (who had come up the mountain by this time) his first sermon on Conformity in Religion, and the King was so much impressed with the words of the wise Mahinda, that he invited the great Thera and his companions to his Capital, Anuradhapura, where Mahinda at once began preaching the Dharma. Soon the whole Island of Laṅkā became Buḍḍhist, so convincing was the teaching of the first Buḍḍhist Missionary in Laṅkā. King Tissa had the Island consecrated to Buḍḍhism by Thera Mahinda, and Buḍḍhism became the religion of all Sinhalese, over the whole Island. During his whole lifetime, the venerable Mahinda remained in Laṅkā, preaching and ordaining Sinhalese Monks, and when he had completed his mission he passed into Pari-Nirvāṇa.

At the place where Mahinda and Ḍevanampiya-Tissa first met, and where Mahinda's body was cremated, the successor of King Tissa, King Uttiya, built the Ambastala-Dagaba, which still stands on Mihintale Mountain and tells us about the great Thera Mahinda. Even at the present day, more than two thousand years later, on the full-moon day of Jettha, the event of Mahinda's coming to Laṅkā, and introducing Buḍḍhism there, is always spoken of—and that rightly, because he was the first Buḍḍhist Missionary, and if it were not for him, the Sinhalese would not be Buḍḍhists.

Therefore let us think with love and gratitude of the Thera Mahinda, the son of the great King Asoka of India.

### III. THE FULL-MOON DAY OF ASALHA (JULY)

There are several historical events which have taken place on Asalha full-moon day and which are still celebrated at the present time :

(a) Queen Māha-Maya's dream of the white elephant (the announcement of the birth of the coming Buddha).

(b) The Great Renunciation of the world by the Boḍhisattva, who was then Prince Siddhārta.

(c) The Lord Buddha's first Sermon after His Enlightenment under the Boḍhi-Tree.

(d) The Bikkhus' Wassupāgamana on Wassa-Elabina (an annual ceremony in connection with the Monks taking residences for the rainy season).

*(a) Queen Maya's Dream of the White Elephant*

*(The announcement of the birth of the coming Buddha)*

It is said in olden scriptures that the birth of a Buddha is always announced by a white elephant, because, as the white elephant is the king of all elephants, a Buddha is the King of all mankind. And so, in His last birth on earth, the Boḍhisattva had to announce Himself as a white elephant.

But where was the Boḍhisattva at this time? He rested in the Tusita Heaven after His previous birth as Prince Vessantara. When the time was ripe that a Buddha was to be born on earth, the Boḍhisattva looked down on to the earth to make the five observations, in order to know that the time had come for his birth as a Buddha. He observed that the time was right, that the continent in which he was to be born was Jambudwīpa (India), and in India the middle of it was Kapilavastu, where King Sudhodana, the righteous King, ruled over the Sakya people, and where Māha-Maya, the purest of all women, was enthroned at his side—she who had never broken the Five Precepts from the day of her birth. So the Boḍhisattva consented to be born on earth as the son of King Sudhodana and Queen Māha-Maya, at Kapilavastu, in Jambudwīpa.

There was a six-days' midsummer festival at Kapilavastu, and all the people were enjoying the feast. Queen Maya took part in this festival of flowers and songs, and when the seventh day came, the full-moon day of Asalha, she devoted this full-moon day to charity and to religious devotion. At night, lying on her royal couch in her own chamber of state, she fell asleep and had a wonderful dream. This was her dream.

Queen Māha-Maya rested peacefully in her chamber, surrounded by her faithful women, and guarded by royal soldiers outside the palace. Soft radiance shone like a halo over the roof of the Queen's chamber, and she herself seemed to be wrapped in holy light. The full-moon of Asalha shone brightly. Then the roof of her chamber seemed to open. Heavenly glory filled the room, and the four Deva-Rājahs<sup>1</sup> appeared, took Queen Māha-Maya with her couch, and carried her to the Anotata Lake<sup>2</sup> in the Himālaya country. They left the couch near the lake, and the Devis of the four Deva-Rājahs came from the four quarters of the earth and bathed her with the holy water of the Anotata Lake, to remove all human stain. They clothed her with divine garments and anointed her with divine oil.

Then the Deva-Rājahs returned and took her to a Deva-Vimāna (palace in Deva-land). Then Queen Māha-Maya saw the roof of the chamber where she rested lift, and standing on four white lotus flowers, bathed in white radiance, a snow-white elephant descended on the silvery rays of the moon.

<sup>1</sup> Deva-Rajahs—the Guardians of the four quarters of the earth.

<sup>2</sup> The Anotata-Lake is among the Himālaya Mountains. It is a very holy lake, in which, it is said, only Buddhas, Pratyeka-Buddhas, Arhaṭs and Devas bathe. Its water is perfectly pure. As it is surrounded by five high rocks, the rays of the sun do not reach it, and therefore no animal life is in it. Four times a month the Devas gather clouds, and rains rush down the rocks which form a silvery band round the lake. Steps lead down to this natural bathing-place. On the four corners of the lake are cave-like openings, into three of which the water of the lake flows and from which it disappears into an unknown sea. The fourth stream circles round the lake three times; then it strikes against a rock, jumps up like a spring, and flows down the other side of the rock into the Ganges. That is the reason why the Ganges is called the holy river. It is called there, Ahas-Ganges (Sky-river). This Ahas-Ganges joins the Ganges beyond Benares. Where the Ganges and Jumna join, there used to be the Holy City of Poya-Gaya.—From Sinhalese literature.

This radiant, snow-white elephant walked thrice round the couch of the sleeping Māha-Maya, from left to right. Then, handing her a snow-white lotus flower, he seemed to fill herself, the room, and then the whole world with his radiance, while a far-way voice whispered: "Hear, all ye who have ears to hear. Rise, ye who have fallen, for the Buddha has come to earth to preach to you again." Queen Maya awoke. Such happiness was hers, that she felt the whole world must feel it also.

And how did the Sages and Wise Ones, who were consulted by King Sudhodana about the wonderful dream, interpret it? There was but one explanation. They all exclaimed in ecstasy: "Hail! O Queen of Heaven. Thou shalt become the Mother of the Holy Buddha who ever comes to the earth as a white elephant."

Thus, on the full-moon day of Asalha, the Buddha announced his coming down to earth in the shape of a white elephant. And on the full-moon day of Wesak, ten months later, He was born as Prince Siddhārta.

*(b) The Great Renunciation of the World by the  
Bodhisattva, who was then Prince Siddhārta*

This event has already been recorded in the account of the Wesak Poya Day, and so it will not be told again.

*(c) The Lord Buddha's First Sermon after His  
Enlightenment*

It is also said that on the full-moon day of Asalha the Lord Buddha preached His first Sermon after His Enlightenment under the Bodhi-Tree at Buddha-Gāya.

The Lord Buddha, after meditating and fasting for forty-nine days, had accepted some milk-rice and honey from two

merchants who saw Him, near the Bodhi-Tree. Their names were Tapussa and Bhallika. He blessed them and spoke words of wisdom to them, and they accepted His teaching and said: "We take Thee and Thy teaching as our Guides." They became His first two Lay-disciples.

Then came doubts to the Lord, whether mankind would be able to understand the difficult Dharma. But after the appearance of a Deva to Him, He resolved to open wide the door to all who had ears to hear His teaching. To whom was He to preach the Dharma first? He turned His steps to the Deer-Park at Isipātanā-Rāma,<sup>1</sup> where His former companions, the five ascetics, were still practising their asceticism. At first they would not listen to the Lord Buddha. They would not even get up from their seats of kusa-grass. But when He stood before them in His holiness, they were so struck with His appearance that they forgot their intention not to greet Him. And when the Lord Buddha saw their willingness to listen, He began to explain to the five ascetics that they could not attain Liberation by starving their bodies, for the mind cannot think when the body is starved and in pain.

He now preached to them His First Sermon, which, as the old books say, the Saints from Heaven, the Devas from their abode, and even the animals from the forest came to hear. All listened with rapt attention, and all understood it in their own languages. The Buddha taught in this First Sermon the "Four Noble Truths,"<sup>2</sup> and the "Noble Eightfold Path".<sup>2</sup>

Thus in the Deer Park at Benares, on a full-moon day of Asalha, the Buddha set the "Wheel of the Law" rolling, in which the "spokes are the rules of pure *conduct*; *justice* is the uniformity of their length; *wisdom* is the tyre; *modesty*

<sup>1</sup> Isipātanā—Issi-Iddhi-Pātanā—Descent—This is the place where the Arhats (Itsee) used to descend during their aerial flights. A temple was built on this spot. A ruined dagoba is still to be found here. Rāma—Living-place for Priests.

<sup>2</sup> See the "Four Noble Truths" and the "Noble Eightfold Path"—*Buddhist Catechism*, by Col. H. S. Olcott, pp. 25 and 26.

and *thoughtfulness* are the hub, in which the immovable axle of *Truth* is fixed”.

(d) *The Bikkhus' Wassapāgama on Wassa Elabima*

Asalha month is the first Wassa month in India (the first rainy month). Even at the present day, on Asalha full-moon day in the Buddhist countries, there is a ceremony celebrated which is called the Wassapāgama or Wassa Elabima ceremony, in connection with the Monks taking residences for the rainy season. I shall tell how it came that the Lord Buddha gave permission to his Bikkhus to take up residences during the rainy months.

The Bikkhus used to wander about teaching in the day time, and they did not have any fixed place where they could rest and sleep at night. They had to find places of retirement under trees, or in caves or valleys, or cemeteries, or in heaps of straw. That was all right in the dry weather, but in the rainy season it was impossible. And the people spoke to the Bikkhus: “How is it that the Monks of the Sākya Muni wander about in all seasons, in the hot and the cold, and also in the rainy weather?” The Bikkhus could only answer that they had no homes. They asked the Lord Buddha about this, when he was residing in the Bamboo Grove at Rājagriha, and the Lord Buddha spoke thus: “There are two days, O Bikkhus, on which you can begin to take residences; an earlier and a later day. The earlier is the day after the full-moon day of Asalha, and the later is one month after the full-moon day of Asalha” (Sāvaṇa—August).

The first person who offered a residence to the Bikkhus, at the time when the Lord Buddha preached, was the treasurer of Rājagriha. He built sixty monastery cells and he dedicated them to the Order of Bikkhus for the present and future. Then other devoted Buddhists followed; and so the Bikkhus had



temporary homes for the rainy seasons. From that time the first Wassapāgama or Wassa-Elabima ceremony was introduced on the full-moon day of Asalha, and the following morning the Bikkhus took residences for the rainy season. It is said that in Laṅkā, on the full-moon day of Asalha month, the Thera Mahinda and his Bikkhus took possession of the sixty-eight rock cells which King Devanampiya-Tissa had built on the Mihintale Mountain, eight miles from Anuradhapura, about 300 B.C., as residences for the Sangha in the rainy seasons. At the present day some of those cells are still to be found; and also Mahinda's resting-place, which is a smooth platform in a natural gate under a huge rock—also at Mihintale. From there, the Thera Mahinda used to preach to the people in the rainy season.

Marie Musæus-Higgins

## THE LIFTING OF THE VEIL<sup>1</sup>

By ARTHUR BURGESS

ALL the wonder of a thousand years was contained in those few pages of faded writing, pages which clearly showed evidence of blood and tears, which told of the journeying on of the soul, speeding out to the destined end as it freed itself from its sheath of humanity.

The sentences were strangely constructed, probably written with effort, the letter without formal beginning and lacking conclusion, the end possibly coming before the hand could finish its task—truly a document of enthralling interest and sublime wonder. Out of the mystery of that Land of Death it came to me, and is passed on to those whose hearts ache with a great loneliness, who grieve for dear ones gone into the silence. It runs as follows:

. . . and it was when the battle was at the worst, if there can be any worst part in the great game of slaying men, that I caught sight of him who lies by me now. A great six-foot specimen of blonde Teuton, with an expression of intensest hatred on a face distorted with fury and lust of blood. As our men rushed on, yelling like demons from the gates of hell, we sprang upon each other, bayonets fixed, intent to kill or be killed.

<sup>1</sup> *Author's Note:* Whilst the words used in the above are the author's own, the incident described is based on facts known to him.

Then it was suddenly as though we were alone, we two in the noise and strife, and there came over me a great wave of pity; magically, at that moment all loathsome expression left his face, our bayonets were lowered, there was a roar, a stinging, burning sensation—and I felt myself falling, falling, into blissful unconsciousness . . . . .

How long I remained in this condition I cannot say, but I next remember a feeling of weight, of contact, and perceived a human arm across my breast. Turning slightly, and with difficulty, I saw more clearly, and recognised that the one who was by my side, thrilling me with the feeling of nearness, was he whom the world called my enemy.

Gone was the distortion of hate, the lust for blood; the lips were now curved into a smile of amazing sweetness—tinged with pain. The deep blue eyes of wonderful depth, the mirrors of the soul, looked into mine with a gaze of searching truth, the arm across my breast increased its pressure. I felt myself drawn close, two arms encircled me, and heart slowly throbbing, face to face we lay, members of two great races, wounded unto death.

“Brother mine,” came the low, clear voice, “I touched you not, nor you me; we conquered self, we found the Real; did you not see?”

And like the flash of a picture on a screen there came before me again the vision that I had seen as I slipped into unconsciousness, the glimpse into the past.

I saw two boys, children of the same mother, travelling life's road together, helping each other in its daily struggles. Then came glimpses of the two reaching man's estate, attaining positions of trust and responsibility; and then—misunderstanding, envy, malice, and a great wrong to one committed by the other, and a fearful hatred generated by both. Then I saw those two souls reborn in different countries, the hate of the wronged ones expressed in the

hatred of race, and . . . but need I say more? By my side in loving embrace is my brother, and we have spared each other through a God-sent vision; the kârmic debt has been met and paid, with love for hate!

What more shall I tell? Of the softly spoken words in that desolated spot of dead and dying, in the gathering dusk, of the dull boom of the fitful bombardment after the storm? Of the revelations and questioning, of the vows to be kept through Eternity? Of how he went out on the great Voyage of Discovery with my arms about his shattered body?

I am left . . . and the life-force rapidly leaves me as the warm blood flows free.

There is somebody quite close to me, a great Being of wonderful beauty, and over and around me is an atmosphere of exquisite perfume, perfume of roses . . . Ah! Ecstasy! It is . . .

\* \* \* \* \*

And so it ended, this strange document that has come into my hands. Who speaks if I tell that my eyes dimmed as I read? Not tears of sadness but of gladness, as I realised how once more Love, which is God, had triumphed, and that the victory had been in the presence of the great Master. Peace to their souls.

Arthur Burgess



## CORRESPONDENCE

### “WHY NOT RECONSTRUCTION IN THE T.S.?”

THE letter under the above title in the July THEOSOPHIST seems to me to contain some assumptions that are at least open to question. The first is that the value of anything that happens in the T.S. can be correctly gauged by the increase or decrease in its membership. I put this first, because the writer of the letter seems to take for granted from the outset that as long as the proposal he advocates does not prevent people joining or remaining in the Society, it cannot be harmful. To take an extreme case, the S.P.R. Report on Madame Blavatsky resulted in a considerable loss of members at the time; but who can say that it was not in the interests of the Society that it should learn the insufficiency of psychic phenomena as the insignia of authority? To my mind, therefore, the expediency of the proposal may be still open to question, even though it should result in no decrease, but an actual increase of membership.

The second assumption, as it appears to me, is that the proposed reconstruction is necessarily a step forward, simply because it is a change, and because it denotes a more formal acceptance of Theosophical tenets. Those who doubt the desirability of such a change naturally lay themselves open to the charge of conservatism, as making a dogma of precedent; but if the change should prove to be a step backward instead of forward, the *status quo* would still be the more progressive position. For instance, assuming that it is desirable to retain in the First Object the words “without distinction of creed,” is it exactly a step forward to adopt an article of belief as obligatory? To my mind there is all the difference in the world between a conclusion arrived at deliberately and one that is acquiesced in under influence or pressure. If it is true that most Theosophical teachings are accepted by the majority of members, I consider that this acceptance is largely due to the freedom with which members are able to discuss these teachings under a minimum of influence or pressure. Again, such acceptance is not merely a matter of length of study, as D. H. Steward seems to think, but chiefly one of mental and emotional disposition. I agree with him that if people do not join the T.S., it is because they are not interested in its teachings, but I do not agree with him that those who are interested enough to join should be confronted with a demand for a confession of faith—a faith which can seldom at present be based on any experience more reliable

than the wish which in most cases is father to the thought. After all, no opinion, however correct or inspiring, can ever satisfy one who is trying to develop the capacity for first-hand knowledge; so we find that those who know most are always the most tolerant of all shades of opinion, and encourage an open-minded attitude as indispensable to the gaining of knowledge—was it not said that the sinner is sometimes nearer to the kingdom of heaven than the Pharisee?

It is said that we already have one article of belief—brotherhood. Personally I have never been asked whether I “believed” in brotherhood, nor have I had the impertinence to ask anyone else that question, however unbrotherly an action may have appeared to me. As far as I have seen, the only sense in which a belief in brotherhood is obligatory, is that in which it is declared to be the first of three specific objects; but then no one would waste time joining a society unless to some extent in sympathy with its objects, though he might be considerably hampered in his usefulness after joining, by having to conform to a creed. On the other hand I can imagine that an honest seeker after truth could be extremely useful to the Theosophical Society, even though he were not satisfied as to the existence of Adepts; he would at least help to stem the tendency towards religious sectarianism.

This brings me to the last assumption I have chosen for question, and that is contained in the writer’s statement that everybody nowadays believes in brotherhood. If such a general belief does exist, I must be pardoned for not having come across it; as for brotherhood without the various distinctions mentioned in our First Object, I have generally found that its advocacy is still regarded as a symptom of lunacy, or, still worse, a lack of patriotism. The consequent and dependent assumptions in the latter part of the letter can be more easily dealt with, being more directly open to question; but I leave them to some other correspondent who may dare to draw down upon his head the inevitable execrations.

W. D. S. BROWN



## BOOK-LORE

*The Justification of the Good*, An Essay on Moral Philosophy, by Vladimir Solovyof. Translated from the Russian by Nathalie A. Duddington, M. A. (Constable & Co., Ltd., London. Price 15s.)

This excellent translation, from the Russian, places before English readers a classical work of the utmost importance in Russian studies, as it is rightly called by Stephen Graham in his Editor's Note. Vladimir Solovyof ranks among the greatest Russian thinkers, and in his *Justification of the Good* he gives a magnificent exposition of the laws of the higher idealism as understood by him. It is essentially a work for the student of philosophy, though not by any means beyond the comprehension of the average intelligent person who has the patience to read through 475 pages of closely reasoned matter.

Classifying his subject under three main divisions: "The Good in Human Nature," "The Good is from God," and "The Good through Human History," the author takes us through all the stages of evolution, elucidating the moral question in relation to social and national life, to penology, legal justice, economics, war, Church and State—in short, to all the problems of life. The unity and solidarity of all existence may be said to be the key-note of his philosophy, and it is very finely traced in his exposition of the relationship of the individual to the family, the family to the tribe, the tribe to the nation, and the nation to humanity as a whole, the larger unit being ever necessary for the growth and evolution of the smaller—subordinating it, while at the same time giving independence and freedom within certain limits.

Society is the completed or the expanded individual, and the individual is the compressed or concentrated Society.

Subordination to Society uplifts the individual, and independence of the individual lends strength to the social order.

A given narrow social group has a claim upon the individual, for it is only in and through it that he can begin to realise his own inner dignity, but unconditioned surrender to any limited and immovable form of social life, so far from being the duty of the individual, is positively wrong, for it could only be to the detriment of human dignity.

The world-purpose is not to create a solidarity between each and all, for it already exists in the nature of things, but to make each and all aware of this solidarity and spiritually alive to it.

This awareness of our solidarity is brought about through evolution, which the author traces for us in truly Vedāntic terms, though he is unaware of the fact, his religious belief being strongly in favour of Christianity, *i.e.*, “of universal Christianity, free from inner denominations, limitations, in full accord with intellectual enlightenment, social and political progress”.

The parallelism of spirit and matter is well brought out in the following passage :

The psychical and the physical phenomena are qualitatively distinct so far as knowledge is concerned, but experience proves that there is no gulf between the real essence of the spiritual and material nature, that the two are most intimately connected and constantly interact. Since the process whereby the universe attains perfection is the process of manifesting God in Man, it must also be the process of manifesting God in matter.

Matter cannot of itself evolve the higher types, it merely “produces the material conditions or brings about the environment necessary for the manifestation or the revelation of the higher, which does not arise *de novo*, but exists from all eternity”. Evolution is thus an unfolding of what exists from eternity, and “the order of reality is not the same as the order of appearance”. Life shapes form, and a being belonging to a higher kingdom of nature is something more than merely a more perfect organism evolved from the next lower kingdom of nature.

Turning to the primary data of morality, we meet with the original conception that the feeling of *Shame* (in its fundamental sense) is the one fact which distinguishes man from all lower nature. Shame is one of three fundamental data of morality, the other two being *Pity* and *Piety*, and from these three are deduced Conscience and Asceticism (the curbing of the lower nature due to shame), Altruism (the outcome of pity) and Religion. Put differently, Shame expresses man’s relation to that which is below him (his lower nature); Pity, his relation to that which is on a level with him; and Piety, his relation to that which is above him. All virtues are modifications of these three fundamental facts, which exhaust the sphere of man’s possible relation to that which is below him, on a level with him, or above him. “Mastery over the material senses, solidarity with other living beings, and inward voluntary submission to the superhuman principle—these are the eternal and permanent foundations of the moral life of humanity.”

Furthermore we find that virtues have no unconditional moral worth in themselves, but are dependent on circumstances; thus even “truthfulness does not contain its moral quality in itself, but derives it from its conformity to the fundamental forms of morality”. In this



connection the author discusses at some length the old problem, whether it is right to tell a lie in order to deceive the evil-doer for the sake of preventing murder. His conclusion is decidedly in the affirmative. He draws the distinction between falsity and falsehood, the two senses of the word "lie"—the formal and the moral.

An assertion which is formally false, that is, which contradicts the fact to which it refers, is not always a lie in the moral sense. Refusal to put the would-be murderer on the track is *morally binding*, both in relation to the victim whose life it saves, and to the criminal whom it gives time to think and to give up his criminal intention.

The author's view with regard to the problem of evil may be seen from the following passage :

God cannot be said either to affirm evil or to deny it unconditionally. On the one hand, God permits evil inasmuch as a direct denial or annihilation of it would violate human freedom and be a greater evil, for it would render perfect (*i.e.*, free) good impossible; on the other hand, God permits evil inasmuch as it is possible for his Wisdom to extract from evil a greater Good, the greatest possible perfection, and this is the cause of the existence of evil.

The chapter on Penology contains a strong plea for the education and reform of the criminal.

The victim of a crime has a *right* to protection and, as far as possible, to compensation; Society has a *right* to safety; the criminal has a *right* to correction and reformation. Public guardianship over the criminal, entrusted to competent persons with a view to his possible reformation, is the only conception of punishment or positive resistance to crime, compatible with the moral principle.

#### Legal Justice is defined as

the historically changeable determination of the necessary equilibrium, maintained by compulsion, between two moral interests—that of personal freedom and of the common good. The latter may limit the former, but may not abolish it. Therefore laws which deprive the criminal of freedom for ever, such as capital punishment, lifelong penal servitude or lifelong solitary confinement, cannot be justified from the legal point of view.

In the chapter on the Economic Question the author points out how here again much harm has been done through the divorce from moral principles. Both plutocracy and Socialism come in for severe and well-merited criticism, since they have led to distortion "through raising the economic factor to the supreme and dominant position, relegating all other things to be the means and instruments of material gain".

Personal and hereditary property, division of labour and capital, or inequality of material possessions are not in themselves immoral. Subject to considerations for the common good, the worker has a right of property over what he has earned; *i.e.*, to form capital and inherited property, especially landed property, is a moral bond which extends human solidarity to material nature, thus making a beginning of its spiritualisation.

All struggle leads finally to the attainment of perfection; even war has been the direct means of the external and indirect unification of humanity, and in the author's opinion the last war will be a struggle between Europe and Mongolian Asia. But, he goes on to say,

when the whole of humanity is politically united, whether in the form of a World Empire or world-wide Federation of States, the question still remains, whether such union will put an end to the struggle of Freemasonry with clericalism, or appease

the hostility of Socialism against the propertied classes and of anarchism against all social and political organisation. The struggle between religious beliefs and material interests survives the struggle between States and nations. It will make plain the moral truth that external peace is not necessarily a true good in itself, and that it becomes a good only in connection with an inner regeneration of humanity.

The last chapter has much to say on the moral organisation of humanity, the true union of nations, the relation of Church and State, the function of the high priest, the king and the prophet.

The State recognises the spiritual authority of the universal Church, and the Church leaves to the State full power to bring lawful worldly interests into conformity with the Supreme Will. The Church must have no power of compulsion, and the power of compulsion exercised by the State must have nothing to do with the domain of religion.

With reference to the three fundamental moral data :

The high priest of the Church is the highest expression of piety ; the Christian monarch the highest expression of mercy and truth, the true prophet the highest expression of shame and conscience.

The true prophet is a social worker who is absolutely independent, and neither fears nor submits to anything external, deriving his main force from the faith in the true vision of the future.

Enough has been quoted to show the value and importance of this work. Written years ago, its philosophy has been ahead of the time, many of the principles enunciated coming only now into more general recognition, and having special application at the present time to its struggles, as prophesied by the author to follow on the world-peace. *The Justification of the Good* is a work of the highest merit, and Mrs. Duddington has laid English readers under great obligation by making it accessible to them through her brilliant translation.

A. S.

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*Talks on Hygiene*, by Dr. Jules Grand. Translated from the French by Fred Rothwell. (Theosophical Publishing House, Adyar, Madras, India. Price 6d.)

