

THE THEOSOPHIST

ON THE WATCH-TOWER

THE return to her Indian home, after a prolonged visit to many other homes in the West, of the revered and beloved President of the Theosophical Society, was the occasion for a wonderful display of gratitude and affection on the part of the people of Madras—especially the workpeople, who assembled in their thousands, in their many thousands, to show their loyalty to the untiring champion of their liberties. Equally ardent—it is impossible to say more ardent, for the public greeting was overflowing with warm eagerness—were the welcomes from the various movements with which the President is officially connected; and the culmination of all the welcomes was reached at Adyar, where the residents of all degrees received the Mother of Adyar with a joy too deep for words. Were there any doubt as to the President's place in the hearts of the people of India, this return home would dispel it, for the welcome from Madras was no more than the welcome from other parts of India.



At Agra, for instance, a tumultuous crowd gathered at the railway station, and some of the more ardent spirits threw

themselves on the ground before her, to try to prevent her from rejoining the train in which she was travelling, so that she might be forced to stay a day or two among them. Others threatened to hurl themselves in front of the engine, and only a promise—about to be fulfilled—to visit Agra and lecture there, enabled her to reach her compartment in time. At Amritsar, the scene of the Indian National Congress, she was taken in procession through the streets, as she was in Madras; and on her railway journeys, at almost every station, crowds have gathered to catch a fleeting glimpse of the one whom they regard as embodying the very soul of India. As we write these words she is hurrying north to attend the Convocation of the Benares Hindū University. She will also visit Agra, Cawnpore, Lucknow and Allahabad, for a series of Theosophical and political addresses—returning to Madras in the second week of this month.

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The relief all at Headquarters feel at the return of their Chief, makes it possible to gauge the value of her visits to other homes in other parts of the world. So far as the West is concerned, we learn that the President is likely to leave India about the middle of May, for Europe, staying there two or three months, and visiting one or two countries she had no time to visit when she was in Europe last year. Frankly, we in India look forward with sad feelings to these absences, absences which may, perhaps, become more frequent as the years pass, and as India needs less and less her constant watchfulness and care. In fact, we have been utterly spoiled, for since 1914 she has been uninterruptedly with us, guiding, advising, directing, encouraging. But the President of the Theosophical Society belongs to the world, and not to India alone. The rest of the world needs her as well as India, and the time approaches when she will be able to give the benefit of her physical presence to other countries,

drawing all together in a nucleus of brotherhood, of which the League of Nations is the baby form. So, when we think of our own temporary loss, we learn to think of others' abiding gain, for her presence means a stimulus which lasts long after her visit is over. There is, in fact, no loss anywhere, but only gain, for even her absences teach lessons much needed by us all.



As for Great Britain, the President's long absence seems to have been borne with fortitude, and, indeed, with profit. The accounts given to us by Mrs. Besant of the progress of Theosophical and related work in Great Britain are tremendously encouraging, and show the fine solidarity and energy of our Theosophical brethren at what is called the heart of the Empire. We have been told of the greatly increased respect in which the Theosophical Society is held throughout the country, both on account of its magnificent war work, as well as on account of the efforts it has made to spread its courage-giving teachings at a supreme crisis in the history of the Nation. Throughout the War the members of the Theosophical Society in Great Britain have worked unceasingly to do their duty to the Motherland—each in his or her own way—and the result is that the Theosophical Society is respected and appreciated where before it was doubted. And now the "Save the Children" movement, a movement directed to bring some alleviation to the piteous plight of the children in Austria and Hungary, 80 per cent of whom are suffering—on account of starvation—from rickets and tuberculosis, is being managed by members of the Theosophical Society, a band of whom has been sent out to Budapest to do what can be done to prevent the coming generation from growing up with hopelessly deformed bodies and stunted minds.



