

THE THEOSOPHIST

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. Jinarājādāsa 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.

THERE 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 gluttoned.

(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 Lañkā, 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

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.

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



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 — ABSTRACT THOUGHTS
	LOWER MENTAL	MENTAL BODY	TO THINK WITH IDEAS — CONCRETE THOUGHTS
ASTRAL PLANE		ASTRAL BODY	TO FEEL WITH EMOTIONS — DESIRES
PHYSICAL PLANE		PHYSICAL BODY	TO ACT WITH SENSORIAL REACTIONS — 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

TYPES OF SOULS THAT REINCARNATE	
1. ADEPT	<i>— Above need of Reincarnation</i>
2. "ON THE PATH"	<i>— Reincarnates immediately under supervision of his Master. Renounces life in the heaven-world</i>
3. CULTURED	<i>—</i>
	<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. SIMPLE MINDED	<i>} Reincarnates many times in one sub-race before passing to the next.</i>
5. UNDEVELOPED	

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

¹ 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

SUBJECT B—LAST 24 LIVES					
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

SUBJECT C—LAST 30 LIVES					
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

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:

SUBJECT D—LAST 16 LIVES					
AVERAGE LIFE ON EARTH $53\frac{3}{4}$ YEARS					
AVERAGE PERIOD BETWEEN INCARNATIONS $122\frac{1}{4}$ YRS.					
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 ¹

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.

¹ 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 "ON THE PATH" (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.

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)

THE CONTRIBUTION OF ISLĀM TO THE WORLD'S THOUGHT¹

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"² who have taught almost similar truths, "beginning with the dawn of religious consciousness in man".³ 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

¹ A paper read at the Chohan Lodge, T. S., Cawnpore, in February, 1918.

² *The Sayings of Muhammad*, by Suhrawardy.

³ *Ibid.*

is latent in the heart of every atom".¹ 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

¹ *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".¹ 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

¹ 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 Moors¹ 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 defensive² 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

¹ 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*.

² *The Spirit of Islām*, by Amir Ali.

horror and consternation of Kaiser William II.¹ 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

¹ 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."¹ 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."²

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".³ It was then that knowledge⁴

¹ *The Sayings of Muhammad.*

² *Islam in the Light of Theosophy*, by Annie Besant.

³ *Ibid.*

⁴ *Ibid.*

⁵ 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".¹ During

¹ 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.¹ 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.²

¹ Tarikh-i-Islām (Urdu).

² 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”.¹ 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

¹ 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".¹ 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.

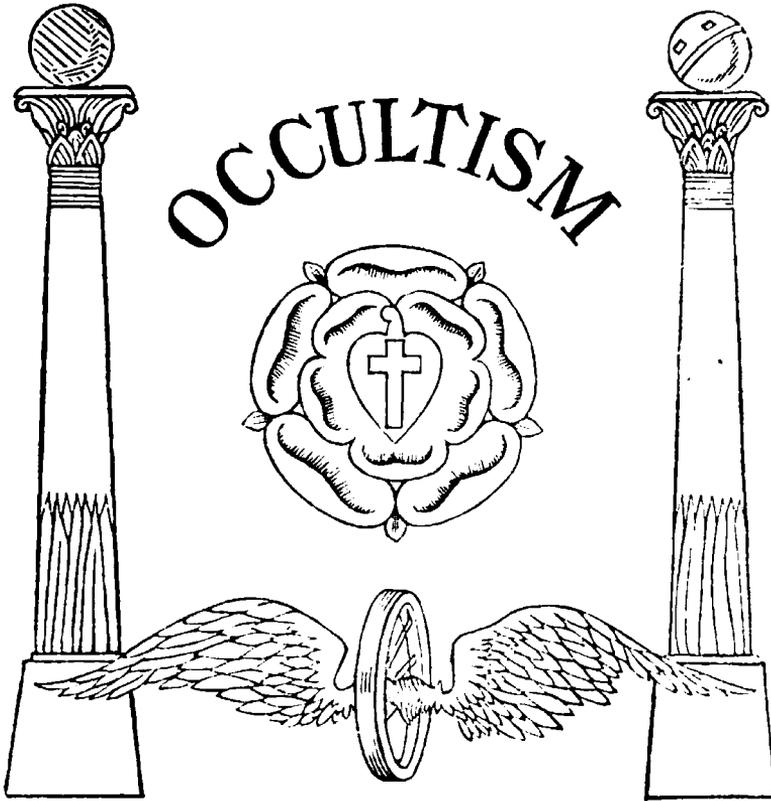
It has been justly remarked that the Mussalmāns have always "rushed joyously to martyrdom"—and I should add here—with the same joy with which a bridegroom goes to the chamber of his bride. And this is due to their exceptionally firm trust in God and His Will. A true Muslim fears God and God alone, and 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

¹ *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



ST. PATRICK'S DAY ¹

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.

¹ 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*¹ 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

¹ "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,¹ 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,"

¹ 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)

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

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 Prajāpaṭi 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 Prajāpaṭi, 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 Prajāpaṭi, 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 Prajāpaṭi, "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 Prajāpaṭi, 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 Prajāpaṭi 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 Prajāpaṭi was ripe to enter the Saṅgha: "If Prajāpaṭi, 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.

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.

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.

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.

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.