Theosophists will be glad of this little collection of papers, by the President of the Vegetarian Society in France, in convenient book form. Anyone wishing to put before "the enquirer" the case for vegetarianism without introducing too many Theosophical technicalities, will find *Talks on Hygiene* a very good means of propaganda. It is quite obvious to the Theosophist that Dr. Grand, when he is writing of post-mortem conditions, the relation of man to the other kingdoms of nature, and so forth, is expounding the doctrines taught in the T.S., but he does not obtrude unfamiliar words upon the reader, which might deter him from further attention to the main question—health and the natural methods of preserving it.

A. DE L.

*Telergy: The Communion of Souls*, by Frank C. Constable, M.A. (Kegan Paul, Trench, Trubner & Co., Ltd., London. Price 3s. 6d.)

This book deals with a subject more or less familiar to almost every Theosophist—Telepathy. But the aim of the author in discussing this question, and his method of dealing with it, are different from the aim and method to which the Theosophical reader is accustomed. The last paragraph in the book reads :

A theory has been propounded with the support of authority that *our human experience of telepathy gives evidential proof that we all exist as souls in full communion one with another.*

Mr. Constable is a member of the S. P. R. and confesses himself one of the many persons who accept, as amounting to proof, the evidence accumulated in favour of telepathy ; and starting from that conviction as a basis, he sets out to establish our existence as souls, transcendent of time and space. The difference between “telepathy” and “telergy” is made clear in the Prefatory Note, and depends on a distinction defined by Sir William Barrett, who says of the latter that it is “not merely an unknown mode of communication from one mind to another, but implies the direct influence of an extraneous spirit”. This special characteristic of telergy becomes important to Mr. Constable’s argument when he explains his theory of the mechanism of thought-transference—a theory which, he considers, covers more cases than does the brain-waves theory. He himself makes use of the wireless telegraphy analogy, as do also the supporters of the brain-waves hypothesis, but he applies it in his own way.

When, then, we have attained sufficient means for wireless telegraphy, what is it we have done ? We have established our despatching and receiving stations, and by *relating energy to the material* we have made it take the form of electricity.

Wireless telegraphy is founded on, is derived from, energy. So, even this remarkable means of communication between men, however distant, requires for explanation, scientifically, the assumption of the existence of “something” at its root which is unconditioned by time and space or, as I submit, which is transcendent of both. It is in support of, not in contradiction to, the theory now propounded. Wireless telegraphy by analogy, though analogy far-fetched, is like to telepathy, which requires telergy—“something” unconditioned by time and space—for explanation. Energy, transcendent of time and space, may be likened to communion, transcendent of time and space, between us all as souls. Electricity, an inhibition of energy, manifest in form, time and space, may be likened to thought, a similar inhibition of imagination.

Mr. Constable illustrates his point by analysing for us various typical cases of telepathy. Incidentally he discusses dreams, and also communication with the disembodied, metempsychosis, and many subjects of interest which naturally arise before the mind in connection with his main theme. The book is said to be chiefly a synopsis of the author’s earlier work, *Personality and Telepathy*. It is not very comfortable reading, as the style is very much that of a summary ;

but its contents are well worth study, and its author, who bases his method largely on Kant and makes use of Kantian phrases, has been careful to avoid, as much as possible, confusion due to vague nomenclature by a careful definition of terms.

A. DE L.

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*To Those Who Suffer*, a Few Points in Theosophical Teachings, by Aimee Blech. Translated from the French by Fred Rothwell. Second Edition. (Theosophical Publishing House, Adyar, Madras, India. Price Re. 1 or 1s. 6d.)

This little book has already won so intimate a place in Theosophical literature, that its second edition scarcely needs any introduction. Some of our later readers, however, may not yet have come across it, and it is well that they should know the place it fills so admirably. As its title suggests, it is a message of comfort to all who are passing through a period of suffering and have looked in vain to orthodox religion for an answer to their demand for an intelligible justification of the existence of suffering in a divinely ordered world. It is written in the first person, as if addressed to a friend, and this artifice is particularly effective in imparting that subtle touch of personal sympathy which is so necessary in approaching people whose sensitiveness has perhaps already been strained almost to breaking-point. The main Theosophical teachings, especially those of karma and the life after death, are presented in simple and convincing form, which "rings true" with sincere idealism. We have not read the original in French, but Mr. Rothwell's translation certainly loses nothing of the force and refinement of expression that one associates with the author's country.

May this second incarnation of Mme. Blech's message bring light and renewed hope to the many who are now more than ever in need of it.

W. D. S. B.

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

**M**RS. ANNIE BESANT sends us the following, from a letter from Mr. Pekka Ervast, of Finland:

Our Twelfth Annual Congress was held, June 7th--9th, at the Headquarters in Aggelby. One hundred and fifty-four members were present. I was directed to send you a message of love, trust and loyalty. Knowing that you had left India for Europe, I did not send any telegram, but am now fulfilling my duty by letter, hoping that this letter will reach you in London.

Our Convention was satisfactory in all respects. I had repeatedly renewed my wish not to be re-elected as General Secretary, and though the great majority of our members liked to see me as their leader, everybody's enthusiasm was aroused when a totally new candidate was proposed, *viz.*, Dr. John Sonck. Although a new member of our Finnish T.S., Dr. Sonck is a Theosophist of old standing and an old member of the Scandinavian T.S. He is a personal friend of mine and a great lover of our Finnish T.S. Every Finnish member has known him for many years *par renommie*, for he is one of the greatest donors to our cause, having given thousands every year to our Theosophical work. He was unanimously elected General Secretary for three years, everybody being moved almost to tears.

The following are the newly elected members of our Executive Committee: Mrs. Olga Salo, Vice-Chairman; Mrs. Kyllikki Ignatius, Mrs. Hilda Pihlajamaki, Miss Helmi Jalovaara; Mr. Antti Aho, and Mr. Jussi Snellman.

At my proposal three Resolutions were passed: (1) that the Theosophical Society, as such, was to be kept distinctly aloof from all politics and political propaganda; (2) that political and social questions, when discussed at Lodge or other Theosophical meetings, were to be viewed from as many points as possible, in order to uphold the true Theosophical and brotherly spirit and avoid partisanship; and (3) that

those members who wished to carry on any political or social propaganda in a Theosophical spirit, should do so either individually by joining parties already existing, or by forming together a league, like "*le drapeau bleu*," for instance, outside the Theosophical Society.

My good friend and co-worker, Mr. Vaino Valvanne, died March 8th, and his loss seems irreparable.

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Few Theosophists will not be watching with anxiety the course of events whereby Russia is gradually emerging from a wonderful and terrible past into a wonderful and beautiful future. For the moment, she seems to be passing through one of her great crises, and the thought comes as to whether it is a death-throe or a birth-pang. We cannot but hope, seeing that we owe to Russia the founder of the Theosophical Society and one of the most heroic souls of the nineteenth century—Helena Petrovna Blavatsky. There is, therefore, a family tie with that great country, commanding our affectionate sympathy and earnest hope that the way out of the darkness may ere long be found. The Russian Deva clearly has a very difficult time with his people, and does not scruple to plunge them into catastrophe after catastrophe, so that they may the sooner become moulded to the form it is intended they shall assume. In all the disintegration and anarchy, in all the horrors of bloodshed and revolution, we see Russia struggling to her destiny; battered on all sides, betrayed by her own sons—class fighting against class, terror and tyranny dominating the land—but struggling and moving to her destiny. A soul-stirring spectacle, a wonderful display of the might of God accomplishing His Will in awesome cataclysms and horror-ridden cycles.

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There is so much ignorance about Russia and so much wrong judgment that, even but as a tribute to H. P. B. of beloved memory, members of the Theosophical Society have a very special duty of looking at Russia from the right point of view. And to do this, they could not do better than study President Masaryk's *The Spirit of Russia*.<sup>1</sup> In this admirable work

<sup>1</sup> Two volumes, Allen & Unwin, 32 shillings net.

they will find an altogether new conception of Russia—a conception of her as the land of many Nations, as the land of big ideals, as the land of political ideas beginning to dominate—or at least profoundly influence—western Europe, as the land of high and noble imagination, as the land of a wonderful literature, as a land saturated with the spirit of simple reverence. To the average Russian, his land represents, symbolises, promises, a great, intangible ideal. She is holy Russia. When the Tsars ruled, they were the “little fathers,” near to each son and daughter of the soil in a subtle, mystical way exclusive to Russia and significant of her peculiar soul. The Tsars are gone, but idealism lives, for it is of the very essence of the Russian character—devotion is the Russian’s life-blood, whether it be to a person or to a principle, whether to a concrete object or to an abstract, unattainable ideal. Russia is a land of rough immensities, whether we think of landscape or of individuals. Russia is a land of imaginative idealism—sometimes simple, as in the peasant; sometimes wondrously complex, as in the philosophers, who abound in Russia. Russia is a land with a mysterious future which shall profoundly influence Europe in particular and the world in general. Theosophists must watch her and strive to understand God’s purpose appearing through man’s awkwardness.

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One of the most significant features of social conditions in certain countries of the West has been the extraordinary regularity of fall in the annual birth-rate; and it would be interesting to have a Theosophical interpretation as to its cause, apart from the more obvious interpretations supplied to us by social reformers. In England and France, for example, for the last fifty years the birth-rate has been steadily on the decrease and families have steadily grown smaller, though, curiously enough, the marriage-rate has shown a tendency to rise. Fifty years ago in England, there was an average of 35 births to every 1,000 of the population. In 1913—the year before the War—the average was 24 with an unvarying

decrease from 35 behind it in every preceding year. During the War there was a fall of no less than 5 per 1,000, but the extraordinary conditions may to some extent be responsible for this. France is following the same course. But Ireland, on the contrary, shows a reverse tendency—her virility increasing to no small extent. So far as regards England, there is still a majority of births over deaths, though even this majority is decreasing slowly but surely; while in France births and deaths balance each other in ominous fashion. What is the cause? What is the remedy?

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The cause lies, it seems to us, in the increasing subordination of purpose to pleasure, of true liberty to licence, of duty to delights. We have sought satiety without being willing to accept responsibility. We have allowed ourselves to express individuality at the expense of citizenship, failing to realise that the one is complementary to the other. We have been passing through an age of competition, in which the sole value of the child has been its wage-earning capacity, and not its life-giving capacity. We have been passing through a period of narrow intellectualism which has sought to live by trampling upon the soul and the emotions. We have forgotten that wonderful saying of a philosopher of the Middle Ages: "God left man on earth three things out of Paradise—the stars, the flowers, and the eyes of children." We have not understood the great truth that the children bring down heaven into the world they enter, inspire their elders with renewed hope, spread abroad the promise of a brighter future. "Heaven lies about us in our infancy," said Wordsworth. Heaven lies about us in the children, may Theosophists say. And the way, therefore, to restore to a Nation its fading life and lost virility is to make our conceptions of childhood and of children true instead of false, spiritual instead of sordid. There is a vast field of work for the Theosophist of an educational turn of mind, in proclaiming to the world the Whence, the How and the Whither of the



child. Then alone will children come into their own, be eagerly welcomed, and be encouraged to stay. As things are, no ego cares to enter the average surroundings and conditions of childhood in this much-vaunted twentieth century. The truths of Theosophy alone can make the childish body endurable to the mature soul, or, indeed, to any soul. Theosophy has a great message to give to the world as to the significance of childhood. May many interpreters of that message come forward to restore to childhood its rightful place in life.

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The following account of an interesting phenomenon, taken from the London *Sphere*, is an instructive example of the fact, not unknown to many soldiers, that the great heroes of the various belligerent Nations took no small part in encouraging their peoples and armies to victory. There is the familiar story of Jeanne D'Arc appearing to the troops of France. St. George of England, Nelson, Queen Elizabeth, and other English heroes, are said to have been seen by English troops, especially at critical moments. This is the story of Drake :

*If the Dons sight Devon, I'll quit the port of Heaven,  
An' drum them up the Channel as we drummed them long ago.*

Every Englishman knows the prophecy of Drake's drum as Sir Henry Newbolt sets it forth in his West Country song, and this is the tale, told by Mr. Arthur Machen in *The Outlook*, of how Devon men heard the great Admiral's drum on November 21, 1918, the day of the surrender of the German fleet.

"One of the ships was the *Royal Oak*, chiefly manned by sailors of Devonshire. She was flying on that day a magnificent silk ensign, made for her by Devonshire ladies. On her bridge, sixty feet above the top deck, was a group of officers; Admiral Grant, Captain Maclachlan of the *Royal Oak*, the commander, and others. It was soon after nine o'clock in the morning when the German fleet appeared, looming through the mist. Admiral Grant saw them, and waited; he could scarcely believe, he says, that they would not instantly open fire.

"Then the drum began to beat on the *Royal Oak*. The sound was unmistakable; it was that of a small drum being beaten 'in rolls'. At first the officers on the bridge paid little attention, if any, to the sound, so intent were they on the approaching enemy. But when it became evident that the Germans were not to show fight, Admiral

Grant turned to the Captain of the *Royal Oak*, and remarked on the beating of the drum. The captain said that he heard it, but could not understand it, since the ship was cleared for action, and every man on board was at his battle-station. The commander also heard, but could not understand, and sent messengers all over the ship to investigate. Twice the messengers were sent about the ship - about all the decks. They reported that every man was at his station. Yet the drum continued to beat. Then the commander himself made a special tour of investigation through the *Royal Oak*. He, too, found that every man was at his station.

"All the while the British fleet was closing round the German fleet, coming to anchor in a square about it, so that the German ships were hemmed in. And all the while that this was being done, the noise of the drum was heard at intervals, beating in rolls. All who heard it are convinced that it was no sound of flapping stays or any such accident. The ear of the naval officer is attuned to all the noises of his ship in fair weather and in foul; it makes no mistakes. All who heard knew that they heard the rolling of a drum.

"At about two o'clock in the afternoon the German fleet was enclosed and helpless, and the British ships dropped anchor, some fifteen miles off the Firth of Forth. The utter, irrevocable ruin and disgrace of the German Navy were consummated. And at that moment the drum stopped beating and was no more heard.

"But those who had heard it, admiral, captain, commander, other officers and men of all ratings, held then and hold now one belief as to that rolling music. They believe that the sound they heard was that of 'Drake's Drum'; the audible manifestation of the spirit of the great sea-captain, present at this hour of the tremendous triumph of Britain on the seas. This is the firm belief of them all."

And, after all, why not?

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The other day, in the London *Sunday Express*, Mademoiselle Lopokova had some very interesting things to say about the place of dancing in religious worship.

Time was when the practice of dancing was a recognised form of worship among Christian peoples. Unless corruption in the art of dancing accounts for its falling out of favour, it is difficult to explain why singing still retains its high place to the utter exclusion of dancing.

Those words, "Praise Him in the dance," fail in their appeal to modern Christians, but in the Old Testament there are frequent references to the part filled by dancing in religious ceremony, while in a lesser degree the New Testament also gives references to religious dancing.

Præsules, bishops selected in the Early Christian Church to officiate over dances, led dances on feast days. Even in modern times religious dancing takes place on special occasions within the cathedral precincts of Toledo Cathedral, in Spain.

The festival of Corpus Christi is also an occasion when, in Seville Cathedral, ten choir boys dance a native Spanish dance with castinets before the altar.

Saint Willeband converted the people of Luxembourg in the cathedral that was famous for its dancing ceremonial on Whit-Tuesdays. At these festivals sick pilgrims danced one mile in five hours, in the hope that they might be cured of their affliction.

In the Basque countries it used to be customary for both sexes to dance before the Host, at the same time welcoming in that manner any distinguished visitors that might be present. Father Larrawendi vehemently defended this dancing when it was attacked by reformers, and he maintained that it was genuinely helpful to the cause of religion.

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We entirely agree with the famous Russian when she says:

Dancers who have studied their art believe that genuine religious feeling might be stimulated to-day if dancing were re-introduced as a religion. There would need to be special ritual, with specific movements suitable to the interpretation of religious feeling by bodily movement and gesture.

Simplicity should be the key-note; impressive colouring in draperies and a true ecclesiastical setting would play an important part. Every one who took part in the religious dancing should wear draperies only, select these draperies to accord with the seasons, and dance barefooted and sandal-less, adhering as closely as possible to the models established by Greek classical movements. Each season in the Christian year should be celebrated by appropriate dances—Christmas, Easter, Whitsun, and Ascensiontide, and ritual abstinence in Lent.

Take Whitsuntide as a motive for a seasonal religious dance. Flame-coloured drapery in tones melting into different shades should be the ceremonial vesture. In the hands of the dancers might be held pure white lilies that could undulate to the sonorous rhythm and present a very garden of festival beauty.

Each motive in any well known Biblical story can be portrayed by special movements or poses. Though the Greek style should be the basis of all the dancing, scope might be left for special new steps and figures to be introduced by the dancers themselves.

No doubt the word "dancing" has come to be associated throughout the world—in India as much as in the West—with amusement which too often tends to degenerate into licence. Indeed, opinion in India is strongly averse to children of any age having anything at all to do with dancing—the exercise being very exclusively reserved for a class entirely apart from "respectable" society. In the West, of course, dancing is prevalent among all classes, and, on the whole, is excellent exercise and perfectly harmless.

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But it is none the less true that rhythmic movement, the beauties of colour and of sound correlated to pose and action of body, and the interpretation of religious ideas and festivals in terms of ordered movement in which colour and sound partake, would do much to harmonise life, and bring order into a disordered world. Even amusements should not be unrelated to the things of God; and the association of dancing with religion would, we feel sure, have a most desirable influence upon what may be called the ordinary "lay" dancing, with the result that people might begin to realise that an amusement need not be the less an amusement because it has become significant and purposeful; while licence would be shamed by a growing recognition of the greater desirability of the beautiful and the true. Mademoiselle Lopokova suggests that:

Clubs might be formed in different parts of the country, and in the summer, in place of the familiar "reading evenings" or similar village activities, dancing plans might be discussed. Apart from the village interests, big country dancing festivals might be arranged, where contingents of dancers might give a performance of ritual dancing in the open air at some historic site.

At the Easter festival there might be a singularly impressive sight. Vernal colours in drapery could be worn, while the dancers' wands might be lilies and reeds; white and gold should be the contrast colours to the green of their drapery, and flutes, pipes, reeds, and harps in orchestral play should supplement the organ music.

A general revival of dancing as an integral portion of the religious ceremonial would add a new interest to church life. The need of the Churches to-day is to attract the young. Lay dancing attracts the young people all too much, but dancing properly taught and controlled under the Churches might lead to great things. Properly, seriously, and decorously done, a revival of religious dancing might reawaken the sleeping conscience of our all-too-material twentieth-century world.

We seem to see the shadow of those wonderful temple ceremonies described in *Man: Whence, How and Whither*, and we cannot but wonder whether Mademoiselle Lopokova has not been permitted, out of her pure devotion to her art, a glimpse into the future awaiting the Churches and the Faiths.

G. S. A.

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THE SPIRITUALISATION OF THE SCIENCE OF  
POLITICS BY BRAHMA-VIDYĀ

By BHAGAVAN DAS

(Continued from p. 435)

(g) THE APPLICATION OF THESE TO POLITICS; HUMAN  
HAPPINESS THE END, HUMAN ORGANISATION THE  
MEANS, OF POLITICS

WHAT, now, is the application of these facts and laws to politics, civics, economics, or, comprehensively, political economy? "Political economy," which has now evolved and differentiated into "politics" and "economics," with "civics" coming in between, naturally includes all these, as dealing with the affairs of the *polis* or city (Skt. *puram*), of the *oikos* or

house (Skt. *okas*), and of the *civitas* or State (*civis*, a citizen, Skt. *sabhā*, an assembly, and *sabhya*, one worthy to take part in a *sabhā*). In Greek civilisation, politics and civics were identical because the State was the city-State. In modern times country-States, with capital cities as centres and nuclei, being the rule, politics has become country-state-craft and civics city-state-craft or citizenship-craft—which should deal with “municipal” affairs primarily, though, of course, hard and fast lines of demarcation are always impossible.

Politics is the science and art of government. Government is the “ordering,” “guiding,” “conducting” of the affairs of a State, towards an end recognised by wisdom as worthy, *vis.*, “the welfare of the world,” by means of “compulsive force,” on which ultimately all government depends. Hence, in Samskr̥ṭ, *ḍanda-nīṭih*, *loka-rakṣhaṇa-kārikā*. (*Mahā-bhārata*, Shānti, chaps. 15 and 58.) The State is made up of a number of factors—seven according to Samskr̥ṭ works: (i) the people, (ii) the sovereign, (iii) the ministers and public servants, (iv) the territories, (v) the products, revenues and all resources, (vi) the offensive and defensive forces, and, finally, (vii) the habitations, towns, cities and natural and artificial strongholds; otherwise according to modern writers. The chief idea in the connotation of the State is that of an organised community, *loka-saṅgraha*, *sam-āja*, *vyuha*. Organisation is essential. The better and more efficient the organisation, the better, finer, higher, the State. Efficiency is ability to achieve a given purpose. The means that will best, most fully, most surely, with the least waste of time and energy, secure a given end, are the most efficient means. Organisation is the direction of many means to one end. It is the secret of imparting efficiency to them. Knowledge organised is science; and science put into action is art. The relating together of facts as cause and effect, the recognition of the organic connection between them, is “cognitive” reason; the devising of causal

means to bring about effect-ends is "practical" reason. Many organs, each with a specific function, all ministering to the one supreme function of "living" of the one total individual, make up a biological organism. Many "classes," each with a specific function, all subserving the one supreme function of the "living" of the community or nation as a whole, make up a social organism. The pseudo-infinite multitude of all particular things, all subserving the Self-Realisation of the One Universal Self or Spirit, makes up the Organic Unity of Nature and Nature's God in One. *Organisation then is the essential means-idea of the civilised State, and the happiness of its constituent human beings, the essential end-idea.*

Accordingly, the very first item that the ancient Samskr̥t works on politics deal with is that of *the most scientific* and therefore the best and most efficient *social organisation* (*Mahābhārata*, Shānti, chaps. 58, 59), the systematisation of the whole community into *varṇa-s*, i.e., the four classes or types above-mentioned (including the residuum of "unskilled labourers" not evolved and specialised into one or the other of the three "twice-born" or "re-generate" classes by distinctive development of the one or the other of the three mental capacities). This is the significance of the expression *varṇa-dharma*, or *varṇa-vyavasthā*, the "law," the "duty," the "religion," of the "synthesis," the unification of the diversity, the "organisation" and "binding together" in strong and yet elastic bonds, of all the "classes," "castes," "creeds," "colours" and "vocations" of the community of man; of the whole human race, in fact.

#### (h) POLITICS AS RĀJA-DHARMA, THE SOVEREIGN-RELIGION, SCIENCE, ART, OF RIGHT LIVING

Religion, Dharma, has been defined as *right living*. Dharma is, etymologically, "that which holds together all things and

beings," by giving to each one his due. To the eye of Brahma-vidyā, Politics is verily *Rāja-dharma*, the Sovereign of all sciences, the Science of all sovereign-authorities, in which all other dharmas, religions, laws, duties, are included, on which they all rest secure, to which they all contribute. (*Mahabhārata*, Shānti, chaps. 62, 63, 64.) It is the sovereign-law, *the whole science and art of right living*, individual and communal, to which all other sciences and arts gladly bring tribute, and by which all things and beings are "held together" in the bonds of righteousness and goodwill. Only when Politics rises to this height of Religion, and becomes one with it thus, in the consciousness of modern politicians and statesmen, only then will they succeed in making mankind happy, for they will then have themselves become the real priests of humanity, with the beneficent wisdom which makes the true helpers, the guardian angels, and without that "craft" which, added to "priest," makes the arch-enemy of mankind. And, it scarcely needs to be stated, *to make the men, women and children living in its territory happy, is the one sole end and aim of the State.*

### (i) THE FOUNDATION OF RIGHT LIVING—RIGHT ORGANISATION

If politics is the whole science and art of right living, the indispensable foundation of such right living, *i.e.*, truly efficient, civilised and happy because righteous living, is *loka-saṅgraha*, "world-synthesis," "population-organisation," the stable yet also elastic organisation of all those who would live rightly, of the whole human race, in short (*as also of each individual life*, by *āshrama-dharma* or *ashrama-vyavasthā*, to be dealt with later). For each self-contained State, if it be possible for any State to be self-contained at the present day, the minimum needed would be the organisation of its whole population.



Humanity has purchased one truly valuable fact with the awful price of the vast wastage of life and labour in the war just closed, the fact that whole nations *can* be organised, and that the more perfect the organisation of any nation the greater its chances of successfully achieving the end it may set before itself. The lesson was learnt in agony, in and for war. It only remains to apply it in joy and goodwill, in and for peace. If this be not done, then that awful price will have been paid in vain. But if it be done, then there is no reason why the wastage of a few years should not be recouped in not many more years, by better and more efficient *production* of new wealth and more *equitable distribution* of it, and not by endless tricks of "beggar my neighbour"—the shopkeeper raising his prices, and the government raising its taxes, and the labourer raising his wages, and the capitalist and the wholesale vendor and the retail seller raising his prices again, a perfectly fatuous, vicious circle.

(j) THE MAIN BRANCHES OF NATIONAL OR SOCIAL  
ORGANISATION, IN CORRESPONDENCE WITH THE MAIN  
HUMAN TYPES

What the main branches of such organisation should be, we find to be recognised instinctively in the current history of the day.

The western world had known only *political organisation* on the national scale, before the war. Mr. Lloyd George, speaking in and for Britain, one of the principal victors in the war, be it remembered, said in November, 1918, shortly after the armistice was signed by Germany, "that the war had glaringly revealed the faulty organisation of our national life, and the wasteful use of our national resources in men and material". "The European situation," he said, "was full of perilous possibilities, and if the new Parliament failed, even

Britain's institutions might follow many of those in the rest of Europe. We could not return to the old conditions. If Parliament rose to the level of this great opportunity, then the Empire and the Throne would be firmly established on a solid basis of general happiness, prosperity and content."

And then he spoke of the necessity of *industrial organisation* on the national scale, and of making the housing question a national task, and of other matters which, from the Indian standpoint, we might include under the expression economic or economic-financial as including domestic organisation.