For active public work of this kind, and for general public service, the Action Lodge of the Theosophical Society has been started in London, every member of which must spend a portion of his time in some definite act of public service. This is a most admirable idea, for just at the present time public service is the urgent duty of every Theosophist. And there are so many kinds of public service needed by the Nations of the world in their time of reconstruction, that every member of the Theosophical Society, however he may be placed, can choose some line of service and be active in it. Never more than now has the Society had the duty of showing the way of duty to the world, for the sun of active brotherhood is dawning upon the horizon, and, in the fresh, clear air after the terrible storm of the years gone by, mankind has the opportunity of being more than ever vigorous in the effort to make the world a fit place for the Hero of heroes to visit and dwell in for as long as He may think fit. Theosophy is the way of true, purposeful, constructive vigour; and there is not a single member of the Theosophical Society who has not the duty of being active in some kind of public service. Now is the time, when the Nations of the world are in their new births, when old rigidities have been destroyed, and the new forms are in the plasticity and pliability of youth, for Theosophical influences to mould them in the images of the ancient archetypes and in forms of beauty, truth and strength. The Theosophical Society has so far justified the hopes of its mighty Founders. It is now on the threshold of an opportunity far greater than any it has before enjoyed, an opportunity won by faithfulness and unity. The note of our splendid teachings must be sounded in the heart of every Nation and of every individual, that the spirit of brotherhood may awaken in the new world and banish for ever the grim torturers of mankind—misery and despair.

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We have just received a copy of the programme of the Twenty-fourth Annual Convention of the New Zealand Section of the Theosophical Society, extending from Sunday, December 21st, to Sunday, January 11th. If any evidence were wanted that New Zealand is Theosophically alive, this programme would afford the necessary testimony in the most convincing manner possible. On the first day there is an opening lecture by our old friend, Miss C. W. Christie, with the excellent title : " Knowledge is Power. There is naught in Heaven or Earth, but Thinking makes it so." And then follows a programme which must have given a most delightful fortnight to those privileged to take part in it. No less than fourteen lectures were delivered by Mr. C. Jinarājadāsa—we congratulate the Convention, but we most cordially sympathise with Mr. Jinarājadāsa, for, however much the spreading of Theosophical truths is to him a labour of intense love, fourteen lectures in the course of about a fortnight, with innumerable other activities thrown in, no doubt is a great strain on the bodies. The flesh is always weaker than the spirit is willing.

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We feel sure, however, that New Zealand must have derived immense benefit from his presence and inspiration, and the new year will surely see a New Zealand as gallant Theosophically as her soldiers were gallant and chivalrous in the War. The Convention arrangements seem to have been excellent, and the varied programme must have suited all temperaments. Under the auspices of the Liberal Catholic Church, we find three addresses by Mr. Jinarājadāsa. For the Order of the Star in the East he speaks also three times—one of his lectures being entitled : " If Christ comes again—what will He teach?" Under the auspices of the General Convention he delivered six lectures and addresses, the former being on " The Laws of Reincarnation," " Karma, the Law of Adjustment," and " Man's Life in Worlds Visible

and Invisible". In addition, there were Co-Masonic meetings, meetings of the Round Table, meetings of the Fraternity in Education, meetings of the Golden Chain, a meeting of the New Zealand and India League, and garden parties and concerts. The Theosophical Society in New Zealand is indeed alive, and we offer our hearty congratulations.

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Speaking the other day on "Sources of Power, Known and Unknown," Sir Oliver Lodge was able partly to draw aside the veil through which Theosophical students, scientifically inclined, have been able to pierce with the aid of clairvoyant investigation. At present, coal, water-power and oil are the chief sources of our energy, but one or more of these may at no distant date be exhausted. What would then become of us? and in any case may we not conceive the ultimate possibility of drawing greater energy and power at less cost and through smaller machinery? Sir Oliver Lodge answers this question in the affirmative, as do scientific Theosophists also—see, for example, *Man: Whence, How and Whither*—but the disclosure of the means through the agency of the Elder Brethren depends upon the strengthening of the moral conscience of mankind. Men like Keeley discovered truths for which the world was not yet ready, and one can only tremble to think what would have happened to the world had the greater secrets of Nature been revealed to man before the occurrence of the Great World-War.