One other department of national organisation needs only to be mentioned in order to be admitted as indispensable, *viz.*, *educational organisation*. Western civilisation has spent energy upon this in a degree next only to that spent upon the political. And yet Lord Haldane and Mr. Herbert Fisher and others, before the war and during its continuance also, have been complaining loudly of its great deficiencies in Britain. (When such, it may be remarked incidentally, is the need for wholesale national organisation in all the main departments of the national life in England, the richest country on earth, how much greater the need for it in countries like India, the poorest !)

Finally, there should be *the organisation of labour* or industry on the national scale.

In the phraseology of current Western politics, the connotations of economic, financial, domestic, industrial and labour organisations would overlap. For our present purposes we may distinguish four main branches of national organisation, corresponding with the three (comparatively) differentiated types and the fourth (comparatively) undifferentiated residuum or plasm; and, till more precise words are determined upon, we may call them the educational, the political, the economic and the industrial organisations. How the

departments of the national life that are not obviously indicated by these words, *e.g.*, the religious or ecclesiastical, the judicial, the military, the domestic, the social (in the narrower sense), etc., fall under these main four, as subdivisions, will be dealt with later.

It is fairly obvious that India had her educational, her political, her economic and her industrial organisations. She called them by the names of brāhmaṇa, kṣhaṭṭriya, vaishya and shūdra organisations; and there is reason to believe, by inference from the conditions observable to-day, degenerate as they are, that in some earlier day she had them articulated together, by the deeply instilled and widely ramified inner sentiment of dharma-duty, in a social organisation or *varṇa-vyavasthā* that summed them all up in itself, and in a manner which gave to the whole that self-maintaining, self-repairing, self-renewing, and self-moving power which makes the living organism so distinctively and so immensely superior to the mechanical organisation put together and driven by a force outside itself. But India fell on evil days and lost *the spirit* and *the vocational significance* of that social organisation, and clings on to the dead and dangerous shell; while the West, with all its wondrous material science, has yet to find the secret of this most intimately human and therefore most urgently needed science, has yet to find both the true spirit and the right and suitable form of stable yet elastic social organisation.

#### (k) THE DISASTROUS ERRING OF LATTER-DAY INDIA

The error of decadent India has been to lay too much stress on the Law of Heredity in connection with national organisation; to assert loudly, with false claims of degenerate pseudo-religion and pseudo-science, that that law is the sole arbiter of psycho-physical type; and to forget, to ignore and

refuse recognition now altogether, in theory, to the equally important and equally operative Law of Spontaneous Variation, though, in practice, changes of "caste" from so-called "lower" to so-called "higher," and *vice versa*, of individuals separately as well as groups collectively, are going on perpetually, even at the present day, by means of pejorative and surreptitious methods and social fictions, corresponding with Western "legal fictions," instead of frank, truthful, elevating and truly progressive scientific methods. The distinction itself of "lower" and "higher" is of exceedingly ill import, born and bred of the decay of character and consequent perverse egoism and arrogance which have largely usurped the place of elderly and fraternal benevolence. It is indeed fraught with mischievous consequences, in mutual ill-will and then ill-deed, and acts with ever-growing strength, by action and reaction, both as cause and as effect of the obvious degeneration and confusion.

#### (1) THE GRIEVOUS OMISSION OF THE WEST

The mistake of the West, on the other hand, has been to ignore altogether the Law of Heredity in the organisation of the nation. It instinctively has the four classes of workers, as every civilisation necessarily must, for the psychophysical constitution and life-functionings of a nation are only the total of those of the individuals of which it is composed, and show therefore the very same aspects; but it leaves the finding of his appropriate class by each individual, entirely to the blind chances of his unguided, or rather very often distinctly misguided and hampered and handicapped, "struggle for existence". It may be regarded as matter for surprise that the West should persist in this error all this while. Administration, obviously, should be based upon knowledge. Administration of the affairs of vast masses of men should,

then, certainly be based upon profound knowledge of the *whole* of man's psycho-physical nature, and not only on a cynical notion of his weaknesses and selfish passions. The scientific West recognises evolution by differentiation and specialisation, in all departments of nature; it recognises that this differentiation and specialisation are governed by the laws of both heredity and spontaneous variation in the biological department of nature particularly; and it utilises these two laws, in all kinds of ways, *e.g.*, in rearing varied breeds of domestic animals for various purposes. In respect of the human being, however, somehow it has omitted to recognise and utilise, in practice, the operations of those same great laws.

In short, the East has thrown away what it had, and the West has not yet secured what it needs so sorely.

(*m*) THE ABSOLUTE NEED TO BRING THE TWO  
COMPLEMENTARY HALF-TRUTHS TOGETHER

Yet, until these mutually divorced halves of the same one and whole truth are brought together, and until the division of the national labour is made into the above-mentioned four main departments systematically; until it is made, that is to say, not in accordance simply with blind and stagnant heredity, nor merely by means of blind and frantic competition, but by scientific determination—by appropriate means and tests, during every educable child's and youth's and maid's educational career—of each person's psycho-physical temperament and vocational aptitude and fitness; and until, also, the division of the total national stores of necessities and of luxuries, *i.e.*, special rewards and remunerations and "prizes" for the national labour, is made, not in terms of money alone, but in terms of the four respective objects of the four psychical appetites or ambitions of the human being, *vis.*, for name

and fame and honour, for power, for wealth, and for amusement, corresponding with the four psycho-physical temperaments ; until then, all such organisations will work in constant jeopardy, because of perpetual psycho-physical disturbances in the workers, and will often fail in their purpose, like the early experimental colonies of the first Western socialists, who started with equal lands and equal other subsidiary possessions, but very rapidly fell back into worse inequalities again.

(ii) THE HAPPY CONSEQUENCES OF (i) DIVISION OF WORK, (ii) OF LIVELIHOOD, AND (iii) OF APPROPRIATE REWARDS, BETWEEN (iv) THE DIFFERENT TYPES OF MEN

But if the ancient Science of the Spirit is applied to the affairs of civics and politics, properly, and these are spiritualised and made truly scientific thereby, and division of (a) labour, of (b) livelihood or means and ways of bread-winning, and of (c) special rewards and remunerations, prizes of life, is made in accordance therewith, then indeed all these organisations will work in willing and happy co-ordination with each other, and therefore with certainty of success. Then the *Educational* organisation will give appropriate instruction, through venerated and missionary-hearted investigators and teachers, seekers and seers, to every one, in the beautiful as well as the useful, generally as well as technically, concerning this life as well as the next. Then the *Political organisation* will make sure that the elective principle, which is the heart of self-government, *ātma-vashaṭā* as opposed to *para-vashaṭā*, in the words of the Manu, is really justified and not stultified, as it so often is to-day; that the process of election is not blind, and, worse, misguided and perverted by electioneering methods of the same brood as the profiteering tricks of trade; that those chosen as the trusted of the people are not merely brilliant and smart debaters and often self-seekers, greatly liable to the

temptations of power and wealth, preferment and place, representatives of and biased by class-interests at least, but are *ethically* as well as intellectually fit, are wise rather than clever, are patriarchal-hearted and disinterestedly benevolent to all interests, biased only, if at all, in favour of the weaker children of the national and communal family; and that the peace of the community, internal and external, is amply safeguarded from all disturbance.

Then the *Economic* or financial organisation will ensure the unwhasteful distribution, to every individual or family, in sufficient, and not more than sufficient, quantity, of all the important requirements of the community, for the necessities as well as the refinements and ennoblements of life; and it will also ensure the storing of surplus wealth in the hands of the charitable-hearted and pious-minded who, in the condition of public opinion and division of remuneration then prevailing, will have no temptation to abuse it, but will be impelled to hold it as a trust, for maintaining brāhmaṇa-homes and performing sacrifices and pious works, as we should say if we were using the older symbols of thought, for supporting schools and colleges of all kinds of art and science and all other forms of useful as well as ornamental public institutions, as we should say if we were using modern counters (as indeed the Rockefellers and Carnegies are doing to-day, in the U.S.A., which has, appropriately, shown the highest political idealism in this war, though the tortuous diplomacies of the other nations are rendering its final fruition abortive). And then, finally, will the *Industrial* or labour organisation secure the production, in ample measure, of all the wholesome food, clothing, housing and other necessaries, as also of all the appurtenances of the due enjoyment of equitably distributed healthy leisure and body-refreshing pleasure and soul-renovating joy by all the members of the community, *viz.*, festivals, holy-days, religious and other fairs, pageants,

devotions in temples, recitations, dances, etc., in the older words, or theatres, art galleries, zoos, museums, worship in buildings dedicated to that purpose, etc., in modern terms; and it will also secure the supply of the needed help and assistance and labour to all the members of the community in carrying on their domestic work, and to all public institutions in the performance of their public duties and functions.

(o) BALANCE OF POWER BETWEEN TYPES OF MEN  
AND CLASSES OF SOCIETY *Versus* BALANCE OF  
POWER BETWEEN NATIONS

If and when the four main branches of communal organisation begin to work in this fashion, it is fairly obvious that the perennially futile endeavours to maintain a balance of power between nations regarded as inherently separated and divided from each other, by methods of militarist and navalist swagger and diplomatic chicanery which always recoil upon themselves sooner or later, will become superfluous; for a far more necessary and far more useful and lasting balance of power will have been established everywhere between the four true "estates of the realm" that make up every nation; and nations at peace within themselves seldom seek war outside.

Preparation for the establishment of this vitally important balance of power *within* each nation could be made by educating public opinion through the true priests without priest-craft, in the shape of poets, scientists, professors, journalists, statesmen and legislators, all preaching in ever-varied forms the same wise principles of Ātma-vidyā in their application to the affairs of the communal life.

These four estates of the realm, the clergy, the nobility, the commons and the manual workers, in the common



parlance of the preceding century, corresponding broadly to the directive, the regulative, the distributive and the sustentative systems in the language of sociology and biology, and to the men of thought, the men of action, the men of desire and the undifferentiated and unskilled, in the phrase of psychology, these four necessarily exist by indefeasible psychical laws, in every human society, at any and every stage of evolution, with only the difference of a greater or a lesser degree of development and differentiation. It is they which, when duly recognised, regulated and balanced, constitute the factors of a civilisation, healthy, happy, spiritually noble, executively strong, materially rich, and glad to work, free from the present prevalent bitter class-hatreds and jealousies, and bound together in all its parts by recognised interdependence and goodwill. It is they which, when thrown out of balance, so that one prevails excessively over the others, lead to the miseries and oppressions of either theocracy, or aristocracy (in which autocracy and bureaucracy are included), or plutocracy, or democracy, in other modern words, sacerdotalism, or militarism, or capitalism, or labour-unionism; and in the older words, excessive brāhmaṇa-rājyam, or kṣhaṭṭriya-rājyam or vaishya-rājyam, or shūdra-rājyam, priest-rule, or soldier-rule, or merchant-rule, or mob-rule; that is to say, the excessive *reign* of any *one* of the four, endeavouring with arrogant selfishness entirely to *subordinate* and *subjugate* the other three, instead of the well-balanced and affectionate *co-operation* of *all* with each other, on terms of such equality as that of elder and younger brothers.

Only by bringing about such a balance of power *within* each State, will a spiritualised political organisation justify the elective principle and the very name of *self-government*, making it the government of the willing *lower self* of the community by its recognised, revered, trusted, and trustworthy *higher self*, and not the reverse.

(p) THE PRACTICABILITY OF ESTABLISHING SUCH A  
BALANCE OF POWER BETWEEN THE CLASSES

All this is not unpractical utopianism, it is not impossible idealism, except to those obsessed by the mood of Pontius Pilate who asked "What is Truth?" and would not wait for an answer. The war has shown many things to be possible, nay, necessary, which were formerly thought to be impossible. The day of frenzied competition and individualism ought to be over with this war, amid those nations whose souls and bodies have not been fatally hurt and mutilated by it. Individualism has served its purpose of sharpening men's intelligence at one another's expense, and frightful expense. If the venerable name of Herbert Spencer is cited by anyone in support of it still, then he should be told that Spencer pleaded against *forced* co-operation, suppressing individual excellence and tending always in the direction of the well known abuses of monopolies; he did not plead at all against, but rather for, *voluntary* co-operation, which would appreciate and help to develop and utilise special individual merit; and he declared regretfully, hoping it might be realised soon, fearing it was not likely so to be, "that the practicability of such a system depends upon character," and again, "that only as men's natures improve can the forms (of social organisation) become better".

The fire of this war should have purged away much dross from men's natures and character, and should have made possible the dawn of the day of *State-encouraged*, but not *State-forced*, organisation in all the four main departments of the national life, in the way of voluntary co-operation which would diligently foster individual genius and initiative and discourage weakness and indolence; would not try to abolish competition, which is obviously impossible, but would regulate it and subordinate it to co-operation, which

is certainly possible, by providing it with appropriate motives; would reconcile individualism and humanism, in short. Both are facts in human nature, since every one of us is "I" as well as "We". As "I," every one is an "individual"; as "we," each one of us is the "universal". The former element makes us competitive, the latter co-operative. Reconciliation and balance between the two is essential to health and fullness of life. Only by deliberate endeavour to bring about such a reconciliation can the advantages and benefits of both be secured for humanity, as far as is humanly possible.

(g) THE PRACTICABILITY AND THE SECRET OF SECURING  
THE NEEDED ETHICAL AS WELL AS OTHER FITNESS  
FOR THEIR RESPECTIVE FUNCTIONS IN THE  
DIFFERENT CLASSES OF WORKERS

The secret of such reconciliation; the secret of such co-operation and of the development of the higher character and finer nature by which alone it is possible; the secret of making sure that persons with the appropriate *ethical* as well as intellectual and physical qualifications shall be assigned to each department of the national organisation, especially the political; the secret of making sure that (a) the man of intellect, entrusted with the national work of gathering knowledge and spreading it, is not cunning, greedy, hypocritical, but wise, benevolent, *true*; that (b) the man of executive ability, entrusted with the national work of gathering the means of peace and protection and of spreading peace and protection, is not arrogant, grasping, bullying, but heroic, generous, *strong and good* and tender to the weak; that (c) the man of "desire" and capacity for storing "substance," entrusted with the national work of gathering and spreading the necessaries and the refinements of life, is not miserly, avaricious, mean, but charitable, liberal,

magnanimous and devoted to the *beautiful*; that (d) the man without special skill, but with the general capacity for giving assistance to every skilled specialist, is not obdurate, unruly, wild, but gentle, amenable, willing and *affectionate*; *the secret* which will effect this miraculous change in the character and the affairs of whole classes and nations, *is to be found in the ancient principles of Indian culture and social polity* (not their present-day orthodox caricature, except in the way that the ruins *indicate* the original structure). But before this miracle may take place, another miracle (apparently easier and yet very difficult) must come to pass, *viz.*, that the persons in positions of power and influence, able to lead and guide the thoughts of large masses of men, may look for that secret honestly, without superciliousness, without the prejudgment that only the baser motives can and ought to rule mankind, that all effort to raise the general level of human character is for ever vain and for ever fit for ridicule, and that the only eternally sound foundation of all political science and art is the great maxim: "Let him take who has the power, and let him keep who can."

It is for the humble believers in the ancient Brahma-vidyā to endeavour to put that secret before the politicians and statesmen of the West, and strive to justify it to them, and point out to them the way to the higher political science and art of Rāja-Dharma as India's distinctive contribution to world-politics, leaving it to them to scoff at and cast away or to ponder over and approve—as the Oversoul of the Race, whose moods make the Race's destiny, may prompt them.

The secret has been already indicated above in passing, and will be more fully mentioned now. It is only the *division* of the *rewards*, the objects of *psychical ambition*, the "prizes of life" (as distinguished from the necessary requirements and ordinary comforts of the *physical* life)—in correspondence with the division of the work.

Utopia-framers (like Edward Bellamy, in his book entitled *Looking Backwards*) and the more actualistic and serious Socialists in their many varieties, collectivists, trade-unionists, syndicalists, communists, and even perhaps the Bolshevists (who have been described, now as violent communists of a most monstrous character, and again as the most benevolent idealists, so that people distant from Russia really do not know what to think about them)—these have been mostly confining their attention to and working for *the equitable distribution of the necessaries and ordinary comforts of life*. They have been practically neglecting the consideration of *the due partition of the prizes of life*. They have been thinking of the common requirements and ignoring the special temperaments; looking at the body, not at the mind. This is to reverse the true process, and hence to fail.

In the cultured individual, in the civilised society, the body ought to follow the mind, not the mind the body. When the naturally different ambitions of the differentiated types of mind are equitably and reasonably satisfied, so that no overwhelming temptations to corruption and abuse and misuse of functions and trusts and powers are left, the common requirements of the body—*comparatively common*, for here too, some differentiation is unavoidable, because physical bodies are also differentiated—will be *allowed* to be more equitably distributed, by those who now successfully prevent such distribution. Mechanical devices for securing equitable distribution of physical requirements, by adjustments of wages, profits, taxes, prices, hours of work, old age pensions, unemployment allowances, insurance, provident funds, ration-tickets, clothes-tickets, wholesale and retail sale regulations, etc., *ad infinitum*, may be worked effectively, for short periods, in special times, places, and circumstances. But they are all hollow at heart; they have no principle of permanent success in them. The dire necessities of war have, no doubt, not only

shown to be possible but forced into actuality, and on vast scales, the operation of such devices. But as soon as the pressure of war is removed, we see the same old troubles of class-war rear their hydra-heads again with greater ferocity than ever before in every country, in the shape of strikes, riots, repressions, anarchist outrages, martial law-lessness, executive and judicial murders, etc. This is just because the permanent change of spirit, of mental outlook, has not been achieved, because the *ambitions*, the *eshanā-s*, remain unpartitioned between the elder and the younger brothers.

The natural lines of such partition are not hidden. All physical bodies have all the four physical appetites mentioned before, as a general rule ; but in any given individual, at any given time of his life, one appetite is stronger than the others. So all psychical bodies or minds have all the four psychical appetites or ambitions before-mentioned, as a general rule ; but in one type of mind, one of these is strongest.

(a) *Honour*, reverence, veneration, in growing degrees, is the most necessary and most satisfying nourishment, as well as inducement, for the "mental body" with which the man of thought, of intellect, of science, of religion, the teacher and counsellor, has most to work. The physical correspondence is also clear. "High thinking," physiologically as well as spiritually, thrives best on "plain living"; simplicity and scrupulous cleanliness in food, clothing and housing, an almost "ascetic" mode of life, is the natural and wholesome way for the brain-worker, if he is to avoid mental and physical dyspepsia.

(b) *Power*, authority, the right to command, is the natural reward, as well as the necessary condition of the effective discharge of his duty, for the man of action, of executive office, of the bureau, the ruler, the magistrate, the policeman, the soldier. And a more or less Spartan way of living, an austere if not ascetic mode, the avoidance of more

than a sufficiency of toning relaxation, the eschewing of enfeebling luxuries, is the condition of mental, moral and physical fitness for him.

(c) *Wealth*, large salaries and incomes, the disposal of large amounts of money and stores of all kinds, are the natural remuneration, as well as means of due discharge of his functions and duties in the body politic, for the man of desire, of substance, of business, of sufficient industrial as well as artistic feeling to be the organiser and manager of industries, on the one hand, and the appreciator and supporter of all fine art and of pious and public works, on the other.

(d) For the unskilled workmen, the men of labour, the children of the national family, *play and amusement* are sufficient reward, over and above the ample and suitable food, clothes, housing, which they must have in as full measure as the other three classes.

Briefly, the principle of division of reward and remuneration, side by side with division of work, is that *honour* should be pre-eminently and predominantly given to the *illuminator*, *power* to the *protector*, *wealth* to the *feeder and enricher*, and *play and amusement* to the *labour-supplier*, of the communal life; that all four "*prizes*," and especially the three first, should not be allowed to be enjoyed or striven for, in equal degree, by any single individual; that every individual should have the chance of pursuing, and should elect to pursue, one and only one of these, and must largely forgo the other "*prizes*". It will then follow that the temptations to corruption will diminish, the present bitter animosities, rivalries, jealousies and hatreds between person and person, and class and class, and nation and nation, will abate and be replaced by emulation in philanthropic service; private individual life will become simple, while public possessions will grow richer and richer; the continued development of art and science will be guaranteed by altruistic instead of egoistic competition; and the provision of sufficient

and wholesome food, clothing, housing, etc., for all classes of individuals and families, will become easily possible and will follow as a matter of course, for the existing temptations to corrupt mismanagement will have become minimised.

Such is the simple secret. Incredible as it may seem, the change of character, of heart, of mind, of spirit, from predominantly individualist and nationalist "struggle for existence" to prevailingly internationalist and humanist "alliance for existence," *can* be brought about by this childishly simple, soulful, spiritual "partition" of "the good things of life" between the elder and the younger brothers; childish, since except we become wise as little children, with the wisdom of that utterly transparent frankness and *truth* which is the deepest diplomacy, we cannot enter the kingdom of heaven; soulful, because it cannot profit a man at all if he gain the whole world of honour and power and wealth but lose his own soul, which is essentially nourished and kept alive by *beauty*, by *loveliness*, by *love* for and from some other and others; spiritual, because if we attain to righteousness of spirit all things else will add themselves, for righteousness creates trust and loving *goodness* all round, and these mean co-operation, and co-operation makes organisation possible, and that means success and prosperity of all kinds.

Attempt will now be made to examine this all-too-simple secret and develop its thesis in further detail, to meet objections and to show how all the important human problems can be solved by means of this *varṇa-dharma*, which reconciles and establishes a "balance of power" between the rival class-interests of the communal life, and of its allied *āshrama-dharma*, which similarly reconciles and establishes a "balance of power" between the rival worldly and unworldly interests which beset each individual life.

Bhagavan Das

(*To be continued*)



## THE KEY TO EDUCATION

By ALIDA E. DE LEEUW

INDIA is organising, not *reorganising*, Education. She has the probably unique chance of setting the new structure on a truly national foundation, making it the vehicle of that selfhood which the nation is labouring to express in her progress towards Home Rule, that is : free, national existence—a peer among peers.

To all intents and purposes India is absolutely unfettered in the matter of National Education, and is free to frame her plans and carry them out according to her own insight and ideals. As these are, so can her education become and be. The limits of her own capacity and understanding are the only limitations by which she can be hemmed in and prevented from building up an ideal system.

For pushing out or widening any such barriers as may exist, for breaking down such barriers and limitations, the present time and the present circumstances are most propitious. By painful experience the nation is reawakened ; and, as a first step towards a clearly formulated, positive ideal, the feeling and consciousness of what it does *not* want is becoming more and more definite. Much is becoming obnoxious and unbearable that used to be endured with fatal indifference and even welcomed as a boon. Every recognition of wrong—as wrong—brings the right, the ideal, into a clearer light ; and, as that looms up large and grows more distinct, those who are striving to make it actual, have their eyes opened to their own mistakes,

misconceptions and shortcomings, as well as to those of others. And so it is to be hoped, nay expected, that many a prejudice and superstition, harmful alike to the health and wealth and to the moral and intellectual strength of the nation, may be recognised as such and swept away by insight, born of enthusiasm for the weal of the nation and of devotion to the Motherland, which in times of ease and passivity would appear and remain immovable and unalterable.

• Moreover, not only are these times favourable to the formation of clear national ideals from within; there is for India the wonderful opportunity of starting its national education work without being much hampered by what has been done since England assumed control, while Indians can, if they but will, profit by their own great past.

It is true England made a beginning, and started schools of many different grades and kinds; but what is that number relative to the millions whom this effort has not even remotely touched for weal or woe?

That the system of school education inaugurated in India is inadequate as to its provision for numbers, nobody is even inclined to deny; that from the nature of the case it *could* not be adequate is fondly imagined by the authorities, and, I think, is so stated. That India is beginning to realise what ought to be and can be and shall be attempted, is a splendid fact, but it is to be intensely desired that she shall realise to the full, what this great privilege, which she has above the other nations, really means and entails. So immense an advantage cannot be insisted on too much.

Little or no energy need be spent on iconoclastic overthrow of what was and is. As said before, little has been done, comparatively speaking, and the great harm that little has wrought is now being made an agent for the common weal; it demonstrates to all thinking Indians the need for India to wake up to its powers, its knowledge, its wisdom; as

of old, to be the torch-bearer, the light-bringer for the nations. Those who are working with all their might towards that end say confidently that Home Rule is inevitable; but while that consummation is still delayed, National Education is put into the hands of the nation.

That fact henceforth puts the responsibility for the education of Indian children on Indian shoulders, where of course it rightfully belongs. They need no longer, they can no longer, shelter their lack of interest behind the shortcomings of the authorities, because the foremost in and of the nation itself are ready to lead that nation along its own national road to its own national goal and to the realisation of its own National Ideal. For this truly stupendous but indescribably grand and glorious task, the foundations have been laid "from time immemorial," and though often covered over and buried out of sight, they re-emerge sound and intact, even if superstructures have crumbled and decayed. These foundations, laid in the nation itself, are: a philosophy "of unrivalled depth and splendour," a great educational past, the heritage of a trained mind, and a history of national and family life in which religion was foundation, superstructure and ornament.

As to the *What* in school education, India will have little hesitation in deciding. What to teach and when to do it, is a question the answer to which varies in detail with every difference in local conditions, surroundings, climate, caste, industries of the people, etc.

The question of *How* is coming more and more into the foreground; that is a matter of basic principles and is of foremost interest, not only for India but for all the world, for it is universal.

Education is a cosmic process; it is evolution, the Divine Plan for the world, demonstrated and epitomised in the individual. As there is fundamental right and wrong in

cosmic relationships, so there must be, in our work for education, a way which is fundamentally, universally right : not right for one nation and wrong for another, but a principle without which good, true education is not, cannot be. It is this universal principle of education that all nations are seeking.

For do not let us forget that in all European countries, in England as much as in all the others, in China, in Japan, in America—everywhere, the question of education and its results is one of the most urgent and important of all questions of the time, and is constantly and anxiously discussed. The history of education is a record of human attempts, of partial successes and partial failures to discover the true fundamentals of the science of education ; but to-day the pressure of war has opened all eyes to the importance of the problem, and everywhere we see demonstrated the utter inadequacy of achievement in the shallowness of results and the nothingness of effects, compared with the means and energy spent by the nations to educate the children. For many years complaints have been made, but they were seldom officially formulated ; and when published, they were but rarely investigated and acted upon.

As early as 1891, Colonel Francis Parker, one of America's most influential reformers, wrote unchallenged : " No proposition will meet with more general approval than that our whole educational system needs a radical reform." With regard to the teaching then in vogue, and which he characterised as *quantity teaching* as opposed to the *quality teaching* which he advocated and exemplified in his now famous school, he did not hesitate to say that the children of America were enslaved by it, were prevented from anything like a search for truth, from realising their own liberty and powers. He condemned the method of textbooks, page-learning, per cent examinations, with all the countless devices and means which

serve to make quantity learning the end and aim of education. He declares further that the State pays more money for schools than for any other purpose, except prisons, penitentiaries, poor-houses and criminal courts, and that the schools are mostly in the clutches of politicians, that they present the most places to fill with friends, whose acquirements are often of the lowest order. That the large number of teachers required for the ever-increasing population cannot be very well educated themselves, stands to reason; and Colonel Parker, as head of one of the most important Normal Schools of the United States, knew what was the average material with which he had to deal; he knew what he was speaking of when he declaimed against those "cram-examinations met by quantity drills that are no test whatever of ability to teach". And the pupils, after years of painful, arduous drudgery—what have they gained? They have so little mental power that their whole idea is the acquisition of a large quantity of facts, and few acquire even that much—"they have never had any exercise in quality of action; their minds are simply passive receptacles, taking without resistance that which comes from supposed authorities; self-reliance is buried beyond hope of resurrection by sixteen years of persistent word-cram".

This was twenty-seven years ago. The most recent pronouncements on present conditions are even more emphatic and more condemnatory.

The following extracts are taken from a pamphlet, entitled *A Modern School*, by Abraham Flexner. It is one of the recent issues, No. 3, of the occasional papers published by the General Education Board, New York City. As this Board is a self-constituted Body, independent of any particular school-system or political organisation, and consisting of the foremost educators of the United States, its verdicts and criticisms are very important.

After giving statistics which tend to demonstrate that the intellectual results of the teaching in the schools of to-day is pathetically small, Flexner says :

It is therefore useless to enquire whether a *knowledge* of Mathematics is valuable for the pupils, for they do not get it ; and it is equally beside the mark to ask whether the effort to obtain the knowledge is a valuable discipline, since failure is so widespread that the only habits acquired through failing to learn Latin and Mathematics, are habits of slipshod work, of guessing, and of mechanical application of formulæ, not themselves understood.

And further on, he tells us that the deplorable fact that American children as a class fail to gain either knowledge or power through the traditional curriculum, is rendered even more distressing by the circumstance that "they spend an inordinately long time in failing"; these indictments are endorsed by the Board, a Body created exclusively for investigating and promoting modern schemes and plans for the betterment of American National Education.

Mr. H. S. Comings, writing on Vocational Industrial Education in America, tells approximately the same story. He refers to the fact that teachers themselves were obliged to acknowledge that their own education was wrong and ineffective, no matter how successful they might apparently be in getting some pupils to recite lessons from textbooks. As one of the many proofs, ready to hand, that there is something fundamentally wrong in the system of education in vogue, he refers to the unfortunate fact that so many teachers break down under the strain at an early age, and that nervous ailments and overwork in the case of the pupils, even in young children, are becoming more and more frequent in the schools from year to year ; nerve-strain, worry, anxiety and fear decreasing mental power as well as bodily resistance and strength.

And when we turn to England, we have but to read the daily press, the journals on education, the ordinary magazines, even the novels of the day, to see that the conviction is gaining ground and unhesitatingly expressed, that the whole

educational system needs to be changed from the foundation upwards.

William J. Locke, in *The Red Planet* (a recent book of his), says :

We have had, we have still, the most expensive and rottenest system of primary education in the world ; the worst that squabbling sectarians could devise . . . Our State education has nominally been systematised for forty-five years, and yet now in our hospitals we have splendid young fellows in their early twenties who can neither read nor write . . . I have talked to them, I have read to them, I have written letters for them ; clean-run, decent, brave, honourable Englishmen . . . and to the disgrace of the Government in this disastrously politician-ridden land, such men have not been taught . . . how to read and write. Of course your officials at the Board of Education—that beautiful timber-headed, timber-hearted, timber-souled structure, could come down on me with an avalanche of statistics. Look at the results, they cry ; I look. There are certain brains that even our educational system cannot benumb. A few clever ones, at the cost of enormously expensive machinery, are sent to the Universities where they learn how to teach others the unimportant things whereby they achieved their own unimportant success. We systematically deny them the wine of thought, but we give them the dregs. But in the past we did not care, they were vastly clever people, a credit to our national system. We were devilish proud of them. If the war can teach us any lessons—and I sometimes doubt whether it will—it ought at least to teach us the vicious rottenness of our present educational system.

If perchance, to some, a quotation from “ a mere novelist ” may lack the requisite dignity and impressiveness, we can turn to the works of Edmond Holmes and read what he has to say on the question. In him we have to do with an eminent specialist, about whom *The Athenæum* says that his statements deserve the most careful consideration, because “ Mr. Holmes’ experience in all matters affecting schools and scholars is probably unrivalled, and no living Englishman has had greater opportunities of mastering the details of his subject than he ”.

In the Preface to *What Is and What Might Be*, he speaks of the Externalism of the West, and says that this shows itself in the tendency which prevails everywhere to pay undue regard to outward and visible “ results ” and to neglect what is inward

and vital ; he considers this to be the source and cause of most of the defects which vitiate education in England, and that consequently there is but one remedy for those defects—and that is “the drastic one of changing our standard of reality and our conception of the meaning and value of life”.

We might multiply these statements indefinitely ; the book here referred to is one of the most thorough and unimpassioned arraigments, and at the same time one of the least depressing ones ; for the indictments are just and explicit, the reason why these sad mistakes are constantly being made is clearly demonstrated, and the remedy and motive are definitely described. Most cheering of all aspects of the book, about half of its pages are given to the description in most helpful detail, not of an ideal school in Utopia, still to be realised, but of an existing elementary school, where the ideals of which we dream have already become realities, and where what we hear characterised as possibilities of the optimist, are actualities in the normal life of children.

The foremost educators in all countries are zealously engaged in suggesting remedies for this untoward state of things, but there are few who, like Mr. Holmes, seek and find help in a change of attitude of mind and of heart, a change of outlook upon child-nature and human possibilities. Most of the discussion of educators centres round the curriculum and the mode of “administering” it ; the time that must be allowed for it to take effect, that is, for the pupil to become endowed with “sheer intellectual power”.

Mr. Flexner, in the pamphlet above quoted, speaks in this manner of the ideal of the Modern School :

The curriculum of the Modern School must provide for this or that subject or class of subjects ; it must eliminate such and such an obnoxious, useless element, this or that obstruction ; training of the senses or observational studies must be substituted for traditional so-called classical ones which have no vital connection with life activities ; and so on.



It is true that occasionally mention is made of the "living and present needs" of children, but no one seems to be quite clear what these needs really are, or to be able to define them. We read of "how much education of a given type a boy or girl can get" in a given time, as if education were indeed nothing but clever and expeditious fact-packing, in which occupation the teachers were the workers, and the principal, the overseer, and the pupils the more or less capacious and wholly inert receptacles.

Even where the *educō* root of education is taken into account, it is but seldom apparent that a true realisation exists of *what* it is we are trying to "lead out," or *from* what it is to be led out, or what is the real nature of that process, or its aim and end. It resolves itself into this: until we can find a definite, reasonable, satisfactory answer to the questions—What is a child? What are we dealing with? What is child-nature?—we cannot possibly judge rightly of its needs nor how to subserve them. What is the use of prescribing remedies for a case we absolutely do not understand? What is the use of proposing reforms when we cannot really make out on what grounds they are needed, and where the evil of the systems now in vogue really lies? Even Colonel Parker, that universal child-lover, who devoted his whole life-energies to education and child-welfare, was utterly nonplussed on this subject of child-nature; he called this query—*What is the child?*—the unanswerable question; at the same time he exhorts all teachers to study the child and devote themselves heart and soul to the solution of that which he says cannot be solved.

The materialist, who sees only the body and considers that mind, intellect, thought-power, are the outcome of a bodily function, naturally enough looks upon education chiefly as a means to physical happiness, comfort and well-being; as the promoter of worldly success; the giver of keenness and mind-power, by which those facts may be acquired and stored which

are likely to be most useful during the period of what he considers the span of life. He sees his ideal in a well-balanced, sanely-devised curriculum, in methods of *instruction* that give tangible, easily verified results, and in a "system" which can readily be judged and shown to be effective by statistics of examination-successes and percentages of marks and points. With the Western religionist, or rather the dogmatic church-goer, the point of right education is difficult to settle; for, good and devoted though he may be, his insight into child-nature and the problems of education and evolution is obscured by a heavy veil of opaque dogma, which, though only seldom assimilated, he accepts as his guide in the many perplexities that life brings. He sees no incongruity in the acceptance of the doctrine of original sin and the vileness of human nature, and the statement that we are divine in origin, children of the Father. At all events he cannot but feel it his duty to lay down the law, to suppress the evil which is trying to assert itself, to interfere with all natural impulses, and kill out sin. How can a child of sin be trusted to follow its own bent? The teacher and parent between them, anxious as they are to save the child from himself and his innate wickedness and ignorance, bend all their efforts at education towards convincing the child of his weakness, his ignorance, his natural inclination to wickedness, and make him seek salvation in slavish following and mechanical obedience.

That is the disease from which present-day education is suffering; and while opinions vary on the most vital point of all, for lack of understanding of the nature of the problem, education is still supposed to be "got" at the rate of so many books per year or per month, and growth and evolution are retarded rather than advanced by our strenuous efforts at educating. If here and there a voice is raised to proclaim spiritual ideals, it remains as one crying in the wilderness; at best it is heard, listened to and commended, but most of those

who listen and profess adherence are not doers of the word but hearers only.

India, if it will but set itself to study its own scriptures, ponder its own philosophy, and live it—put it into deeds, need not hesitate to answer the momentous question and formulate with scientific precision the fundamental law and basic principles of right education. Not only may she thereby be enabled to found her own educational structure on the solid, living rock of the Wisdom, but she may benefit the Western world by demonstrating, through practice as well as in theory, what is that right way, that universal, basic law, which all nations are seeking and which so far has, for the most part, steadily eluded them. As was said before, the Western mind seeks the right way in education, if not entirely, at least primarily, in intellectual mind-training and, lately, in the care of the body and in manual training, by which it hopes to create efficient, strong, independent workers in the world; and it is expected that the ideal will be achieved by means of a little more of this study and a little less of that, and by eliminating or inserting a subject here and there, while confessedly not knowing what is the nature of the material with which teachers have to deal and out of which the ideal citizen has to be manufactured. Most of the educators of name insist on declaring that the knowledge of child-nature at their command is nothing, absolutely nil. Rousseau declares: "We know nothing of childhood, and with our mistaken notions of it, the further we go in education the more we go astray"; and Dr. Dewey, who uses this statement as the opening sentence of his interesting book, *Schools of To-morrow*, then goes on to tell us how Rousseau insists that existing education is bad because parents and teachers are always thinking of the accomplishments of adults, and that all reform depends upon centring attention upon the powers and weaknesses of children; Rousseau, Dr. Dewey says, has sounded the key-note

of all modern efforts for educational progress by enjoining upon all teachers and parents to base education upon the native capacities of those to be taught, and therefore to study children in order to discover what these native powers are. But, "not knowing anything of childhood, Rousseau and many of those that succeeded him return to nature and natural methods by deciding that certain experiences shall be artificially withheld and certain natural conditions shall be artificially modified, because without such precautions the child could not 'be himself'"; in order to allow the child to grow up free and natural, he is to be bound and fettered by the freedom which isolates him from the world in which he ought to take his place. Why this continual emphasis on the fact that child and child-nature or human nature is an unsolved and insolvable mystery, and the equal determination to embody this ignorance in detailed schemes for its intellectual, moral and physical salvation?

Is it not because for one reason and another religion has entirely ceased to play any part in the daily life of nations in the West; only dogma and form-reminders remain to tell of the religion which the Christ brought "to make men free"; the idea that there is a body of real, that is occult, knowledge, from which men can draw "for the healing of the nations," is scorned; and religion, represented by theology and superstitious accretions and incrustations, is ignored or denied because the spirit has fled and materialism still tries to hold its own. But deep down in the hearts of men there lives a consciousness of the God-like nature of the human being, a groping realisation that there is knowledge for us by which to guide ourselves; and the many efforts towards right education are resulting in schemes and methods which, if they were planted in the sunlight of religious consciousness, would at once come to flower and bear fruit abundantly.

The East has never lost the religious sense, the religious basis of life. No doubt there is at the present time a vast

amount of superstition ; forms have crystallised into fetters, but the spirit is not denied ; religion still rules the life from birth to death, and beyond to birth again ; the life of the people is the religious life. No distinction is made between sacred and secular ; for the Eastern, the idea that all is sacred because all is One, is an ever-present reality.

Therefore the nations of India can have no difficulty in defining what human nature is, what the answer must be to the question—What is a child?—for it is not necessary for them to go into the deep waters of metaphysic to realise human nature as divine and every child as a fragment of Ishvara, a portion of Himself. As Mrs. Besant puts it in *Principles of Education*: “Man is a spiritual being, manifesting in the external world as Intelligence, Emotion and Activity” ; or in another earlier article, where it is said that

the child is an immortal Individual, taking birth amongst us after many hundreds of such births upon our earth, with experiences gathered through many lives and wrought into him as faculties and powers, with a character which is the incarnate memory of his past and which determines his response to impressions from outside. His body truly is young and not yet well under his control, a scarce broken animal ; but he himself may be older than his parents and his teachers, may be wiser than his elders.

This knowledge is contained in the teachings of the Hindū Philosophy and Religion (as it is essentially, implicitly contained in all religions), and shows each child, each human being, as an individual complete in himself, yet a part of a larger whole, the family. This again, as a whole, an organic unit, is in its turn a member of a larger unit, what Froebel calls a *Member-whole* (*ein Glied-Ganzes*)—until the human child stands forth as divine in nature and a fragment-whole of the Cosmos, directly linked with and related to the Whole, the All, which is Brahman.

If we accept these statements and come back to our *educo*-education—so oft proclaimed, so seldom practised—then we know what we have to deal with, we see clearly that education is a cosmic process ; that the Divine Plan of

evolution must be the Prototype of our plan of education, that the Principle which guides Evolution for the whole, must be the principle to guide us in our efforts for the minute part; that the Divine Method by which Ishvara brings His children to their ultimate goal, must be for us the method by which we seek to help our children to grow and unfold.

We are fully conscious of the enormous distance that separates the archetype from even the very highest type we can realise in our human life. Did we not intuit our origin, did we not know ourselves to be divine, our very aspiration to understand the ways of Īshvara and to approximate to them, would be utterly ridiculous and intolerably presumptuous. In one sense it may not even be appropriate to use the words distance and separate in this connection. Where all is One, no distance, no separation, is real; and as there is no presumption in trying to fathom the Self in microcosmic man, so there can be none in aspiring to realise that self as part of the Self—of macrocosmic Īshvara. Brahman is All. I and the Father are One. I am the Self, seated in the heart of all beings; I am the beginning, the middle, and also the end of all beings. The wise who behold Him, placed within themselves, they obtain eternal bliss. . . This consciousness of the underlying Unity is the solid rock-foundation upon which we can safely build.

We can now attempt to make clear to ourselves the meaning of education and its aim, to differentiate between right and wrong in education; and these conclusions, if rightly drawn from the universal Law of Unity, will be universally applicable. Only when we come to deal, as teachers, with curriculum and method of school teaching, do we have to consider the particular needs of the Indian nation, where they may prove to be fundamentally different from the Western. We need, however, to guard against too anxious a nicety in discrimination with regard to fitness for Eastern needs, whereby we artificially

widen the gulf which seemingly separates West and East ; for, where we build on so broad and all-satisfying a foundation as the One Life in manifold expression and form, we are likely to find similarity and strong connecting links, instead of the much-emphasised dissimilarity and opposition.

Moreover, India possesses among its vast and ancient literary treasures a scripture which has been called "an ark of safety to carry the world from the old to the new". In it is found "the Wisdom of our Great Progenitor, Manu, the Father of the whole Āryan race". To study it in the original and digest it, to extract the fundamental ideas and make the precepts applicable to present-day conditions, would be hopelessly beyond the possibilities of the average individual; but in *The Science of Social Organisation*, by Bhagavan Das, the Laws of Manu have been made accessible to all who are interested. In the Preface Mrs. Besant characterises the volume as an attempt to suggest a few adaptations (to present conditions) by one who is full of reverence for the Ancient Ideals of his people, and who believes that these are living powers, not dead shells, full of reforming and re-shaping strength.

The chapters on the Problems of Education contain, clearly outlined, a plan of education—and precepts about method—which provides India with a solid foundation upon which to erect the modern structure. If in the building the Ancient Laws and Principles are adhered to, and no details and ornaments are allowed to be introduced that might be alien to the Ancient Plan, India will not need to borrow from the materialistic West, but, on the contrary, will guide itself and other nations back to the Ancient Wisdom, the true and only basis of education.

Alida E. de Leeuw

(*To be concluded*)

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## MEMORIES

*Under the pall of a leaden sky  
Comes with a flash of memory—*

MEMORY of sun-splashed sand and sparkling sea,  
Of lithe brown bodies gleaming in the blue  
Of sapphire waters, flecked with magic dew  
Wrought by foam-faeries, laughing in their glee.

A lovely path of tessellated grey  
Which sun and shadow carpet—overhead  
The palms their interlacing branches spread,  
A covering from the brightness of the day.

The casuarinas quiver in the air,  
Their feathery fabric stirred by the light breeze  
On which the Devas come to tell the trees  
The secret message they alone may bear.

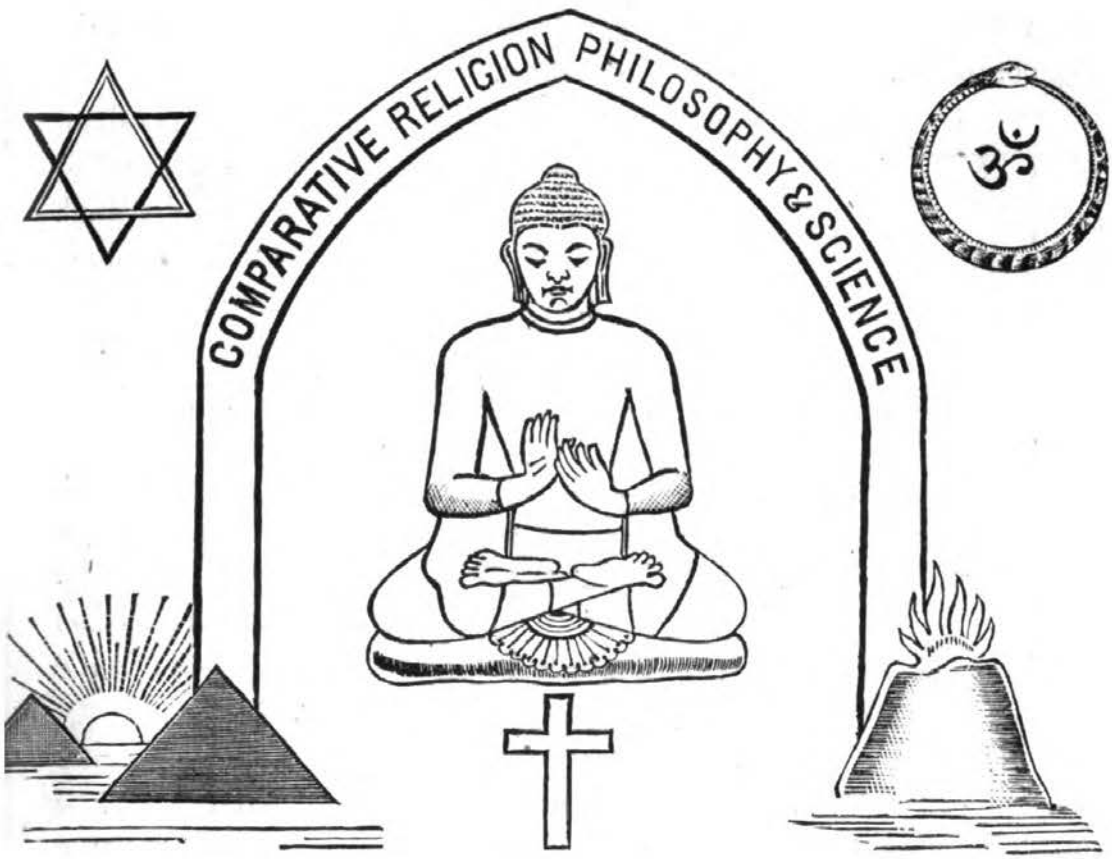
A thousand subtle perfumes wafted o'er  
A wide expanse of intervening sea,  
Bridging the gulf 'twixt East and West for me,  
Bringing again the years that are no more.

Ah! memory most poignant—the loved night  
That falls on India with a calm more deep  
Than on an alien land. . . . And so I sleep  
With this last blessing borne of memory's flight.

T. L. CROMBIE

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## FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

*(Continued from page 464)*

### VI. MAN IN LIFE AND IN DEATH

**I**T is an axiom in our modern conception of evolution that the more diverse the functions of which an organism is capable, the more complex is its structure. It is therefore in the order of things that man should have a complexity of structure not found in less developed organisms. But the complexity of

the human organism revealed to us in anatomy and physiology is only a small part of the full complexity of man ; even what we are told in modern psychology lays bare but little of the complexity revealed in Theosophy.

In Fig. 52 we have summarised the main facts about

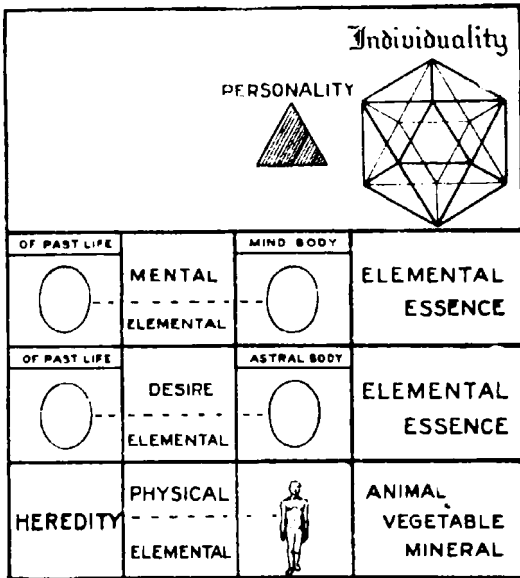


FIG. 52

man, as seen in Theosophy ; at the birth of an individual, we have several elements which go to make up the unit of humanity whom we call "man". They are as follows:

1. The Ego, the true Soul of man, of whom in all cases only a part can ever be manifested in a physical body. This Ego is the Individuality.

2. That part of the Individuality which is manifested in a reincarnation, at a given time, in a particular race, and as either a man or a woman. This is the Personality.

The relation between the Individuality and the Personality has been expressed by many symbols ; one, which has been used in the old mysteries, is that of a string of pearls, where the string represents the Individuality, and the pearls the separate Personalities in successive incarnations. In Fig. 52 another symbol is taken. If we take the three-dimensional, twenty-equal-surfaced geometrical solid, known as the icosahedron, to represent the Individuality, then the Personality is equivalent to one of the twenty two-dimensional triangles which make up the surface of the figure. All the twenty triangles of the surface, even when put together, will always fail to represent one characteristic of the figure, which is its third

dimension; and conversely, since a triangle has only two dimensions, and the solid figure has three, it is possible to obtain an infinity of triangles from the icosahedron. In a similar fashion, each Personality—as, too, all the Personalities which an Ego makes at successive rebirths—fails to reveal certain attributes of the real Ego; and also an Ego can make as many Personalities as his force is adequate for, without exhausting his true nature as the Ego.

One Personality only, however, is made by the Individuality for the purpose of the work done in one incarnation.

3. The Personality (Fig. 52, column 3) at rebirth takes a Mind Body, an Astral Body and a Physical Body.

4. Each of these three bodies has a life and consciousness *of its own*, quite distinct from the life and consciousness of the Personality who uses them. This “body-consciousness” of each vehicle is known as the “mental elemental” of the mind body, the “desire elemental” of the astral body, and the “physical elemental” of the physical body (column 2). This body-consciousness is the life of the Elemental Essence of the mental and astral matter, and the life of the mineral, vegetable and animal streams of life which make up the physical body (column 4).

5. The physical body, which is provided by the parents, is the repository of those hereditary “factors” which are in the parental ancestry; out of these parental factors, such factors are selected at the building of the body as are consonant with the karma of the Individuality, and will be useful for the work of the Personality.

6. The astral and mental bodies also have hereditary factors, of a kind; but these are not provided by the parents but by the Ego himself. The astral and mental bodies with which a child is born are replicas of the astral body and the mental body with which the previous incarnation was ended, when the Personality of the previous life discarded his astral body to enter the heaven world, and discarded his mental body at the end of his period in the heaven world.