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But the main sources of the new power are fairly clear. They lie in atomic energy—the "constitutional energy of an atom, the energy which makes it what it is"—and in the energy of the æther. The former is well known, the latter is hypothetical in character. Said Sir Oliver Lodge:

About the latter he proposed to say nothing; perhaps he ought to apologise for referring to it at all in these days of Einstein. If it

existed, as he thought it did, it was enormous, exceeding the bounds of imagination; but at present it was hopelessly beyond our reach. Atomic energy, on the other hand, was immense compared with any form of chemical or molecular energy, such as that derived from combustion and explosives, and we were becoming fully acquainted with it and were on the way to its utilisation . . . We did not yet know how to set up the explosion of atoms, either the heavy shots in which atoms of positively charged Helium were fired off, or the lighter discharges which liberated electrons, the negatively charged units of electricity. The speed with which the Helium atoms were emitted was about 1 15th that of light, sufficient to carry them from London to New York, if there were no obstructions, in a quarter of a second. Their energy, therefore, weight for weight, was a million times that of a bullet discharged from a rifle. It was possible to estimate the atomic energy contained in any reasonably small quantity of matter, say 30 grains, say the piece of blackboard chalk the lecturer was using, moving at 1 10th the speed of light. It need not be moving in the sense of locomotion; internal motion of its parts, such as was known to exist, would do quite as well. It would be three hundred million foot-tons, enough to raise a hundred thousand tons 3,000 ft. He felt that we were on the brink of making a discovery with regard to the utilisation of this source of energy. He did not know whether it would come to-morrow or take a century. But he did not believe that our descendants would be consuming stored material, such as coal, using chemical energy and burning up air when they wish to drive machinery. They would be taking the energy out of an ounce or two of matter, instead of out of a thousand tons of coal.

This is exactly the prediction of occultists. It is interesting to note, by the way, that Sir Oliver Lodge emphasises the value of agricultural operations as a means of utilising energy now too often allowed to run to waste :

The leaves of trees and vegetables generally were able to absorb, utilise, and store solar energy without much regard to any hampering law of efficiency. The moral was to promote agricultural operations of every kind. Solar rays fallen on barren soil or hopeless jungle were a reflection on humanity—a kind of waste that ought not to occur. The progress of bacteriological science might make every soil fertile; even rocks could be dynamited into something, and jungles and swamps could be cleared.

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We gladly draw our readers' attention to a new International quarterly magazine, edited by Mrs. Beatrice Ensor, under the name *Education for the New Era*. Mrs. Ensor has been one of His Majesty's Inspectors of Schools in England,

and is now the moving spirit in the Theosophical Educational Trust of England and Wales. She is an educational expert in the very best sense of this somewhat terrifying word, and the new quarterly is certain to be a most valuable contribution to the science of education, so long as it is under her guidance. The prospectus says :

Education for the New Era is designed not only to give teachers throughout the world news of the progress of the New Ideals, but also to provide lay people with a knowledge of what is being done for the youth of all countries. International peace depends upon International Education, and upon the interest taken by the public in the training of the children. The best educational scheme of any nation is but poor if it provide only for the needs of that nation, and have not, as a factor in its development, the aiding of teachers, students, and the general public, of other nations, to a wider knowledge. *Education for the New Era* will work for the world-wide acceptance of the broad principles of liberty, self-discipline, service, co-operation, as the corner-stones upon which each national edifice shall be built.

Education for the New Era will, therefore, provide up-to-date information on the advance of the New Ideals throughout the world. By obtaining its facts at first-hand, it will be enabled to show the trend of modern thought in many countries, and to keep alive that spirit of International brotherhood which makes for mutual appreciation and esteem.

The yearly subscription is 4s. 6d., including postage, and the Manager's address is 11 Tavistock Square, London, W. C. 1, England.

G. S. A.



THE SPIRITUALISATION OF THE SCIENCE OF
POLITICS BY BRAHMA-VIÐYĀ

By BHAGAVAN DAS

(Continued from p. 336)

V

(a) THE MEANING OF THE WORD NATURAL

THE social organisation referred to in the preceding section, consists in certain classifying of human beings by temperaments and broadly-marked capacities, and certain divisions of labour, assignments of livelihood, allocations of ambitions and partitions of the prizes of life, between those

classes. It has been repeatedly said that these classifyings and divisions are "natural". The objection may be validly taken that everything is natural, for nothing is outside Nature in the full sense; that human nature is also a part of, or factor in, Nature; that the so-called most "artificial" or even "unnatural" creations of human intellect, social arrangements, political organisations, ceremonial conventions, buildings, machinery, the myriad forms of spoken, written, signalled communication with each other—all these are yet products of human nature and therefore natural. In short, the art-istic or the art-ificial is also natural. Now this is indisputably true. But it is also true that when, in daily use, we oppose the word artificial, or mechanical, or unnatural, to the word natural, we do mean something, and that that something is not wholly irrational. If it were not so, the words would not, and in any case ought not, to exist, especially the word "unnatural," which would be self-contradictory. But they do exist, and have a meaning.