Man then, when examined in the light of Theosophy, is a very complex entity, the resultant diagonal of a parallelogram of many forces of three planes ; for the purpose of coherent study, we can well arrange these forces into three groups :

1. The Individuality, who lives on in the permanent Causal Body from life to life, and retains the memories of the experiences of all his Personalities ;

2. The Personality, a more or less partial representative of the Individuality ;

3. The "body consciousness" of the three vehicles, the mental, astral and physical elementals.

We shall consider first the body-consciousness. The physical body has a consciousness which, however limited, is sufficient for the purposes of its life and functions. This consciousness knows how to attract the attention of the occupier when there is need for it ; when the body is tired, it urges the individual to rest ; when it needs food and drink, it creates in him the desire to eat and drink. When such physical functions work, it is not the Ego who wants to eat and drink, but merely the physical elemental. It is clever enough, through long ancestral habit of heredity, to protect itself ; when attacked by disease germs, it marshals its army of phagocytes to kill them ; when wounded, it organises the cells to heal ; when the body is asleep (that is, when the owner leaves in his astral body and the physical body is tenantless), it pulls up the bedclothes to cover itself against the cold, or turns over to rest in a new position. At any event which it thinks will threaten its life, it instantly does what it can, however limited, to protect itself ; if a shot is fired or a door is slammed, it jumps back ; its consciousness is not sufficient to distinguish between the danger revealed by the sound of a shot, and the absence of danger from the slamming of a door.

Many of these manifestations of the physical elemental are natural enough, and need not be interfered with by the consciousness of the tenant of the body ; but sometimes such

interference is necessary, as when a duty has to be performed, and the body is tired and objects, and yet must be forced to work, or when there is a work of danger to be done, and the elemental, fearing for its life, wants to run away, and yet must be held to its task by the will of the owner. In children, the physical elemental is most pronounced; when a baby cries and screams, it is the elemental who manifests its objections (reasonable to it, though often unreasonable to us), but it is not the Soul of the baby who screams and cries.

This physical elemental's life and consciousness is the reservoir of all the experiences of pleasure and pain of its long line of physical ancestors; its life was once the life of the desire elementals of savages of long ago. It has all kinds of ancestral memories and tendencies, to which it often reverts, whenever the Ego's consciousness over it is lessened. It is this body-consciousness which is being discovered in the researches of modern psychologists of the schools of Janet, Freud and Jung; and its vagaries of consciousness are manifest in our inconsequential, meaningless dreams.

The desire elemental of the astral and mental bodies is the life of the Elemental Essence. This Elemental Essence is a phase of the life of the LOGOS at an *earlier* stage of manifestation than even the life of the mineral; it is on the "downward arc" of life, and is "descending into matter," to become, later, mineral life, and later still, vegetable and animal life. Its chief need is to feel itself alive, and in as many new ways as possible; it wants a variety of vibrations, and the coarser they are, that is, tending more to materiality, the better pleased it is. This is that "law in my members, warring against the law of my mind," of which S. Paul speaks, the "sin that dwelleth in me".

The desire elemental likes the astral body to be roused, to have in fact "a rousing time"; variety, novelty, excitement are what it wants on its downward arc of life. The mental elemental does not like the mind to be held to one thought, and it is restless, and craves as many thought vibrations as it

can induce its owner to give ; hence our difficulty of concentration and the “ fickleness of the mind ”.

But the owner of the astral and the mental bodies, the Ego, is on the *upward arc* of life ; millions of years ago he lived as the mineral, the plant and the animal ; such experiences as the mental and desire elementals now prefer, on their downward arc, are not necessarily what he, the Ego who is on the upward arc, finds useful for his work in life. Hence a continual warfare between the Ego and his vehicle, for mastery, graphically described by S. Paul : “ The good that I would, I do not ; but the evil which I would not, that I do.”

Man’s work in life and death is to control his vehicles,

|  |                  |                        |
|--|------------------|------------------------|
| THE “DÆMON” HIGHER SELF { * ĀTMĀ<br>* BUDDHI<br>(* ) MANAS |                  |                        |
| WILL DORMANT   |                  | WILL CONTROLLING       |
| SUB CONSCIOUS  | NORMAL CONSCIOUS | SUPERCONSCIOUS         |
|  | <i>MENTAL</i>    |                        |
| PREJUDICES   | IDEAS            | CONCEPTS               |
|  | <i>ASTRAL</i>    |                        |
| CRAVINGS   | DESIREs          | AFFECTIONS<br>SYMPATHY |
|  | <i>PHYSICAL</i>  |                        |
| REVERSIONARY HABITS  | FUNCTIONS        | SELF CONTROL<br>PURITY |

and use their energies to accomplish a work mapped out for him by the Lords of Karma and acquiesced in by the Ego. He may succeed or he may fail, according to the amount of will-power in the Ego, and according to his knowledge of how to exercise it. This battleground of life, this crucible of experience, is outlined in Fig. 53.

FIG. 53

The Individuality is the “ Higher Self,” the “ Dæmon ” of Plato ; he has three fundamental attributes, described as Atma, the Spirit ; Buddhi, the Intuition ; and Higher Manas, the Abstract Mind. Will, Wisdom and Activity also describe this fundamental triplicity of the Higher Self. The Personality is the “ Lower Self,” and is composed of the Lower Manas or the Concrete Mind ; the astral or desire nature ; the physical functions ; and the three vehicles in which these activities manifest. The Higher Self

“puts down” a part of himself into incarnation, for the work of transforming experience into faculty.

Everything now depends on how much will-power exists in the Ego, and is being manifested in the control of his vehicles. Where the will of the Ego dominates the instincts of the mental, desire and physical elementals, the incarnation is a success; where, on the other hand, the three elementals gain the upper hand, the incarnation is so much wasted effort. In the case of most men, there is neither complete domination nor complete slavery; in some things we succeed in dominating, in others we fail. What happens in each case, we can see from the diagram.

The functions of the physical body are neither good nor evil; it is the body's duty to eat to live, to drink to satisfy thirst. The evil begins when a natural function is intensified by the identification of the desire nature of the man with the function. When the purely animal sensations from food and drink are delighted in by the astral body, the body becomes gluttonous and craves stimulants; at first, the astral body dictates when the cravings may be indulged in, but after a while the physical elemental makes the astral body its tool. It is natural enough for a primitive savage to gorge and be a glutton; but when a civilised<sup>1</sup> man allows a purely physical function to hypnotise his desire nature, he is for the time reverting to the savage. The process of reversion is well illustrated in the Japanese proverb about drunkenness:

First the man takes a drink;  
Then the drink takes a drink;  
Then the drink takes the man.

But where the will is dominant, then from the physical functions permanent qualities are developed for the Ego of self-control and purity; it is of great use to the Ego to have perfect control over the physical body, so that the body's technique may be swiftly and fully under the Ego's control in the work in life. Rational and pure diet, perfect health, control over

muscle and limb through physical training, are invaluable in transforming functions into self-control and purity.

In exactly a similar way, it is natural for the astral body to desire; it is natural that the astral body should object to offensive smells or to discords in sound, and be pleased at harmonious surroundings and agreeable tones. The desire nature of the astral body provides a delicate instrument of cognition. Evil begins when the desire elemental dominates and dispossesses for the time the Ego. A natural desire then becomes a craving, and the astral body gets out of control. When a man loses his temper, so that for the time he is not showing a soul's attributes, but those of a wild beast, he has for the time reverted to an early stage of evolution, dragged thereto by the astral body which he cannot control. What we have to understand is that we are *not* the habits of the desire elemental of the astral body, but are to search, for our soul's purpose, such aptitudes in it as are useful for us. Sometimes, through suffering, we discover for ourselves this duality in us; a young American girl of thirteen I knew, so discovered it, when one day she came in almost crying because her playmates had teased her in play; and when she was asked by her mother if they had hurt her, replied: "N-no, but they made my feelings feel bad." When we realise that we are not the feelings of the astral body, but possess them, just as we might possess a tennis racket or a gun, then we shall know exactly how much freedom to give to the feelings.

On the reverse side of the picture, the feelings of our astral body, when controlled, can be made most sensitive and delicate, and can be transformed into wonderful attributes of the soul of affection and sympathy; the astral body then becomes a fine instrument upon which we can play, so as to throw the invisible world around us into waves of inspiring and purifying emotions.

What has been said above, about the desire elemental of the astral body, applies with even greater force to the mental elemental of the mind body. The mental body has as its



natural function that of responding to thought ; and thought, when exercised by the Ego, is a means of discovering the world in which man lives. Concrete thought weighs and measures the universe, and the function of abstract thought is to transform all experiences of the mental and lower bodies into eternal concepts which can be incorporated into the soul's nature. But very few of our thoughts are of this nature, for two reasons : first, that the mental elemental often clings to past thoughts of ours, and insists on thinking them, despite our attempts to control it ; and secondly, that what we think is less of our own creation than supplied to us by others. Of the former type are prejudices, which are in reality thoughts which were once *useful* to us in our work in life, though not necessarily *true* ; they are, however, in reality no longer useful, and we are better without them, but the mental elemental retains the strength which we instilled into them, and, to gain better its end, hypnotises us into believing that they are still our thoughts. The prejudices which men have as to the superiority of this or that race, creed, sex, caste, or colour, are largely of this nature. Of the second type are the thoughts of other people which are being continually poured into the mental atmosphere, and which, impinging on our mental bodies, draw out of us automatically a response of like thoughts ; when such thoughts seek admittance, we have to take care that we give welcome only to those which are useful for our soul's work, and that we vigorously reject all others.

Certain thoughts of both these types sometimes behave like the "malignant growths" which appear in the human body as cancers and tumours. Some thoughts make definite centres in the mental body and gather round them similar thoughts and absorb their vitality, and so become distinctly malignant mental growths of the mind body. Just as a tumour in the brain, in the beginning, will produce but a slight ache, and afterwards, as it grows larger, will derange many functions of the body, so too is it with these malignant mental growths ;

at first, they are hardly evident, except perhaps as unreasonable phantasies and worries; later, they grow and produce definite mental diseases, like phobias of various kinds and insanity.

The transmutation of the experiences gained through thinking, feeling and acting, into eternal concepts, is only partly accomplished during the life on earth and in the astral world after death; the task is continued when the individual begins his life in the heaven world. Under the most ideal and congenial surroundings, with the power to create all such happiness as he longs for, and above all with the wonderful aid of the Mind of the Logos playing upon his mental body and causing it to grow, the man lives his period in the heaven world, developing his will and transforming all his experiences into eternal concepts, and into faculties which more and more reflect his hidden Divine Nature.

This work which man does during his period "in Heaven"

| INTERVALS BETWEEN LIVES |            |        |          |        |          |        |                  |          |
|-------------------------|------------|--------|----------|--------|----------|--------|------------------|----------|
| TYPE                    | DEGENERATE | SAVAGE | MECHANIC | FARMER | MERCHANT | DOCTOR | 'IDEAL-<br>ISTIC | DISCIPLE |
| TOTAL                   | 5          | 40     | 200      | 300    | 500      | 1000   | 1200             | 2300     |
| HIGHER<br>HEAVEN        | -          | -      | -        | -      | -        | BRIEF  | 50               | 150      |
| LOWER<br>HEAVEN         | -          | -      | 160      | 260    | 475      | 975    | 1150             | 2150     |
| ASTRAL<br>PLANE         | 5          | 40     | 40       | 40     | 25       | 25     | 5                | -        |

FIG. 54

When the death of the physical body takes place, the man

naturally depends upon the strength of his aspirations, and upon the amount of capacity with which he sets to work upon the work of transmutation. These factors determine how long he is "in Devachan," growing through happiness. In Fig. 54 we have a table giving a general average for various types of Egos.

lives in the astral world for a while ; afterwards he passes to the lower heaven, to live there "in Devachan". At the end of Devachan, the mental body, the last remnant of the Personality, is cast aside, and the Ego is once more fully himself, with all his energies, in the higher heaven. After a period, brief or long, dimly conscious or fully aware of the process of rebirth, the Ego once more puts down a part of himself into incarnation to become the new Personality.

We see from the diagram that the degenerate, low type of human being lives about five years in the astral world and, having no spiritual qualities needing Devachan for their growth, returns at once into incarnation. The terms *mechanic*, *farmer*, *merchant*, are used to describe general types ; and *doctor* is used to represent professional men in general. But a farmer or a merchant may be highly cultivated and belong really to a higher type of Ego than is represented by his occupation. The cultured man who is definitely idealistic and makes sacrifices for the sake of his ideals, has a consciously active life as the Individuality in the higher heaven. The man consecrated to service under the guidance of a Master of the Wisdom, should he "take his Devachan," will have so purified his astral nature before death that he need have no life in the astral world at all, and can pass at once into his Devachan. We see from the diagram that the period between incarnations may vary from five years to twenty-three centuries. When a child dies, he, too, has his short astral life and his Devachan before return to birth again ; the period between lives may vary from a few months to several years, according to the age and the mental and emotional nature of the child.

Many of the facts already mentioned about the hidden nature of man and his finer vehicles, are re-stated in the next

diagram, Fig. 55. In the first column we have the seven planes of the Solar System; in the second we have the four bodies

| THE CONSTITUTION OF MAN |  |                                  |  |                              |
|-------------------------|--|----------------------------------|--|------------------------------|
| ĀDI                     |  |                                  |  |                              |
| ANUPĀ-<br>DAKA          |  |                                  | THE MONAD<br>"SON IN<br>THE BOSOM<br>OF THE FATHER"        | CHORD<br>OF THE<br>MONAD     |
| ĀTMIC<br>(NIRVĀNA)      |  | THE<br>SPIRIT                    |  |                              |
| BUDDHIC                 |  | INTUITIONS                       | THE REIN-<br>CARNATING<br>EGO<br>THE<br>INDIVIDU-<br>ALITY | CHORD<br>OF THE<br>AUGOEIDES |
| HIGHER<br>HEAVEN        | CAUSAL<br>BODY                                       | IDEATIONS                        |  |                              |
| LOWER<br>HEAVEN         | MIND<br>BODY   | CONCRETE<br>THOUGHTS             |  |                              |
| ASTRAL                  | ASTRAL<br>BODY                                       | PERSONAL<br>EMOTIONS<br>IMPULSES | THE PER-<br>SONALITY<br>THE MASK                           | CHORD<br>OF THE<br>MAN       |
| PHYSICAL                | ETHERIC<br>PHYSICAL<br>AND GROSS<br>PHYSICAL<br>BODY | BODILY<br>ACTIVITIES             |  |                              |

FIG. 55

which man now uses. It will be seen from the third and fourth columns that man exists, in his highest nature, as the "Monad," on the four planes higher than the mental plane, but that he has as yet no vehicle or instrument of cognition and action in them.

For all general purposes of study, the soul of man is the Individuality in the causal body. The Individuality creates a Personality for the purpose of incarnation, and the Personality has three vehicles, the mental, astral and the physical bodies.

Each of these three lower bodies represents one aspect of the Ego; and since the Ego in the causal body gives the fundamental tone or temperament for the incarnation, we may think of the Ego and his three lower vehicles as forming a chord of temperamental tones, the Chord of the Man. But the Individuality in the causal body is only a partial representation of all his qualities; behind his Higher Manas or Abstract Mind exists the Buddhi, the Divine Intuition, and behind that, the Ātmā or the indomitable Spirit of God in man. But the Ātmā, Buddhi, and Manas are themselves reflections of higher attributes still, of the Monad, "the Son in the Bosom of the Father". The fundamental note of the Life of the LOGOS gives the dominant tone for the Monad, and the three attributes of the Monad on the Ādi, Anupādaka, and the higher Nirvanic planes, make the "Chord of the Monad". The Monad then creates the Individuality; the tone of the Monad being then the dominant, it and the tones represented by the Ātmā, Buddhi, and Manas make the "Chord of the Augoeides". When next the Individuality creates the Personality, we have the "Chord of the Man".

\* \* \* \* \*

Man's work in life and in death is to discover what he is, what is the world, and what is the LOGOS "in whom we live, and move, and have our being". Ages of experience and action are required before he begins to grasp this "Wisdom of God in a mystery," and to understand "God's Plan, which is Evolution". Yet this is his eternal work—to know in himself, and in others, the clod, the brute and the God. All life is a workshop where he is taught his work, and many are the instructors who come to help him; these are the religions and the philosophies, the sciences and the arts of his time. Instructors too, unwelcome for the most part, are the sufferings

which are his lot. But most welcome of all his instructors, can be the Hidden Wisdom known as Theosophy, which reveals God's Plan with such a fascination to the mind, and with such an inspiration to the heart, as have not yet been found in any other revelation.

C. Jinarājadāsa

*(To be continued)*

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## THE EARTH'S AWAKENING

AGE-long slumber of the Earth  
and silence of the captive Spirit in her.

Those who, during the dark days  
shaped matter according to their visions,  
used her as a slave,  
and she, obedient, took the forms of human dreams,  
but never spoke.

Still the Spirit descended—  
Ever closer grew the shroud that gathered round it,  
Ever deeper the abyss that called it,  
Until it lay as a wreck in unknown ocean depths,  
Waiting there as the dead wait, gazing at the tides of Lethe  
That glide forgetfulness through the grey unbroken  
peace of the world of shades  
Who drink, and know no more.

\* \* \* \* \*

The sleep of ages is drawing to its end,  
Within the Earth a thrill of life is playing,  
Within the Earth the song of life awaking—  
From the mountain peaks ascending,  
In the far-away blue spaces lingering,  
Through the forests' dim recesses surging,  
From the scented plains o'erflowing,  
The Spirit of Earth appears.

Earth animated,  
Earth became sacred,  
In waking thou hast strewn thy soul around thee,  
Thou livest in a mighty dream that riseth from thee  
    and passes o'er the world, a mystic wanderer,  
    made of thy fragrance, of thy songs and of thy longings,  
    made of thy silence, so great for human mind  
    that when we enter it, we reel, Heaven-stricken.  
Powerful dream of the Earth,  
    in which we, thy lovers and adorers,  
    twining our souls into thine,  
    grow so vast in our communion with thee  
    that we know thou art divine, resplendent Being!  
Flower of the deathless Spirit. . .

MELLINE D'ASBECK

## THE TEN COMMANDMENTS

By ALICE WARREN HAMAKER

**T**HE Ten Commandments were brought out of Egypt by the Egyptian Initiate known as Moses (Menephtah), and must therefore be regarded as part of the great Hermetic system of development for the Path. Whether there are only these ten stages or whether these are the first ten, will only be known when the Hermetic system can be obtained from its original source. We know these ten anyway; and no doubt, when they have been attained, the candidate for Initiation in the Hermetic School will be in a position to have knowledge of any stages that may not be known exoterically just now. Some people aver that we have an eleventh stage given us in the Commandment, "Love thy neighbour as thyself".

In the Buddhist system, these stages have been divided into eight stages only, a division which has shown itself suitable for the remnants of the Fourth Race, since it can be seen that Buddhism has spread mainly into countries where Fourth-Race people predominate numerically. The Eightfold Path is given as:

1. Right Doctrine.
2. Right Purpose.
3. Right Discourse.
4. Right Behaviour.
5. Right Purity.
6. Right Thought.
7. Right Loneliness.
8. Right Rapture.



These do not differ very considerably from the Mosaic system, except that they appear to be much more complete, thereby indicating that the Ten Commandments are not the complete Hermetic system of preparation for Initiation, and that one day the remaining stages will come to light. For example, we appear to have no parallel stage to "Right Loneliness".

The persistent spread of Christianity, Muhammadanism and Judaism, which are based on these Ten Commandments, is an indication that behind the rather vague wording lies a true esoteric system of preparation for Initiation, especially suitable for the coming races. Initiation will always be the same, for there is only one Knowledge; but as humanity progresses, the preparation changes with the changing of humanity, and the level of spirituality rises at which Initiation can be taken. For this reason we must always be on the look out for the new revelations imminent in young and virile religions that have exoterically an incomplete system of spiritual development, for the sense of incompleteness gives that religion one of the greatest of divine gifts—Hope. Hope is the first necessity for Inspiration. Faith and Charity are discussed so much that Hope is lost sight of, whereas St. Paul as an Initiate knew what he was talking about when he gave it a place level with the other two gifts. When he said that Charity was the greatest, I think he meant it as the synthesis, for in his writings he does not by any means belittle the other two.

It must be admitted that those professing to follow the religions based on the Ten Commandments are not making any great attempt to carry out those Commandments. Christians, Muhammadans and Jews are not shining examples of abstainers from adultery, gossiping and envy, for example. In fact, the above-mentioned people take less notice of the Ten Commandments than of the other precepts of their Founders, to

which greater adherence is given, as well as more study. Yet here we have the opportunity given us of amalgamating three great and virile religions, now spreading persistently in the world by missionary effort, commercial expansion, birth-rate and culture. A religion combining Christianity, Judaism and Muhammadanism could be strong enough completely to dominate all others, and be a World-Religion indeed. Is it too much to hope for this?

A more enthusiastic adherence would be given to the Ten Commandments if it could be realised that they are stages of development to be reached one by one, and that all ten can only be perfected by those ready for Initiation. Only a few in many thousands are thus ready, but many more would reach such a stage if they would only begin at the bottom and start climbing. We know very well that many of the Commandments are impossible for most people, but that is no excuse for ignoring those that are not impossible.

The first stage is the true knowledge of God. Without this knowledge we are in "bondage," *i.e.*, bound by karma. Almost all can reach this stage of consciousness with a little effort. It is the knowledge or realisation that our fate lies in our own hands to make or mar, for, as taught in the *Sermon on the Mount*, "Ye are gods" (God). To realise our place in the scheme of things, and know that we are each God and have therefore the power to do as we shall decree, is a step we can all obtain in a greater or lesser degree. He who is ready for Initiation will be fully conscious of it; but every one can begin to realise the rudiments of this knowledge and start to direct his life to some definite purpose, and so develop will-power. Too many people are spiritually lazy, and live for no particular purpose, to be buffeted about by every whim of fate. It seems like wasting this incarnation.

The second stage is ceasing from idolatry; but a little thought will reveal a much deeper meaning veiled by the wording

given in *Exodus, i.e.*, Self-reliance—to do without the necessity of depending on some outside help. In Judaic days, reliance on images or symbols and oracles was the form such spiritual dependence took ; hence the phrasing of the Commandment. Nowadays it takes the form of spiritualistic séances and the ouija board, and in the Middle Ages it took the form of blind faith and giving money for the purpose of spiritual favours promised by some authority.

Self-reliance follows quite naturally on the first stage mentioned above, for with the realisation of our own power comes the realisation that we must be our own masters. What a difference it would make to the world if more people would just begin to think this way ! Thought is always followed by action in some form, and the elevating influence of such thought would mark a new era. The candidate for Initiation would know this from proved facts by personal experience, but we can all begin the attainment of the second stage towards the Path.

The third stage is reverence. The feeling of awe is quite common with the mass of people, and rightly so ; but as the intelligence develops and a materialistic wave passes over people, the feeling disappears and nothing takes its place, to the loss of much knowledge. Not being able to appreciate the attitude necessary to the mantric effect of uttering the “Name” (Shekinah—?), we have been shut off from the tremendous scientific knowledge of the creative and destructive power of sound. Quite accidentally we have found out that a certain note played on a certain violin can shatter a tumbler, but that is all we know. This is a fact, and we can philosophise about it as we like ; but the fact cannot be altered thereby. When reverence was a fact, the Hebrews were able to shatter the walls of Jericho by a sound made on special trumpets, but we do not know how to do that now. I take it that reverence for the “Name” is a

form of imagery for the attainment of self-control and morality needed before the knowledge of the hidden forces of Nature is allowed to mankind. The occultist can know all this, but the ordinary person would get on much faster towards the Path if he would only admit that there is much hidden under the symbology of the Name, and that all things are not known to man down here below.

The fourth stage is the realisation that every man must give part of his time to spiritual exercises and meditation. In Hebraic times, economic and recreational conditions allowed of an arrangement of concentrating this effort into one day in seven; but times change, and so does human nature as a whole, for we do progress from one condition to another, in spite of pessimists. Unfortunately the tendency is towards giving less and less time to religious rites and meditation—and prayer or praise and thanksgiving, not to mention fasting. This is a retrogression, for it requires regular effort to gain spiritual knowledge, just as it requires effort to gain material knowledge, and time is required for any effort. If no time is allowed for an effort, the effort is not made, and nothing is gained. Special time, regularly set aside for spiritual knowledge only, will do wonders to any man, even if it is not concentrated in one special day of the week, though combined effort is always greater than single efforts.

The fifth stage is given under the imagery of honour to parents. Thought will reveal a deeper meaning—an appreciation and knowledge of the karma of birth and parenthood. This requires some knowledge of reincarnation or pre-natal existence, and it would tend towards greater domestic felicity, especially among white people of modern times. If a person realised that he chose his own parents and environment for a definite purpose, he would make better use of the opportunities offered him in the personalities of his parents and family, and of the environment in which he is brought up. Also, it might possibly lead

quite the ordinary man to appreciate the efforts of others towards self-improvement, and induce him to help to give every one a better environment and better working conditions. Selflessness will lead to the same end much more quickly, but to the less developed soul this idea will always appeal quite naturally; only, unfortunately, with the doctrine of reincarnation lost to the followers of the Ten Commandments, this appeal is not made.

The sixth stage is that of not-killing, or rather the positive knowledge that every unit of sentient life has its place in the world and scheme of things, and that to destroy a unit prematurely is to interfere with the regular scheme of life. It is quite unnecessary to dwell on the lack of observance of this Commandment in the followers of the Ten Commandments—Christians, Muhammadans and Jews—not to mention followers of other religions guilty of the same thing. Civilisation and knowledge, both spiritual and material, are being handicapped, but we go on merrily breeding herds of animals, wasting precious fertile soil, and breeding diseases that we could well do without.

It must be noted that in this system this knowledge is given as being the sixth stage. There is an idea that it should come much earlier, but a little thought will show that people need to realise the other five great truths first, before this knowledge will come, no matter how rudimentarily. There is no need, therefore, to despair of Western civilisation on this score, since the others must have first consideration. When the knowledge does come, it can be very swiftly put into practice, but for the candidate for Initiation something more is yet required, that the ordinary man is not ready to appreciate. Jesus taught that whosoever had anger in his heart was committing the same sin as killing. Many ordinary people try to keep this Commandment in this way, preparing the way to the Path at this stage for the future.

The seventh stage is hardly for the undeveloped man at all, and only partly for the more spiritually-minded. It is for the aspirant for Initiation. It is the understanding of the force that is expended in sexual effort, till a person becomes a celibate from the natural means—through knowledge of the truth of sex, and co-operation with the right use of that force. The question as to what is adultery is entirely relative to the spiritual attainment of a person, and is not the same for every one; hence the extremely varied and complicated code on this subject developed in every race. We try to draw a line to legalise some form of adultery to suit the crowd of undeveloped people, but we are quite unsuccessful, for the ultimate ideal is beyond the ordinary man, being for the climber of the Path.

The eighth stage is that of non-possession. Again men try to evolve a code with regard to determining what is stealing, but the endless litigation on this subject shows our failure. Possession is said to be nine-tenths of the law, and probably it is even more than that. As a matter of fact no person owns anything on this earth, for our stay here is of short duration, and in each earth-experience we “own” quite different things. Everything is there for use, not ownership; and although a person has to be very near Initiation really to appreciate this truth, yet a very slight knowledge sensed by the ordinary man would be of enormous value to humanity as a whole, if only this truth were admitted. If it were only admitted generally as an ideal, though possibly impracticable, we should indeed have a peaceful revolution. It is quite impossible to determine only what is stealing and what is not stealing, for we possess nothing without obtaining it from some one else, and we only create for some one else to possess eventually.

The ninth stage is control of the mind. The admonition not to bear false witness means very little to the ordinary person; hence the preponderance of gossip in daily conversation

all over the world. The general feeling is that when something false is said of a person, that person ought to be able to take sufficient care of himself to be able to refute it effectually. The occultist sees very well what is meant, for he knows that a thought is a thing which actually does something definite, and doubly so when it is spoken. The control of the tongue must first be practised before the other is effected, hence the wording of the Commandment to suit the ordinary person.

Another consideration, which will immediately occur to the aspirant for the Path, is that it is almost impossible to find out whether testimony given of a third person is really true or not, hence the tremendous need for exercising the mind to non-interference with other people's doings or sayings—in fact, real tolerance. If every one would only admit as a beginning that each person has the right to complete liberty, so long as he interferes with no one else, we should soon put our State in order.

The tenth stage given is that of desirelessness in its very highest aspect, and very rightly is it given so near the end, for its attainment marks the prepared candidate for Initiation, with the possible exception of some stages not yet known exoterically to complete these Ten Commandments to the full number (twelve or fourteen—?). True desirelessness means complete submission to the Will of God (Islām)—resignation, and the conscious working with the stream of dharma, and not against it.

The eleventh stage is sometimes given as that of Love towards one's neighbour as if he were oneself. This Commandment probably hides a greater truth as yet unknown, for we know that the Christ is especially working to teach the world a fuller realisation of what is meant by Compassion or Love. I doubt if many occultists really know; there is a very great deal that occultists do not know, for they are not yet all Initiates, and even Masters have not reached the level of Him who is known as the Christ. The Buddha illumined the Path

of Knowledge, and the Christ the Path of Compassion ; and other Avatārs illumine the other Paths at various times.

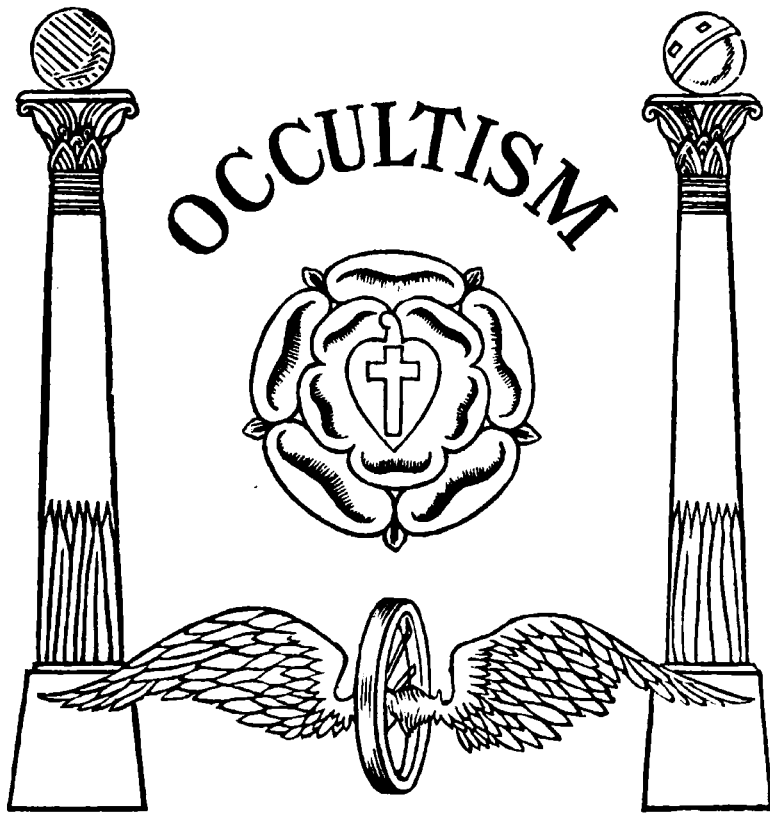
The world makes very little attempt towards Love in a spiritual sense, but wastes a great deal of astral force in its false counterpart, emotional love. The candidate for Initiation, after reaching the other ten stages, will get this instruction by rights ; but the time will come when the knowledge regarding the attainment of this stage will be exoterically known. As yet we do not know how to realise the truth that we are all one, and act in concert as a whole, as our knowledge of magnetism is so rudimentary. We do know that this is the first lesson taught by a Master to his accepted Chelas, and is the first truth they are bidden to attain.

It would seem that the ordinary mass of people can only reach the fifth stage at present ; hence the prevalent interest in the doctrine of reincarnation. Certainly it is a fact that domestic and family relations require very considerable moral reform in the West. The remaining Commandments are not yet for the ordinary person of the world, but for those intending to leave worldly things to attempt to " enter the narrow gate ". The sixth Commandment, of not-killing, comes first for the more advanced people of the general mass, and many there are, living in the world of men, who can begin to discover the seventh truth while of the world. Lest I should be considered to have impossible, anarchical ideas, I hasten to say that the eighth Commandment of non-possession is certainly not for the man of the world. We need to possess so long as we need to use things, so that the endless legal litigation will go on for many centuries yet ; but the time will come to every soul when the things of the world must be given up and personal possession eliminated, to complete the remaining two stages and pass on to Discipleship.

Alice Warren Hamaker

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## MAGIC IN CELTIC FOLK-TALES

By FRITZ KUNZ, B.A. (WISCONSIN, U S.A.)

THE pages which follow constitute a modest attempt to modernise a small but entertaining part of the great field of traditional knowledge wherein H. P. Blavatsky wrought so mightily. Folk-tales are the detritus of forgotten religions of which the great *Āryan mythos* is the huge ruin. The myths are not understood of the people, for they refer to spiritual and super-spiritual affairs. But the *märchen* have been revitalised by the folk, and it is better to approach a study of the living Celtic Faith through these reborn fragments. My

object here has been to present cautiously a preliminary study that may contribute a slight advance to the long overdue *rapprochement* between science-hypotheses, on the one hand, and religion-beliefs, on the other. The New Age will bring a complete understanding. The spiritual and physical cycles will be expounded in their full form presently. In this co-ordination, Anthropology, in its ultimate form, will be, without doubt, a great factor—Anthropology, that is, as the real science of Man. We are on the verge of the New Age, and therefore it seemed time well spent to drag out into the light of modern research some of these old Celtic beliefs, sifted with a Theosophical-*cum*-psychological sieve from many volumes.

### I. THE PROBLEM STATED

The greatest of all collectors of Celtic folk-tales (F. G. Campbell) propounded in 1890 the theory that all folk-tales carefully sifted would provide a residuum of facts—facts arising out of true human experiences, put into impossible relations of time and space, confused and garbled perhaps, but facts in the last analysis none the less. He lived in that time when modern psychology was in its youth and when the Society for Psychical Research was in the infant stage of its evolution. Therefore he could say of magic, and the supernatural generally, what he then said of fairies, namely, that

on the whole, as it appears, there is much more reason to believe that fairies were a real people, like the Lapps, who are still remembered, than that they are “creatures of the imagination” or “spirits in prison,” or “fallen angels”; and the evidence of their actual existence is very much more direct and substantial than that which has driven and seems still to be driving people to the very verge of insanity, if not beyond it, in the matter of those palpable-impalpable, visible-invisible spirits who rap double knocks upon dancing deal boards.

Despite this summary disposal of the so-called supernatural, I agree with his main thesis of a basis of fact for the

<sup>1</sup> Campbell, Vol. I. pp. ciii and civ.

elements in his Gaelic tales. But I propose to show that in the nature of these facts there is not only reason to turn to the realm of those "palpable-impalpable, visible-invisible spirits," but that within the Celtic tales of Great Britain there are elements imbedded, which, if they be based upon facts, can *only* be explained by excursion into the realms of abnormal psychology, and that there are whole tales whose very fabric grows from the peasant or savage experience, or supposed experience, in these realms. Lang puts it well :

The fairy belief (for example), we have said, is a composite thing. On the materials given by tradition, such as memory, perhaps, of a pre-historic race, and by old religion, as in the thoughts about the pre-Christian Hades, poetry and fancy have been at work. Consumption, lingering disease, unexplained disappearances, sudden deaths, have been accounted for by the agency of the Fairies, or the People of Peace. If the superstition included no more than this, we might regard it as a natural result of imagination, dealing with facts quite natural in the ordinary course of things. But there are elements in the belief which cannot be so easily dismissed. We must ask whether the abnormal phenomena which have been so frequently discussed, fought over, forgotten and revived, do not enter into the general mass of Folklore. They appear most notably in the two branches of Browniedom—of "Pixies," as they say in Devonshire, who haunt the house, and in the alleged examples of second sight. The former topic is the more obscure, if not the more curious.<sup>1</sup>

I propose to go further ; to show that certain elements of magic in the folk-tales of Celtic Britain, elements related no less to Pixies than to second sight, which have hitherto been considered flights of fancy, arise from experience ; that these elements are reproduced in the true human experience of mankind to-day ; and that these true human experiences are such as will appeal to the untutored mind and are such as it will readily confuse and use in impossible conjunctions.

We cannot here enter into the exposition of theories to explain the nature and *modus operandi* of phenomena of abnormal psychology. Nor, indeed, are these theories pertinent, for, as we now know so well, men neither reason nor classify where belief is all-powerful. The mass of this belief

<sup>1</sup> Lang in Introduction to Kirk's *Secret Commonwealth*.

is enormous. For example, "savage hypnotism and suggestion, among the Sioux and Arapahoe, has been thought worthy of a whole volume in the Report of the Ethnological Bureau of the Smithsonian Institute".<sup>1</sup> Tylor, Frazer and numerous other collectors have made evident beyond dispute the universality of the savage belief in magic; even early Spiritualism provides, within our own people, an example of utterly unreasoning faith in the reality and importance of psychical phenomena. All this the anthropologist observes and records; it needs not enlargement.

All this is, furthermore, a sign of the disorganisation in the creed of the savage, a creed which differs from that of culture almost only by that missing element of organisation and tabulation, and a greater readiness to admit new beliefs into the creed.

No one, again, except those who are unaware of the mass of evidence, now doubts the reality of hypnotism, telepathy, clairvoyance, crystal-gazing, trance-utterance, etc., in modern times. We find, however, that these and kindred phenomena are known to and used by savages, and especially by medicine men, just as they were by mediæval witches. They are, in fact, common occurrences among them . . . Is this because savages are, in certain respects, more sensitive than we? At all events it suggests that these phenomena of the X-region, especially action on matter at a distance, or telekinesis, may also be well known to them. Indeed, the more the X-region is laid bare, the better do we see that the latter is not based so entirely on superstition as is commonly supposed.<sup>2</sup>

This is indeed the case, as the authorities in these fields can show.

What relative place has our new knowledge of this X-region hitherto had in the study of the folk-tale? The answer must show that there has been almost no effort made to apply definitely the study of the phenomena mentioned to the elements in the tales, chiefly because, in the business of explaining the tales, the search has been for better-known

<sup>1</sup> Lang, *The Making of Religion*, p. 7.

<sup>2</sup> MacCulloch, *The Childhood of Fiction*, p. 208.

human experiences as a basis. Thus fairies have been referred to Lapps, giants to physically superior races, magical properties of iron to its newness to some people; bridles are made out to be a source of wonder to a conquered race, changelings, the tales of stolen children of the conquering race, and so on without end. But this method of explanation quickly goes lame. While, for example, the conception of a fairy agrees with Campbell's description of the Lapps in part, there are other factors which are not thus explicable, such as fairy knowledge of what human beings do. Whereas, as we shall presently point out, if it be realised that the Lapps have been confused in the mind of the Scot with the traditional ghost, as in the Isle of Man, then the Fairy lore is seen to be a compound of various normal and abnormal elements of perhaps great complexity.

But, while for our immediate purposes the establishment of the truth of clairvoyance, telepathy and the like is not necessary, nevertheless certain conclusions devolve when we assume as proven, even but a part of the psychical powers claimed as true by the students of abnormal psychology. The Society for Psychical Research gives us a scientific collcation of these phenomena, proves to its own satisfaction some of them, and disproves others. That telepathy and clairvoyance, for example, are facts, can no more be denied than hypnotism can be disproved. Says Sir Oliver Lodge :

That this community of mind or possibility of distant interchange or one-sided reception of thoughts exists, is to me perfectly clear and certain. I venture further to say that persons who deny the bare fact, expressed as I here wish to express it without any hypothesis, are simply ignorant. They have not studied the facts of the subject. It may be for lack of opportunity, it may be for lack of inclination; they are by no means bound to investigate unless they choose; but any dogmatic denials which such persons may now perpetrate will henceforth, or in the very near future, redound to the discredit, not of the phenomena thus ignorantly denied, but of themselves, the over-confident and presumptuous deniers.'

<sup>1</sup> *The Survival of Man*, p. 114.

Hypnotism, psychometry, telepathy, clairvoyance and other demonstrable facts bear upon the nature of folk-tales not less intimately than customs dependent upon season, climate or tribal life. If in the abstract they are facts to us, how much more concretely are they facts to the savage? What part do they bear in his life? How likely is he to use them in tales? These questions and countless others arise from the new psychological phase of the science of man's nature, and bear specifically upon something so intimately connected with that nature as the folk-tale.

Consider, for example, the relation of this evidence to the vexed question of folk-tale diffusion. The tales "are in large part anonymous in composition, impersonal in expression, international in currency, and static in type".<sup>1</sup> True human experiences give the material for them. Objective human experience varies with climate and various other factors, but parts of the gamut of internal experiences, ranging downward from inspiration, are more or less common to all men. There is, then, a universality of human faculty, to which must be added a particularity of human experience, chiefly objective.

So also the tale. That those elements which are universal and common must be based upon common experience, is patent; and equally obviously the particular must arise from the particular. Therefore, by producing and classifying an entirely new octave in the gamut of human experience, as abnormal psychology does, we obtain a wholly new criterion by which to judge whether or not the widespread tale developed independently.

Nor is this all. If the *märchen* and common tale of the Irish, Scottish Gaels, and of the Welsh, Manx and Cornish tribes is of recent and independent origin, and the myth and saga, or a cycle like that of Cuchulainn or of Fionn, be tales diffused among the Celts in some Caucasian or Central Asian

<sup>1</sup> Schofield, *History of English Literature*, p. vii.

home—if this be so, as I am now convinced it is, why do they bear in common certain recognisable factors of magic and differ in almost all others? Why is the hoary myth, which “belongs to the most primitive stage of human thought”<sup>1</sup> specific and consistent in names and form, and the comparatively late *märchen* vague, impersonal and indefinite? Why do Slavic folk-tales deal with vampires and Celtic tales with werewolves? Why, on the other hand, are transformations into stone of human beings found to be common property “from China to Peru”? The answers to these questions, we must be assured, cannot be found if we do not take seriously the experience of the savage in the supernatural world, and if we do not find what is possible and what impossible in fact in his shapeless or flexible faith.

Therefore, while folk-lore strides forward with the assistance of anthropology, it will be lost in the wilderness of custom and belief if it find not and heed not the light of fixed points in the field of the supernatural. Therefore, again, the nature of the evidence of Societies like our own, and of the Society for Psychical Research, is of importance, and too much cannot be said for the care and accuracy of that second-named body. Andrew Lang could say in 1898:<sup>2</sup>

It is only Lord Kelvin who maintains, or who lately maintained, that in hypnotism there is nothing at all but fraud and mal-observation. In years to come it may be that only some similar belated voice will cry that in thought-transference there is nothing but mal-observation and fraud.

To-day the careful reader of the evidence can reasonably include with those things very many more.

It may be objected that the truth or the falsity of this or that piece of evidence is not germane to the argument, since the originators and relators of the folk-tale believed in its validity.

<sup>1</sup> Gomme, *Folk-lore as an Historical Science*, p. 129.

<sup>2</sup> Obviously because the Slav met that brand of Atlantean magic and the Celts the other. See also Lawson, *Modern Greek Folk-lore and Ancient Greek Religion*, p. 379.

<sup>3</sup> *The Making of Religion*, p. 4.

And, indeed, in the dissection of the individual tale, as we have said, it matters little. But it matters much, in the consideration of distribution and origins, what is possible and what is probable and what is beyond reason. If the singing bone and the tell-tale harp are based upon psychometry or thought-transference in very fact, they become true physical human experiences, and step outside the realm of such things as lakes which form from single drops of water or castles which spring, full-fashioned, from a casual nutshell. And it matters much whether, as Tylor and Lang think, "supernormal experiences were possibly more prevalent among the remote ancestors of known savage races than among their modern descendants".<sup>1</sup> Even Campbell believes of his Highlanders that their superstitions are "nearly all fictions founded on facts".<sup>2</sup> And upon the sharp line which we may draw between the fiction and the fact depends in part the determination of the age of the tale, its relation to others similar, and its source. If we leave the folk-tale and consider animism, sympathetic magic and the *revenant*, how much more valuable becomes the integrity of our evidence. Common mediumship, while we must condemn it utterly as detrimental morally and physically, shows us the close link between all the parts of Nature, the very condition which animism postulates. The dowser or water compass is still unexplained; it is therefore quite as mysterious as the wand which turns men to stones.

Nor does the evidence stand alone in modern times. Mr. Lang has pointed out<sup>3</sup> that there is a vast historical side to the whole question of abnormal psychology. He has gathered much and indicated more. To a question of method and direction in these connections we shall return.

<sup>1</sup> Lang, *The Making of Religion*, p. 172.

<sup>2</sup> Campbell, Volume I, p. cxii.

<sup>3</sup> In his Preface to Kirk's *Commonwealth*; and see his article in Volume XXIII, p. 554, of *The Encyclopaedia Britannica*, 10th Edition.



One word more should be added here, to assign the following material to its proper place in folk-lore. Mr. Andrew Lang has shown "that psychical research is inseparably related to anthropology"; and he says that "the alleged abnormal or supernormal occurrences which psychical research examines are, for the most part, universally human, and, whether they happen or do not happen, whether they are the results of mal-observation or fraud, or are merely mythical, as *human* they cannot be widely neglected by anthropology." There appear, consequently, three streams in the folk-concepts: first of all there are universal human experiences; next, the custom-tradition; last, the folk-tale tradition. These form one whole, and, ultimately, none can be considered apart from the others; but their interrelation does not preclude the presentation of two almost independently of the third.

The whole question of the living Fairy Faith, not touched upon here, its relation to science and its inherent reasonableness, is discussed in a remarkable book by Mr. W. Y. Evans Wentz, *The Fairy Faith in Celtic Countries*. We are concerned only with the record, within the tales, of psychic phenomena; but undoubtedly the belief cannot be divorced from the experience, the written and the spoken word. When, at last, they are considered together, that belief in the tale, that which appears in custom, and that which arises out of true human experience, will be found to be not three, related severally, but one in three aspects. And that unified whole will be the tradition of the Religion of the Celts, hoary with age and buried under drift from the flux of time; yet full of mystery, beauty and inspiration. It will prove itself a faith so flexible and so filled with vitality, that the absorption of static Christianity has scarcely altered its fabric nor diminished its grip upon the mind of the true Celt. And its

<sup>1</sup> Wentz, *The Fairy Faith in Celtic Countries*, p. 474.

flexibility and its vitality will then be found to come not only out of the fact that it appeals to the peasant mind as true, but from a wonderful accord with truth abstract and absolute.

## II. THE METHOD OUTLINED

“The Battle of the Birds” is what might be called a typical folk-tale of the *märchen* type. A king’s son helps a raven against a snake. The raven transports him over “seven Bens, seven Glens, and seven Mountain Moors,” and there becomes a youth. He gives the prince a bundle, with an injunction not to open it except where he would “most wish to dwell”. The prince disobeys; a castle springs from the bundle in a giant’s wood, and the giant demands the prince’s first son at seven years of age for returning the castle to the bundle. The prince finds his princess, and they are happily married for years. When the giant comes they try the cook’s son and the butler’s son without avail. The giant’s daughter assists the real son to do tasks, clean a byre, thatch it and get the five eggs of the magpie. They are married and flee the place, putting speaking apple-shares in their bed, and blocking pursuit with a magical lake, thorn-wood, pile of rock and a lock. The giant’s daughter is abandoned, but she makes herself known to her husband by using magic upon three suitors, thus :

They went to rest, and when she had lain down, she asked the lad for a drink of water from a tumbler that was on the board on the further side of the chamber. He went; but out of that he could not come, as he held the vessel of water the length of the night. “Thou lad,” said she, “why wilt thou not lie down?” But out of that he could not drag till the bright morrow’s day was.

The second man stuck to the latch and the third to the floor. The prince becomes interested—no wonder!—and she wins him back.<sup>1</sup>

<sup>1</sup> Campbell, Vol. I, p. 25.

Obviously in this tale only parts of the *märchen* formulæ are present; but let us note them and see how many are purely magical, in the sense of being, to the sophisticated, utterly improbable in the connection in which they are used. Helpful animals, transformation, tasks, speaking objects, rash promise, lake from drop of water, etc., and immovability (a form of the turning to stone)—all these appear. Where are the facts that form the nuclei of these wonders? The helpful animal, Campbell would perhaps derive from domestic animals, strange to some old people and brought in by conquerors; the tasks, perhaps to the examples of greater physical strength of the conquerors. For the helpful animals the theory is adequate. But the tasks, as is common in the Gaelic, are performed by women, magically. And what of the other formulæ? Where are their starting-points in the rational world?

Under the theory these points of departure must exist, and if they exist as true human experiences, we should find them to-day. Therefore let us turn to abnormal psychology and look for examples which will parallel these formulæ and others. That order may be observed, the tabulation of the scientific workers in this field will be employed. In the tales, the magic which puts a character to sleep shades into that which turns him to stone with a wand and that which employs music to bring on trance, and flows on through the kaleidoscope of changes that only the mind untouched by the higher forms of intellect can provide; therefore fixed points must be observed. The example of magic from the tales will be first presented and the parallels from psychical research then added.

### III. THE FORMULÆ CONSIDERED

#### 1. *Prescience and Clairvoyance*<sup>1</sup>

Of all the elements of magic, none is more widespread in the Celtic folk-tale than the foreknowledge which certain

<sup>1</sup> Taken together for convenience.

types of characters have, chiefly of births, deaths and difficulties. Fionn himself is most notorious in this respect ; so well is he known, indeed, and so often does he appear, that one needs but mention that his tooth (or thumb) of wisdom was found by him when he was cooking the salmon of knowledge, and, burning himself upon the thumb, he placed it in his mouth. Whereupon he could tell the future and see distant events.<sup>1</sup> In "The Fairy Place of the Quicken Trees"<sup>2</sup> Fionn foresees his own death and that of his companions, and all the events he foresees take place later, but the heroes escape. Again, "the Fian were once, and their hunting failed . . . They reached a hill and sleep came upon them. What should Fionn see but a dream. That it was as yon crag of rock that he should be, the longest night that came or will come ; that he would be driven backwards until he should set his back to the crag of rock. He gave a spring out of his sleep."<sup>3</sup> In a fight with the Tuatha de Danaan his dream is fulfilled and he, nearly killed.

Even in tales which contain almost no supernatural elements, such as the "Tale of the Shifty Lad, the Widow's Son,"<sup>4</sup> prescience appears. The Shifty Lad is addressed by his vexed mother : "If that is the art that thou art going to choose for thyself, thine end is to be hanged at the bridge of Baile Cliath (Dublin), in Eirinn." After all his absolutely successful adventures, he says to his wife, as they take a walk over that bridge :

Well, then, many is the time that my mother said to me, that my end would be to be hanged at the bridge of Baile Cliath, in Eirinn, and she made me that prophecy many a time when I might play her a trick . . . And they were at talk and fun about it ; but at last it seemed to the Shifty Lad that he would do it for sport, and the king's daughter took out her pocket napkin, and the Shifty Lad went over the Bridge, and he hung by the pocket napkin of the king's daughter as she

<sup>1</sup> See Patrick Joyce. *Old Celtic Romances*, p. 414.

<sup>2</sup> *Ibid.*, p. 177.

<sup>3</sup> Campbell, Vol. II, p. 56.

<sup>4</sup> *Ibid.*, Vol. I, p. 330.

let it over the little side (wall) of the bridge, and they were laughing at each other.

But the king's daughter heard a cry: "The king's castle is on fire!" and she started and she lost hold of the napkin, and the Shifty Lad fell down, and his head struck against a stone, and the brain went out of him; and there was in the cry but the sport of children; and the king's daughter was obliged to go home a widow.

This interpolation of prophecy into an otherwise straightforward tale indicates the strength with which the belief holds the narrator.<sup>1</sup> In "The Fate of the Children of Lir," "Finola did not wish to go, for it was revealed to her darkly in a dream that Eva was bent on some dreadful deed of fratricide; and she knew well that her stepmother intended to kill her and her brothers that day, or in some other way to bring ruin on them. But she was not able to avoid the fate that awaited her."<sup>2</sup> This fate was that she and her brothers should be turned into swans.

Birth is also subject to prophetic observance. "How the Eon was Set Up" records the prophecy of the birth and exploits of the ubiquitous Fionn.<sup>3</sup> "The Closs Gavlen" contains a prediction of the birth of a grandson to Balar Beinnann, who would kill him and who does so.<sup>4</sup> One tale in particular, "The Young King of Kasaidh Ruadh,"<sup>5</sup> is typical of those tales which have the faculty within their very fabric, and is worth observing, although too long to abstract. This assumption of prescience is still more obvious in many of the transition types of tales, which resemble closely the normal story of a haunting or return from the dead.<sup>6</sup>

Let us now examine the more prosaic accounts of this faculty, as it appears in a ponderous volume of an authority on

<sup>1</sup> Other examples of prophecy of death: Rhys, Vol. 1, pp. 272-273; Kennedy, *Legendary Fictions*, p. 189, p. 218; Joyce, p. 345.

<sup>2</sup> Joyce, *Old Celtic Romances*, p. 7.

<sup>3</sup> Campbell, V, iii, p. 348.

<sup>4</sup> Larminic, p. 6.

<sup>5</sup> Campbell, V, i, p. 1.

<sup>6</sup> See Campbell, V, ii, p. 47; V, iii, p. 199; V, ii, p. 121; V, iii, p. 9; Kennedy, p. 17; Jacobs, p. 660. Also Wood-Martin, V, i, 365; Campbell, V, i, pp. cxiv and cxv; and especially MacCulloch, *The Religion of the Ancient Celts*, p. 306.

Psychical Research, in Myers' *Human Personality and its Survival of Bodily Death*.<sup>1</sup> Prescience is evidenced in many forms, from which we may choose first this brief account.

In June of 1889, Mrs. F. C. MacAlpine, of Garscadden, Leardsden, Glasgow, saw a "black cloud (that) seemed to rise, and in the midst of it I saw a tall man, in a suit of tweed, jump into the water and sink". About a week afterwards, a Mr. Espie, a bank clerk, committed suicide by drowning in that very spot.<sup>2</sup>

So much for a single, random case of prescience of death. Here is another which is also paralleled by the tales, a warning of another accident—not a prophecy, but the sort of thing the savage would take in lieu of prophecy. A certain Miss A. says:

I sometimes get messages which perhaps may be called clairvoyant, telling me, for instance, where lost objects are, or warning me of some danger at hand. Thus about September 20th, 1888, my sister M. and I had just finished dressing for dinner in the dressing-rooms leading from a large bedroom. The maid had left the room. M. had left her dressing-room and was standing in the bedroom, when suddenly she called to me: "Get a bit of paper, there are some raps." I came in and took an envelope and pencil, and at once the words came, by raps: "Look to the candle or the house will be on fire." We saw that it was not the candle in the bedroom, so we went into M.'s dressing-room, and found that her candle was so close to a cardboard pocket depending from the looking-glass that it would have been on fire in a moment. It was already smoking.<sup>3</sup>

Similar narratives are numerous.<sup>4</sup> We may give a final parallel between a single folk-tale and cases from abnormal psychology.

The tale is that of "Bailie Lunnain," in which the hero "saw a dream in his sleep, the most beautiful lady that there was in the world, and he dreamed of her three times, and he resolved to marry her". He searched France and Spain, "and all the world over," but found her in London, "the daughter of the Bailie of London," and he contrives an interview and

<sup>1</sup> Used whenever possible, as in this way reference concentration is effected. There is no more remarkable compendium than this posthumous work.

<sup>2</sup> Myers, V, i, pp. 270-273.

<sup>3</sup> *Ibid.*, V, i, p. 451.

<sup>4</sup> The cases in Myers are in the second volume. One of voice, touch and sight, p. 330 ff.

tells "her all that happened and how he had seen her in his sleep and when, and she was well pleased. 'And I saw thee in my sleep on the same night,' said she." After some further adventure they are married.<sup>1</sup> A sort of "Brushwood Boy" business!

The cases from abnormal psychology which are exact parallels of these dreams are too long to be quoted here;<sup>2</sup> but a brief one, where one of the characters is awake and the other asleep, may serve.

(408) From Mrs. Hunter,  
2, Victoria Crescent,  
Saint Helier's, Jersey.  
January 8th, 1884.

The following happened in India some thirteen years ago. My second daughter had been with me, while I was preparing for bed one night. Our talk was merry and only gossip. At last she left me for her own room. In the middle of the night I awoke in an agony of grief, and sat up in bed, sobbing and trembling. In vain I reasoned and tried to believe it was only a dream. For a time I could not; it was *real*. My dream was that a *cobra di capello* had bitten my daughter, and she raised a blanched, pinched face to mine and said: "Must I die, mamma?" and I had replied, in agony: "You *must*, darling."

Next morning, my dream hardly remembered, I was dressing, when she, as usual, came to me. Her first words were: "Oh, mamma, I had such a horrid feeling last night while I was undressing. I felt *sure* that there was a snake in my room, and had such a hunt before I got into bed; indeed, I feel sure the wretch is there still, and I have ordered the hemmal (male housemaid) to turn my bathroom upside down. It was a horrid feeling."<sup>3</sup>

What might be called pure clairvoyance, *i.e.*, the sight or hearing of things at a distance, is comparatively rare in these tales. This is no doubt due to the confusion in the peasant and savage mind of dreams, telepathy, and other factors, into one vague whole. Yet there are, however, both types.

"'Chew your thumb, O son of Cumhail, and give me relief,'" cried one of his heroes to Fionn, when he was in

<sup>1</sup> Campbell, V, i, p. 289.

<sup>2</sup> See *Phantasms of the Living*, pp. 380-383 of V, ii.

<sup>3</sup> *Phantasms of the Living*, V, i, p. 385.

the power of a dwarf. Fionn "did so, and beheld the dwarf through walls and doors in a far-off cell, rocking himself and singing a cronan".<sup>1</sup> And later Fionn "knew by his druidic knowledge that the children were safe on their return," when they were far from him. Clairvoyance may be acquired, apparently, by contact. In the Isle of Man "one beholds in the light of day people who have died, some with their heads cut off and some with their limbs cut off. And if strangers desire to see them, they have to stand on the feet of the natives of the land, and in that way they would see what the latter had seen."<sup>2</sup> And the same faculty may be transmitted by fairies in the same way.<sup>3</sup>

A curious type of clairvoyance is in the frequently noted case of "Conla and the Fairy Maiden," where "the King and all with him wondered much to hear a voice when they saw none. For save Conla alone, none saw the Fairy Maiden."<sup>4</sup> Somewhat similar is the case of "Blaiman, Son of Apple,"<sup>5</sup> who is instructed, like Joan of Arc, by a mysterious voice; he is directed in shipbuilding.

The mass of evidence and the variety of the cases in the abnormal psychology department of our twofold research seems endless. If the day of miracles is over, that of magic certainly is not.<sup>6</sup>

Fritz Kunz

*(To be concluded)*

<sup>1</sup> Kennedy, p. 234.

<sup>2</sup> Rhys, quoting a 16th-century manuscript, p. 10.

<sup>3</sup> *Ibid.*, p. 230.

<sup>4</sup> Jacobs, *Celtic Fairy Tales*, p. 1.

<sup>5</sup> Curtin, *Hero Tales*, p. 372.

<sup>6</sup> Myers, V, i, pp. 307, 543, 553, 649, 680, 681, 682. For further examples in the tales, etc., see MacCulloch, *The Religion of the Ancient Celts*, pp. 306-307 and p. 380; and Wood-Martin, V, ii, p. 24.



## THE MOON : MOTHER AND MIRROR

By LEO FRENCH

Spirit who sweepst the wild harp of Time!—S. T. COLERIDGE.

THE Moon (☾) represents Time, as expressed through periodicity and alternation, and thus, in the spheres of correspondence, mother and mirror; as the sun symbolises stability, so the moon for ever mirrors motion. “The beam on the face of the waters.” As ☉ : Eternity :: ☾ : Time.

Reflection of Light, receptivity to Light, are the glories of Selene, pearl of the night-sky. The moon represents, also, the cradle of manifestation. Prayers for protection of mothers and infants have been addressed to her from time immemorial. What the sun enkindles, the moon nourishes. The sun expands and stimulates : the moon gently shades infant life, on all planes.

The moon corresponds with the Bosom of Life—illuminating its waters. Watch the play of moonlight on sea, lake and river, and Moon-Dharma will be seen in perfection : nature's pictures represent universal processes on every plane, for those who have eyes to see, brains to think, hearts to “enter in at the halo-door over patines of gold, that are the floor”. Thus the moon represents the fountain of life, the breast—wellspring of tenderness and nutriment, where young life is cradled, nourished and cherished. *Emotion*=movement ; and emotion pure and simple, unmixed with direct, definitive thought, “unfired” by passion, “corresponds” with the moon, as creative passion with the sun.

Emotion, controlled and directed, is the great hydraulic force. The feelings of humanity are as a great tidal ocean—periodically, neap-waves arise, bearing obliteration and devastation in their giant stride—

“ Like as the waves make toward the pebbled shore,  
So do our minutes hasten to their end.”

Devastation is a recurrent episode within eternal order, a demonstration of the law of periodicity. In the world of lunar correspondences, however, devastation demonstrates the darker aspect of lunar influence; mysterious, potent, obscure, are the workings of those powers concealed within the “dark side” of the moon, the “abnormal,” so far as this series of planetary sketches is concerned. The typical lunar rhythm is that of the ideal mother: not the producer of the form, merely, nor even the conscientious and spiritually unenlightened nurse, but the mother of the human family at all stages, from infancy to the “slippered pantaloons”—“last scene of all”—she whose light and leading guide and guard those who need tenderness and shelter. There are many human beings who never outgrow this stage, who cannot “find for themselves” on any plane, but need direction, stimulation, protection—in short, “mothering,” and the good offices of lunar Natives. What kills and smothers one variety of the *genus homo*, alone supports and fosters another. “The milk of human kindness,” typical lunar fluid, though of superfine quality, leaves those who have “drunk the wine of Paradise” unnourished and unslaked.

Lunar pilgrims are found “revisiting the glimpses of the moon” between June 21st and July 21st. There are countless variations from one distinct cleavage in the lunar type: yet all are mirrors, reflective rather than creative, in art, work, and life. The “cleavage” is naturally between those who present the light and dark aspects of “the horned moon”. It is idle to differentiate them as “good” and “evil”; no terms

are more futile from an astrological point of view, for here morality transcends man's ethical flower-borders, widening into great philosophical canons of planetary proportion and perspective. Here, as in racial ethics, the crime of one "period" pertains to the average code of the next, and *vice versa*.

Broadly speaking, Cancerians represent mothers, or mistresses. The lunar enchantress has her place in the scheme of things; at certain karmic stages man learns from her what no other experiences give. Dead sea fruit must be tasted before it is renounced. "Stolen waters are sweet," until their very bitterness drowns the drinker! There is a glamour associated with the moon, with which the typical lunar mothers have naught in common. It is now a truism to say that the moon exerts a different effect upon the various temperaments: similarly, lunar vibrations not only "work" differently in individual horoscopes, but lunar Natives themselves "act" variously on those whom they "contact". This, of course, is mutual, lunar Natives being among the most sensitive and receptive of mortals, atmospherically. Receptivity and susceptibility are developed as a "speciality" in all lunar Natives, independently of their positions on the moving staircase of morality<sup>1</sup>. Naturally the magnets to which they respond represent their stage and status with scientific and pitiless accuracy. "What's one man's food is another's poison" applies here! The spiritualised lunar offspring are ideal "reflectors" of the bright images they receive into their very selves and reflect. "Good works" are never more aptly and ably performed than by "lunars" who are "focused" thereon; they possess the invaluable faculty of *emptying themselves of themselves* (spiritual Natives only—on other planes personality dies very hard, under the moon) and thus becoming clear, pure, true mirrors, containing within themselves baptismal gifts

<sup>1</sup> *i.e.*, "morality" in the more parochial, less philosophical sense of the word.

and graces for those to whom they minister, chalices of the water of life and "the sincere milk of the word".

Moon-discipline is a votive rhythm of dedicated service. Mothers of the Race live, truly, for others, independent of race, sex, caste or creed; for there are "Mothers" just as there are "Fathers" of both sexes, and it may be that the typically "perfect" solar and lunar children reach perfection in physical bodies of each other's sex, *i.e.*, that the sun in his strength shall present humanity with "the bright, consummate flower" in a feminine form, attuned to that rare gentleness ever the sign-manual of spiritual might distinguished from brute force, while the tender protectiveness and soft brilliance of Selene shines nowhere with a more effective grace than through the medium of a *gentle-man*.

Emotion is, truly, a resistless force. When directed and governed it represents water-power harnessed to world-service; when ungoverned, it sweeps away all obstacles, and though destructive in demonstration, becomes an episode in reconstruction, the magic medium of submergence of the time-worn, emergence of "the new time". Direction is the manṭra-word for lunar Natives, for to the average moon-child, the manner and nature of direction given in childhood and youth, modifies profoundly the entire subsequent life; every lunar child is wax to receive, in early youth; this is where the extraordinary tenacity observed in many impressionable characters shows out, *i.e.*, they "take the print" made on their page in youth, and the remainder of their book of life, however different its story, is yet written in the same type, with certain permanent characteristics. Therefore, no parents possess a more responsible heritage than those to whose care are committed these "spirits from the moon" whose vehicles are attuned to lunar rhythm. Lunar children are reflectors and sponges, both; reflecting and absorbing, alternately; the manner and method of reflection and absorption specialised

according to the specific character of the horoscope as a whole; but the first and last word of each and all will be lunar. If brought up on truth and love, they will reflect and absorb both. If crushed and repressed, they will become mere colourless shadows, hollow shells, not even breathing of the sea, save to those few who know how to listen. If materialised, they will carry within their souls a mark of the prosy and commonplace attitude towards life, which will reappear recurrently, dulling, dimming, soiling, even future images of beauty cast in later years.

It is a common mistake to confuse the material with the practical issues in life, and one into which comparatively unevolved moon-children often fall. Form makes a stronger appeal to the average lunar Native, during childhood, than Life, and in all specialised, concrete form-work, the letter of the law strives for ascendancy over the spirit. Here, lunar spirits need help from solar, *i.e.*, enkindling, not preachment, that the waves of activity foaming and rolling forth may be wisely directed and applied as hydraulic force, not mere restless churning of the waters of space in multiplication rather than concentration and conservation of energies. Neither movement nor motion are in themselves signs and tokens of spiritual or mental progress, and all moon-children should be helped to direct their energies into the sphere of undulation, at times, *i.e.*, to take soundings, and concern themselves with depths, not only surfaces, of the world of waters; for what is ever moving does not stop to think, hence all reflections cast will be but of the surface, never penetrating beyond the sphere of observation. *Observation*, as the central orb, the spell of conjuration, highest octave of response, results in a commonplace mind, never rising above the level of the "second-rate sensitive" class. Actions based on judgment by observation of the "Lo here!" and "Lo there!" order, produce some of the most hopeless world-muddles; indeed the only worse

muddles are those made by actions based on want of observation!

Moon-children who inherit the best possible planetary fortune are those who possess wise and enlightened parents and guardians, those who understand that "their spirits are attentive" to all home influences, surroundings, environment, on every plane, and that stimulation, direction and explanation must be given in good measure, if they would educate, *i.e.*, "draw out," these "sensitive plants" in the planetary world.

A solar child resents "fostering," where a moon-child "flags" for want thereof. If parents understood the value of astrological light in the semi-darkness of that most mysterious cavern, the young child's mind, they would cease to regard astrology as a fantastic and impractical hobby or craze, an "extra," to be dallied with, perhaps, when time hangs heavily!

If any parents who read these pages happen to possess a moon-child, *i.e.*, one born between June 21st and July 21st, and possess likewise even a rudimentary faculty of psychological analysis, they will discover for themselves the extraordinary impressionability and susceptibility with which they are dowered: a curse or a blessing, according to the nature, properties and "manner" of the environment during childhood. Needless to say, no shadow of morbid introspection (that bane of the second-rate sensitive mind) should ever cloud the horizon of any child, least of all a moon-sprite!

The ideal "grown" moon-son or daughter is the ideal home-maker for children of all ages—distributing to each the gifts, privileges, responsibilities, according to their respective capacity of response.

Leo French

## A CHRISTIAN BUDDHA <sup>1</sup>

By F. A.

THOSE who go as missionaries to foreign lands have many strange experiences and many unforeseen problems to solve. This was even more pronounced when the missions were first established in Southern Asia than it is to-day. It took brave men and women to face the perils of those days; and perhaps the most nerve-racking of all was the ever-present Something—the peril they felt but could not name. When I have heard people speak slightingly, sometimes jeeringly, of the missionaries, I have wanted to ask: “What are *you* doing for the benefit of humanity? The fact that *you* do not believe the religion the missionaries taught has *nothing* to do with the question. They gave their all, their safety, comfort, their *lives*, to teach that which they believed to be the highest good. What have you ever done? What have you given for that which *you* deem to be the highest?”

Personally, I suffered a great deal at the hands of Church associates because of my faithful adherence to that most comforting, helpful, beautiful truth of soul-communion—continuous life—that God is Love, and those who are filled with

<sup>1</sup> A woman whose body is so delicate that it offers only a slight barrier between worlds; a woman who has suffered much, who possesses an indomitable will, who is filled with love for God and for humanity—such is Ida Lewis Bentley, an advanced, spiritual psychic. To her was given the following story by one who evidently realised that Americans are more and more opposing the sending of Christian missionaries to those lands which have already suitable and adequate religions of their own. She had been the daughter of a well known missionary in India, and she appeared to Mrs. Bentley as a small woman, well advanced in years.

love are born of God, and every plane of consciousness is open to them. Now, as I look back over the past, I can see my Church brothers' and sisters' point of view as well as my own ; and I know they were just as sincere in what they did, as I was in what I did. We were all steadfast to our convictions of right. If the Christian missionaries had heeded the statements made by their own teachers, that God has always given to his children everywhere the truth specially adapted to the need and understanding of the race He was dealing with, they would have saved themselves much trouble.

One must learn to recognise the truth he already has, and learn to live it, before he can receive a higher or greater truth. From a spiritual standpoint it is impossible to teach a new religion, for there is but One Light, One Truth. What the people of Southern Asia needed was some one who understood Buddha, who knew what He taught—some one who could dig down through the accumulated rubbish of centuries and bring forth the precious truths hidden there in their original holiness.

How very few there are in so-called Christian countries who know the beautiful, saving truths Jesus taught! And the sceptic and infidel to-day are doing just what the Christian missionary did—throwing the blame for the cruelties, vileness and degradation of the people on to the religion professed, when it ought to be a self-evident fact that it is the lack of a religion and not its possession which causes the difficulty.

The best and most helpful part of a missionary's biography is the part he never writes—the part he dare not write. They often have occult and psychic experiences which are not explained by their philosophy or their interpretation of religion, but which widen their horizon and make them more tolerant and sympathetic. Talking with my parents since joining them here, I find their point of view greatly changed.



In a brilliant light, a gem will sparkle and radiate gloriously, when in the dark it might pass for a common stone.<sup>1</sup>

### THE NARRATIVE

It was the day before Easter. The sun sank behind the teak forest, a great, red ball; and from the bamboo thickets a white mist was beginning to rise in thin, wavering, phantom-like columns. Myriads of crawling things and torturing insects were swarming out of the shadows and up from the banks of the stream, whose sluggish, oozy, green waters showed neither wave nor ripple. The weird, mournful cries of the looluk came from the forest, where the tigers were lurking for their prey.

The day's journey was ended. A place for the travellers was found with some partially Christianised natives. Katha and Sidda descended from the back of the elephant they had ridden during the long, hot day. The evening meal of boiled rice and bamboo was served, and old Talza drew the curtains for the night.

Katha was being transported from a branch mission to the main mission, where she was to be employed as a teacher among her own sex and caste. With Katha was Sidda, her sister, from whom she had never been separated, and Talga, her aunt.

For Sidda Christianity had no charms. All Katha's prayers, entreaties and arguments were of no avail. Sidda

<sup>1</sup> After the above had been written down by Mrs. Bentley, sentence by sentence, as given here, an interruption occurred which prevented further writing during that day. When she was quiet in her bed, but still in full waking consciousness, the little woman who had been the missionary's daughter appeared and told her the following, the narrative proper. The tale was twice told, evidently with the idea of fully impressing details; and some points were emphasised. Mrs. Bentley wrote it the day following.

Frequently her communications are presented on what might appear as a magnified sheet of foolscap paper. They are given a paragraph or two at a time. She memorises the paragraphs, they fade out, and she writes down what she has read. If she makes an error, a correction is frequently held before her, on what appears to be a piece of paper. At other times, knocks indicating failure are given, and she cannot proceed until she has rectified her mistake, if the error interferes with the import of the communication. Slight slips in spelling or punctuation might and sometimes do "get by".

listened patiently, but grew more and more absorbed in strange fancies and weird, prophetic dreams and visions, many of which proved to be so accurate as to startle those who sought to teach her; and many of her own people were half afraid of her. She refused to believe that women have no souls. When pressed for a reason for her disbelief, she said she talked with the souls of the dead every night, and there were hosts of women among them and they were dressed in white, shining like the full moon; and they laughed and danced and sang, and were not hungry or sick any more. She used to lie for hours before a statue of Buddha in a neglected corner of her brother's court; and one day she solemnly affirmed to the astonished Katha that the statue had grown dazzling like the sun, and a man's voice had spoken from it, telling her she should live for ever, like the stars of heaven. This same voice had also told her that there was but One God, and all the many names meant one and the same Power; that what the God Buddha taught and the God Jesus taught were the same, so why should she trouble herself to change her religion?

Katha could not answer her sister's arguments. In her simple, untrained mind she knew the Christian teachers had been very kind to her, and in her deep gratitude she wanted to accept all they told her and do as they bid her to do; and Sidda's persistent resistance troubled her greatly.

Sidda had been very restless all day, had scarcely tasted her supper and, after the curtain was drawn, was still more restless. At last she whispered: "Katha! Katha, do you not see it?"

"It? What? Where?" said Katha, trembling, she knew not why.

"That strange *something*, sometimes dark and horrible, sometimes bright and shiny! It has been with me all day—never once has it left me; and now it reaches out its arms for me! O Katha, I know what it is—it is Death! It is going to walk through our land again, just as it did when it took father and mother; and it is black and horrible to the people, but it

is bright and shiny to me—because I have seen—don't you believe them, Katha, when they tell you awful things befall the dead—they lie to you, Katha, for nothing more awful can come than comes to one here—especially to women. O Katha, sit beside me for *It* has me in its arms—it will not touch you nor the white teachers, but it takes me. At first I was afraid, but now I am glad.”

From the deadly chill to the burning fever poor Sidda passed to the fearful pain that distorted her slender body with unspeakable agony, and just as the first steely grey light penetrated the bamboo slats she grew quiet. Turning her great, lustrous eyes on her sister, she said pleadingly :

“Take me to the Buddha—O Katha, take me that I may die in peace.”

Katha was filled with consternation. *What* had her dying sister asked of her—of her, Katha, who had renounced the Buddha and all that pertained to him ! Her baptism and her Church vows were fresh in her mind. She fell on her knees and, trembling in every limb, prayed in a cold sweat of agony—a prayer that was interrupted by Sidda's voice, already growing weak :

“O take me to the Buddha—take me quick !”

Katha knew that there was not a moment to be lost, and with a wild prayer for help and forgiveness, she, with the aid of Talga, lifted the dying girl and carried her to the near-by shrine and laid her at the feet of the image. For a moment there was dead silence. Then Sidda cried with great joy :

“Look, Katha ! look ! Your Lord and my Lord are the same after all !”

Katha looked as her sister indicated, and lo ! the statue was illumined, transfigured ; and beside it stood a glorified Being—to the minds of the two girls, Jesus the Christ ! With a cry of joy Katha sprang forward. The vision vanished. She turned to her sister . . . Sidda had gone.

F. A.

## CORRESPONDENCE

### RECONSTRUCTION—PERHAPS REGENERATION?

IT is interesting, if not always edifying, to listen to American discussion of "Why not Reconstruction in the Theosophical Society?" Mr. Arundale evidently intended to stir us up and make us think (or "intuit," if we are capable of that), and he has succeeded probably beyond his fondest hope.

Would it not clarify our vision and simplify our speech if we should pause and consider that it is not suggested that we *abandon* our "Objects," but that we enlarge them? Such an enlargement (a widening and heightening of our field) might result in an "expansion of consciousness" for the T.S. As to what the world will think of us—does that much matter? "Desire that which shall make you appear as nothing in the eyes of the world."

Now that the world has, in large measure, caught up with our publicly proclaimed Objects, we probably can, if we choose, roll up a very large membership. But do we want that?

One thing seems reasonably certain. If we are to continue to do pioneer work, we must still keep ahead of the procession.

*Carmel, Calif., U. S. A.*

FRANCES ADNEY

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## BOOK-LORE

*The Candle of Vision*, by A. E. (Macmillan & Co., Ltd., London. Price 6s.)

"I have always been curious about the Psychology of my own vision as desirous of imparting it," remarks the author of these retrospects and meditations, "and I wish in this book," he continues, "to relate the efforts of an artist and poet to discover what truth lay in his own imaginings," and to discover the relation of these, as he says in another place, to the vision of the writers of the sacred books.

Anyone interested in the Third Object of our Society will find this attempt at analysis and classification of "occult" happenings worthy of attention. The book is a fragment of the spiritual autobiography of a man who is gifted not only with certain powers beyond those which are normal to us all, but also with the capacity to recognise the interest and importance of many curious experiences which are common to a large number of people but which are passed over by most of them without reflection.

Memory, imagination, vision, intuition--what is the real explanation of the phenomena we class under these headings? A. E. is not satisfied with the explanation offered by the modern psychologists. He suspects that few of those who are interpreting these things to the world have any very intense imaginative experience of their own to go on. "They see too feebly to make what they see a wonder to themselves. They discuss the mode of imagination as people might discuss art who had never seen painting or sculpture." But the writer himself is in a position very different from that which he assigns to the psychologists: he has had plenty of experience along the lines indicated, and bases what he has to tell us on first-hand knowledge, recounting many curious adventures in the realms of the psychic, and calling attention to the wonder and strangeness of certain apparently trivial incidents which many of his readers will recognise as similar to occurrences which have come within their own notice. One is reminded of H. P. B.'s remark that if people only gave proper attention to the little experiences of life they might find revealed in

them unsuspected occult teachings or unthought-of instances of occult influence.

Among many interesting chapters, one entitled "The Language of the Gods" calls for special mention. In it an attempt is made to find the correspondences between colour, form, basic idea, and the sounds which are the roots of human speech, and it is especially worthy of consideration because it represents a definite effort "to ascertain the value of intuition as a faculty by using it in reference to matters where the intellect was useless, but where the results attained by intuition could be judged by the reason". The author remarks :

Intuition is a faculty of which many speak with veneration, but it seems rarely to be evoked consciously, and, if it is witness to a knower in man, it surely needs testing and use like any other faculty. I have exercised intuition with regard to many other matters, and with inward conviction of the certainty of truth arrived at in this way, but they were matters relating to consciousness and were not by their nature easily subject to ratification by the reason. These intuitions in respect to language are to some extent capable of being reasoned and argued over.

Many of the author's visions and imaginings bring him into intimate relation with Nature and those "sweet and august things" which reveal themselves to the worshippers of Mother Earth. Dreams he is very much interested in, and also that mysterious "mingling of natures" by which human beings come more and more to permeate or be pervaded by each other's lives.

The Theosophist will not go to a book like the present for an explanation of psychic phenomena ; he would miss the definite framework which occult investigation has given him as a guide and restrainer in his attempts to classify and understand. But if he is trying to disentangle his facts before explaining them, he will find here a wonderfully vivid description of the everyday things to be met with on that path "which all may travel, but on which few do journey"—that "path within ourselves where the feet first falter in the shadow and darkness, but which is later made gay by heavenly light" for those whose method of enriching their inner life is that of "fiery brooding" upon the ordinary events in the life of the mind, to the end that these may reveal to them their mysterious relation one to another, and their eternal significance as gateways into a universe of understanding.

A. DE L.

*Problems of Reconstruction*, Lectures delivered at the Forty-third Anniversary Meeting of the Theosophical Society at Delhi, December, 1918, by Annie Besant. (Theosophical Publishing House, Adyar, Madras, India. Price Re. 1-8.)

Those who had the good fortune to hear the President of the Theosophical Society deliver the 1918 Convention Lectures, at Delhi, are unanimous in declaring that they were at least equal to any she has given before. They are now published in book form, enabling the student of applied Theosophy to gather up the many seeds of fruitful thought and action that fall from her words, and plant them in his own garden of human service.

The first lecture deals with the Reconstruction of Religion, as supplying the true motive power for reconstruction in other fields. Great stress is laid on the relation of religion to nationality, and it is shown that whereas in ancient times nations had religions of their own, the more modern religions of Christianity and Islām have carried their missionary activities beyond the bounds of any one nation and can claim to be international—in fact, the same might be said about the peaceful spreading of Buddhism. The importance of a religion that is a uniting instead of a dividing force is especially emphasised, for: “Thus you forge links which are being woven between Nations, which in time will make war impossible.” In this respect, it is pointed out, Hindūsism suffers from the exclusiveness of its birth-qualification, though its philosophy is being rapidly accepted all over the western world. Religions will find their unity when it is realised that “Religion is one: religions are many”; in every Faith there is an inner truth, the Realisation of God, and this is the uniting force in all religions. The problem of evil is also dealt with, and the war is taken as an illustration.

The second lecture is on Social Reconstruction, and opens with an account of the migrations of the various sub-races from the Āryan root-stock. The customs of the latter, which eventually spread southward into India, were carried westward by the Celtic and Teutonic sub-races; and the central feature of these civilisations was the village community. Mrs. Besant then describes the development of the village system in England and the change to the feudal system after the Norman Conquest. She traces the impetus of the introduction of machinery and its effect on industry in the alienation of capital and labour, and outlines the growth of Trade Unionism. The key-note of social reconstruction is given as the responsibility of the State to the Nation.

So people are beginning to realise that the true note of social reconstruction, as it affects individuals and the State, is that the State ought to be responsible to the Nation

as its Government, as its Executive organ, that Government ought to do whatever is better done collectively than can be done individually. That seems to me the true note. If you can do things better united, do them united. If you can do them better individually, do them individually. Everybody wants railways, and they should be controlled by the Government. Mines of coal, iron and other minerals are necessary for wealth. Let the Government control them, and supply the capital wanted for large enterprises; let the Government control, and appoint its men for management, but let the profits go to the people and not to the individual. That is the idea which is gradually growing up in England, and more and more that will be the rule of Social Reconstruction.

Perhaps the most distinctive feature of this lecture is the suggestion that the old Hindū system of apportioning the three chief rewards of life—wealth, honour, power—should be revived. As the scheme is here worked out, one feels that it is essentially sound in principle, though as yet somewhat idealistic for immediate application to prevailing conditions. However, this difficulty should not be one to deter the Theosophist, whose only test of the value of a scheme is—how far does it make for Brotherhood?

Political Reconstruction is the subject of the third lecture. The earliest civilisations, we are reminded, were based on slavery, and some very significant remarks are made on the abolition of slavery by Britain.

It was abolished there in a very noble way, which gave Britain a good National Karma, and explains the way in which she has risen to power; for in that case alone, as far as I know, the Nation admitted that a karma created collectively ought not to fall upon only one class of the Nation, that where the whole Nation had sanctioned slavery it was not right, in abolishing it, to allow the burden of the loss to fall only on the actual slave-holding class. So, this Nation, in abolishing slavery under its flag, compensated the slave-holding class, not because compensation as such is necessary in abolishing a criminal condition, but because by the payment of the compensation the people in England, who had sanctioned the crime, showed their own sense of wrong by giving money from their own pockets in order that one class alone might not be ruined, where the whole Nation was guilty. There you had a splendid example.

We might add that there is another side to this picture of the nation voluntarily compensating the class from which it demanded the surrender of a criminal exercise of power, and that is the power of the said class to exact the compensation before surrendering the privilege. Probably the near future will see the capital-owning class compensated for the abolition of wage-slavery, but it will scarcely be the result of an admission of complicity on the part of the producers who will have to assist in finding the compensation. This lecture goes into the different forms and ideals of monarchy at considerable length, and gradually leads up to the ideal of democracy, summed up in the following words:

What ought Democracy to be? The choosing out of the wisest, the choosing out of the best, and placing them as the Executive to the Legislative part of Government. It is too late now to choose by favour. It is too late now to choose by birth. It is too late now to choose by wealth. America has tried wealth as a standard, and the result was, until lately, the driving out of the service of the Nation of the very best men. It had become a sordid struggle for power.



The method of choosing the best is not yet discovered. We have to realise that the only real authority to which a man should bow is the authority of wisdom, and it should guide service. That is what is wanted.

Finally we come to the important matter of Education, the lecture on which was delivered at a meeting of the Society for the Promotion of National Education. It is not surprising, therefore, that National Education—*i.e.*, the ideals and methods for which this movement stands—is the form of reconstruction advocated. The case taken for treatment, as being most urgently in need of these ideals, is very naturally India; but of course a system of education “based on the law of Reincarnation” is also the one for which all the world is seeking. Certainly the first step is to make a child “the best citizen possible” of his own nation, but a knowledge of reincarnation on the part of educationists should go far towards making him also a citizen of the commonwealth of humanity.

W. D. S. B.

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*Round the Yule Log*, Norwegian Folk and Fairy Tales, by P. C. Asbjornsen. (Sampson Low, Marston & Co., London.)

It is perhaps early to have one's thoughts turned towards Christmas, but whether it be the title or whether it be the gnomes—the trolls—the giants—the princesses with long noses—the princesses who cannot tell the truth—the pancakes which jump out of their pans—the billy-goats who go up to the hills to get fat . . . that bring the festive season before one, it is undoubtedly a fact that this is a most Christ-massy volume, with its bright and attractive cover, on which fairies, elves and black cats joyfully disport themselves.

Norwegian folk-lore is to most of us a *terra incognita*; and to the collector of these fables and traditions a considerable debt of gratitude is owing, in that he has probably been the means of preserving for the Future all those attractive bogie-tales and old wives' legends, which, in the course of much travelling, he has succeeded in extracting from the peasants of his native land. Mr. Asbjornsen stands out as one of the three writers who, in the living literature of Norway, have escaped from the narrow provinciality of the home circle and conquered for themselves a place in the wider world of Art—the other two being Ibsen and Björnson—and he has, as a literary artist, in the stories succeeded in laying the peculiarities of the Norwegian landscape and atmosphere before his readers with a subtlety of touch such as perhaps no others have achieved. The language of these primitive tales of Norse life is simple and devoid of the artificial and affected phrases which are the hall-mark of much Danish literature, and

comparative mythologists might find many links binding them in one brotherhood with the folk-lore of Ireland, Germany and Hindustan . . . full as they are of a quaint wit, a sort of savage pathos, and an intimate and tender sympathy with all the wild and solitary in Nature.

The volume, which is of fat and comfortable proportions, is profusely illustrated, while the print is good, and suitable for the eyes of those young ones who will doubtless pore over it, thrilled and fascinated.

G. L. K.

*Outlines of Social Philosophy*, by J. S. Mackenzie, Litt.D., LL. D. (George Allen & Unwin, Ltd., London. Price 10s. 6d.)

In his Preface the author calls this work a textbook for students of Economics and Political Science. As such, it is an admirable summary of a vast subject, divided under three main headings: Book I, "The Foundations of Social Order"; Book II, "National Order"; and Book III, "World Order," each subdivided under sub-headings, and these in turn into short paragraphs covering at the most a few pages. We have thus a clear and systematic arrangement, with a comprehensive table of contents at the beginning and an index at the end, for easy and quick reference. The subject-matter is dealt with simply and lucidly. The various aspects of each point are briefly explained, and frequent references are made to Plato's *Republic*—which forms a kind of general basis—as well as to other works, especially those of T. H. Green and Dr. Bosanquet. The author aims at stimulating thought rather than at presenting his own conclusions, for he realises that "all the subjects to which reference has to be made, are capable of being looked at from many different sides, and that the problems that are involved in them cannot be solved by a stroke of the pen".

An immense amount of information is condensed in this book of 280 pages. Whether we turn to problems of education, of religion, of the State, of war, or any other of the subjects included, we meet with short, clear definitions and stimulating treatment of the various points of view; and to the beginner as well as to the more advanced student, this work can be confidently recommended as a most useful textbook and vade-mecum.

A. S.

# SUPPLEMENT TO THE THEOSOPHIST

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## THE THEOSOPHICAL SOCIETY

### FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1919, are acknowledged with thanks:

#### ANNUAL DUES AND ADMISSION FEES:

|   | Rs.   | A. | P. |
|---|-------|----|----|
| American Section, T.S., of 6,850 members, for 1918,<br>\$ 1,111.21 ...                      | 3,196 | 0  | 0  |
| Theosophical Society in England and Wales, of 3,259<br>members, for 1918, £108. 12s. 8d.... | 1,433 | 8  | 0  |
| Australian Section, T.S., Balance of dues for 1918,<br>£24. 6s. 8d....                      | 324   | 7  | 0  |
| Presidential Agent, Spain, for 1918-1919 £9. 7s. 0d.,                                       | 123   | 5  | 11 |
| Secretary, Nairobi Lodge, T.S., British East Africa, for<br>1919, £3. 10s. 0d.              | 46    | 10 | 0  |
| Mr. Charles Iver McIver-Warrington, England, for 1918-<br>1919, £2 ...                      | 26    | 6  | 3  |

#### DONATIONS:

|   |       |   |   |
|---|-------|---|---|
| Imperial Service League of Modern Thought, for Adyar<br>Library ... | 411   | 3 | 3 |
|   | 5,561 | 8 | 5 |

*Adyar*  
10th March, 1919.

A. SCHWARZ,  
*Hon. Treasurer, T.S.*

## OLCOTT PANCHAMA FREE SCHOOLS

## FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1919, are acknowledged with thanks :

## DONATIONS :

|  | Rs.   | A.    | P.    |
|--|-------|-------|-------|
| Mr. C. N. Subramanya Aiyar, Adyar ...                    | 50    | 0     | 0     |
| Theosophical Order of Service, Brisbane, £2. 2s. 0d. ... | 28    | 0     | 0     |
| A Rohri lady, for Food Fund ...                          | 25    | 0     | 0     |
| Mr. M. N. Ramaswamy Aiyar, Tanjore ...                   | 25    | 0     | 0     |
| Mr. A. L. Williams-Baker, Oregon, \$ 5 ...               | 13    | 8     | 0     |
| Master Cyril E. Powell, Surrey, £1 ...                   | 13    | 5     | 0     |
| A Friend, Adyar ...                                      | 500   | 0     | 0     |
|  | <hr/> | <hr/> | <hr/> |
|  | 654   | 13    | 0     |

Adyar  
10th March, 1919.

A. SCHWARZ,  
Hon. Secretary and Treasurer, O.P.F.S.

## NEW LODGES

| Location                                       | Name of Lodge       | Date of issue of the Charter |
|--|---------------------|------------------------------|
| Nairobi, British East Africa                   | Nairobi Lodge, T.S. | 9-9-1918                     |
| Lajas, Cuba ...                                | Hermes " "          | 14-12-1918                   |
| Shevapet, Salem, Madras Presidency ...         | Sri Krishna " "     | 1-2-1919                     |
| Malwar, Ratnagiri Dist., Bombay Presidency ... | Krishnamurti " "    | 8-2-1919                     |
| Bhiknapari, Bankipur, Behar ...                | Besant " "          | 19-2-1919                    |

Adyar  
3rd March, 1919.

J. R. ARIA,  
Recording Secretary, T.S.

# SUPPLEMENT TO THE THEOSOPHIST

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## THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1919, are acknowledged with thanks:

### ANNUAL DUES AND ADMISSION FEES:

|  | Rs. | A. | P. |
|--|-----|----|----|
| Scandinavian Section, T.S., Stockholm, for 1918, £30. 11s. 6d. | 407 | 10 | 0  |
| Mr. W. W. Brookes Warner, Cadiz, Spain, for 1909-20, £12.      | 160 | 0  | 0  |
| Mr. J. Arnold, Hankow, for 1919 .. .. .                        | 15  | 0  | 0  |
| Mr. M. Manuk, Hongkong, for 1919 .. .. .                       | 15  | 0  | 0  |
| Nairobi Lodge, T.S., for 2 new members, for 1919, £1 .. .. .   | 13  | 5  | 0  |
| Presidential Agent, Spain, Charter Fee for new Lodges, £2.     | 26  | 11 | 0  |

### DONATIONS:

|   |     |    |   |
|---|-----|----|---|
| Mr. W. W. Brookes Warner, Cadiz, Spain, £6, for Adyar Library .. .. . | 80  | 0  | 0 |
| Dr. Karsukh V. Hora, Surat, in memory of his father .. .. .           | 50  | 0  | 0 |
| Mr. Virsukhram J. Hora .. .. .  | 50  | 0  | 0 |
|   | 767 | 10 | 0 |

*Adyar*  
11th April, 1919.

A. SCHWARZ,  
*Hon. Treasurer, T.S.*



SUPPLEMENT TO  
THE THEOSOPHIST

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THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1919, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES :

|  | Rs.   | A.    | P.    |
|--|-------|-------|-------|
| New Zealand Section, T.S., for 1918, £42. 5s. 4d. ...    | 557   | 10    | 10    |
| Australian Section, T.S., account of 1919, £30....       | 400   | 0     | 0     |
| Mr. Felix Belcher, Toronto Lodge, Dues for 1918-1919 ... | 33    | 0     | 0     |
|  | <hr/> | <hr/> | <hr/> |
|  | 990   | 10    | 10    |

*Adyar*

10th May, 1919.

A. SCHWARZ,

*Hon. Treasurer, T.S.*

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## OLCOTT PANCHAMA FREE SCHOOLS

## FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1919, are acknowledged with thanks :

## DONATIONS :

|   | Rs. | A. | P. |
|---|-----|----|----|
| Mr. Thos. H. Talbot, Oakland, \$100   | 274 | 15 | 0  |
| Mr. F. Marnenda, Krotona, \$100   | 271 | 8  | 0  |
| Mr. Thos. B. C. Barnard, M.D., City of North Tonawanda,<br>for Food Fund, \$10...           | 26  | 11 | 0  |
| Mr. G. H. B. Lockett, Gisborne, New Zealand   | 66  | 11 | 0  |
| Mr. A. K. Sitarama Shastri, Adyar...  | 7   | 0  | 0  |
| Mr. P. R. Lakshman Ram, Madras, for Food Fund   | 10  | 0  | 0  |
| Proceeds of 35 Shares in the Co-operative Supply Depot,<br>Adyar, presented by shareholders | 132 | 14 | 3  |
| Donations under Rs. 5   | 5   | 3  | 2  |
|   | 794 | 14 | 5  |

Adyar

10th May, 1919.

A. SCHWARZ,

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

## NEW LODGES

| Location               | Name of Lodge               | Date of<br>issue of the<br>Charter |
|------------------------|-----------------------------|------------------------------------|
| Waco, Texas, U.S.A.    | Waco Lodge, T.S.            | 16-12-1918                         |
| El Paso, Texas, U.S.A. | El Paso " "                 | 31-12-1918                         |
| Iceland, Europe        | Sannleiksleitir Lodge, T.S. | 14-1-1919                          |
| " "                    | Framsohn " "                | " "                                |
| Aalborg, Jylland       | Aalborg " "                 | " "                                |

Adyar

8th May, 1919.

J. R. ARIA,

*Recording Secretary, T.S.*



# SUPPLEMENT TO THE THEOSOPHIST

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## THE THEOSOPHICAL SOCIETY

### FINANCIAL STATEMENT

The following receipts, from 11th May to 10th June, 1919, are acknowledged with thanks:

#### ANNUAL DUES AND ADMISSION FEES:

|  | Rs.        | A. | P. |
|--|------------|----|----|
| American Section, T.S., Balance per 1918 ...               | 229        | 0  | 0  |
| Mr. A. P. Best, Nairobi ...                                | 15         | 0  | 0  |
| Mrs. Erna P. Best, Nairobi ...                             | 15         | 0  | 0  |
| Presidential Agent for South America, £40, acct. 1918 ...  | 480        | 0  | 0  |
| Miss Kathleen Mullen, Toronto, per 1918-1919 ...           | 3          | 2  | 0  |
| Mr. A. D. Taylor, Portugal, £2. 5s. 0d. per 1917-1919 ...  | 26         | 11 | 4  |
| T.S. in Finland, per 1914, 1915 and 1916, Frs. 1432'25 ... | 670        | 0  | 0  |
|  | 1,438 13 4 |    |    |
|  |            |    |    |

*Adyar*  
10th June, 1919.

A. SCHWARZ,  
*Hon. Treasurer, T.S.*

## OLCOTT PANCHAMA FREE SCHOOLS

## FINANCIAL STATEMENT

The following receipts, from 11th May to 10th June, 1919, are acknowledged with thanks :

## DONATIONS :

|   | RS. | A. | P. |
|---|-----|----|----|
| Proceeds of 22 Shares in the Co-operative Supply Depot,<br>Adyar, presented by shareholders | 83  | 8  | 6  |
| Ahmedabad Lodge, T.S., for Food Fund  | 10  | 0  | 0  |
| Mrs. H. A. Tata, Bombay   | 10  | 0  | 0  |
| T.S. Lodge in Mysore  | 5   | 4  | 0  |
| Shanti Dayak Lodge, T.S., Moradabad   | 7   | 0  | 0  |
| Poona Lodge Camp, T.S.  | 65  | 4  | 0  |
| Ahmednagar Lodge, T.S.  | 6   | 0  | 0  |
|   | 187 | 0  | 6  |

Adyar  
10th June, 1919.

A. SCHWARZ,  
*Hon. Secretary and Treasurer, O.P.F.S.*

## NEW LODGES

| Location   | Name of Lodge         | Date of issue of the Charter |
|--|-----------------------|------------------------------|
| San Paulo, Brazil,<br>S. America (attached to<br>Adyar Headquarters) | San Pablo Lodge, T.S. | 18-1-1919                    |
| Miami, Florida, U.S.A.   | Miami " "             | 9-2-1919                     |
| St. Petersburg, Florida,<br>U.S.A.                                   | New Era " "           | 13-2-1919                    |
| Bloemfontein, S. Africa  | Bloemfontein " "      | 1-1-1919                     |
| Benoni, Transvaal,<br>South Africa                                   | Benoni " "            | 20-2-1919                    |
| Londonderry, Ireland   | Maiden City " "       | 31-3-1919                    |
| Cork, Ireland  | Cork and County " "   | 31-3-1919                    |

Adyar  
3rd June, 1919.

J. R. ARIA,  
*Recording Secretary, T.S.*

# SUPPLEMENT TO THE THEOSOPHIST

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## THE THEOSOPHICAL SOCIETY

### FINANCIAL STATEMENT

The following receipts, from 11th June to 10th July, 1919, are acknowledged with thanks:

#### ANNUAL DUES AND ADMISSION FEES:

|   | RS.   | A.    | P.    |
|---|-------|-------|-------|
| Presidential Agent in Ireland, £13. 10s. 0d. ...  | 159   | 14    | 6     |
| Mr. and Mrs. Garratt, West-End Lodge, Toronto ... | 6     | 12    | 0     |
| Presidential Agent, Spain, £4. 10s. 0d. ...       | 53    | 7     | 0     |
|   | <hr/> | <hr/> | <hr/> |
|   | 220   | 1     | 6     |

*Adyar*

10th July, 1919.

A. SCHWARZ,

*Hon. Treasurer, T.S.*

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## OLCOTT PANCHAMA FREE SCHOOLS

## FINANCIAL STATEMENT

The following receipts, from 11th June to 10th July, 1919, are acknowledged with thanks :

## DONATIONS :

|   | RS.   | A. | P. |
|---|-------|----|----|
| Proceeds of 7 Shares in the Co-operative Supply Depot,<br>Adyar, presented by shareholders ... .. | 26    | 9  | 3  |
| Friends in America ... ..   | 27    | 0  | 0  |
| Mrs. Kristina Hansen, Los Angeles, \$2 ... ..   | 4     | 13 | 6  |
|   | <hr/> |    |    |
|   | 58    | 6  | 9  |
|   | <hr/> |    |    |

Adyar  
10th July, 1919.

A. SCHWARZ,  
*Hon. Secretary and Treasurer, O.P.F.S.*

## NEW LODGES

| Location                                    | Name of Lodge                  | Date of issue of the Charter |
|---|--------------------------------|------------------------------|
| Camagney, Cuba ...                          | Luz del Maestro Lodge, T.S.... | 7-4-1919                     |
| Gwalior, Central India ...                  | Railway " " ...                | 22-4-1919                    |
| Puri, Orissa, India ...                     | Puri " " ...                   | 3-5-1919                     |
| Pavagada, Mysore, India...                  | Pavagada " " ...               | 3-5-1919                     |
| Oomadhra, via Zagadia,<br>Gujrat, India ... | Oomadhra " " ...               | 24-5-1919                    |
| Gadat, Bilimora, Gujrat ...                 | Sri Rama " " ...               | 24-5-1919                    |
| Sinor, Miyagam, Gujrat ...                  | Narmada " " ...                | 24-5-1919                    |
| Madhubani, Darbhanga,<br>India ...          | Madhubani " " ...              | 24-5-1919                    |

Adyar  
7th July, 1919.

J. R. ARIA,  
*Recording Secretary, T.S.*

SUPPLEMENT TO  
THE THEOSOPHIST

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THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th July to 10th August, 1919, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

|                              | RS. | A. | P. |
|------------------------------|-----|----|----|
| Singapore Lodge, T.S. ... .. | 18  | 12 | 0  |

DONATIONS:

|                                    |       |    |   |
|------------------------------------|-------|----|---|
| Mr. Oscar Keller, Tuticorin ... .. | 40    | 0  | 0 |
|                                    | <hr/> |    |   |
|                                    | 58    | 12 | 0 |
|                                    | <hr/> |    |   |

*Adyar*  
10th August, 1919.

A. SCHWARZ,  
*Hon. Treasurer, T.S.*

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SUPPLEMENT TO THE THEOSOPHIST SEPTEMBER  
OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following donations, from 11th July to 10th August, 1919, are acknowledged with thanks :

|  | Rs. | A. | P. |
|--|-----|----|----|
| Melbourne Theosophical Society, £3. 3s. ... ..                       | 37  | 13 | 0  |
| Blavatsky, Dharmalaya and Sri Krishna Lodges, T.S.,<br>Bombay ... .. | 87  | 0  | 0  |
| Mr. Oscar Keller, Tuticorin ... ..                                   | 10  | 0  | 0  |
| Mr. Hugh R. Gillespie, Krotona ... ..                                | 56  | 15 | 3  |
| A Friend of Col. Olcott ... ..                                       | 50  | 0  | 0  |
| A Friend of the Panchamas ... ..                                     | 6   | 0  | 0  |
|  | 247 | 12 | 3  |

*Adyar*  
10th August, 1919.

A. SCHWARZ,  
*Hon. Secretary and Treasurer, O.P.F.S.*

NEW LODGES

| Location               | Name of Lodge              | Date of issue of the Charter |
|------------------------|----------------------------|------------------------------|
| Eshilstuna, Sweden ... | Eshilstuna Lodge, T.S. ... | 30-5-1919                    |

*Adyar*  
12th August, 1919.

J. R. ARIA,  
*Recording Secretary, T.S.*

MAY 19 1919

# THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

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