A more extreme case of the same sort is a self's (an individual's) disbelief in the very existence of it-Self (the Universal Self). The reconciliation is to be found in the metaphysical axiom that things are named after their predominant feature. The pair of words, natural and unnatural, has much the same sense as these other pairs—essential and accidental, inherent and adventitious, indigenous and exotic, typical and aberrant, normal and abnormal, derived from within and imposed from without, general and special, biological and intellectual, etc. The ideas conveyed by these antithetical pairs are all allied and shade off into each other. It is true that that which was once difficult becomes easy with practice, and habit is second nature; but it is also true that some ways of doing a thing are better than other ways of doing the same thing—in given circumstances of time, place and individual constitutions. If it were not so, the words

wrong and error and such-like would have to be abolished, for all that we call wrong or erroneous or evil is still within nature and may therefore be argued to be right. Ordinarily, excessive disproportion between the various factors which make up or are required for human life and comfort in the major part, is the equivalent of "unnatural" disease—even though to some individuals (therefore regarded as peculiar, morbid or abnormal) that is healthy which to most is the reverse. The law of relativity is all-pervasive, in short.

It is in this sense that the adjective "natural" has been used here, all along, of the various divisions suggested as the basis of a stable and yet elastic social organisation.

Repressions and suppressions of, and departures from, such healthy and benevolent "nature," because of "un-natural" fears, greeds, lusts, hates, jealousies, pride, sloth, lead to excessive and "artificial" social, political and economical conventions, whence arise psychical and physical diseases of all kinds in the individual as well as the communal life.

It is true that Nature; the Nature of the Spirit, the Nature of the World-process, the Nature of the Spirit as manifesting in and constituting the World-process, insists that the soul shall "taste all things" in order to "hold fast by the good," again and again, in perpetual cycles; and it is also true that "the state of nature" is the best, as is recorded in Samskr̥t verse too, *uṭṭamā sahajā-vaśṭha*, that the perfection of art, of achievement, of culture, is to become perfectly natural and simple in oneself and one's works. The reconciliation is that Nature is made up of opposites, good nature and bad nature, higher nature and lower nature, right nature and wrong nature, simple (or artless) nature and complex (or tortuous or rich or artful) nature, pure nature and (mixed or) impure nature, divine nature and titanic nature, *ḍaivī-sampraṭ* and *āsuri-sampraṭ*; that the pairs are relative, that which is good from one point of view appearing as bad from another, and

vice versa; and that having tasted to surfeit the things of one kind, the soul regards as good and wishes to hold fast to the things of the other kind. Therefore those who are satiated with the delights of competitive individualism and "the fierce joy of battle," long now for the more subdued and "tame," but also more voluminous, feelings of restful peace, to be achieved through systematic social organisation.

(b) THE SUGGESTED WAY EASIER TO FOLLOW
THAN OTHERS

This can be brought about, not altogether without effort, obviously, but with probably less effort and struggle than is necessary to keep up such organisations, or non-organisations, or mis-organisations, as we may like to call them, as have latterly been and are current; it being assumed, of course, that the underlying psycho-physical principles are sufficiently widely accepted. What is meant is that there is no *practical* difficulty in establishing such a social organisation; certainly not more, and probably much less, than has been and is being felt and surmounted in establishing and maintaining any of the others now in force, *i.e.*, in enforcing the very complex and voluminous laws of any civilised country—the statute-book of each country being the expressed basis of its organisation. The wholesale organisations of whole nations during the days, and for the purposes, of war, have been already referred to in an earlier part of these writings, to show that there is no practical difficulty in such matters, except that the sufficient and proper quality and quantity of *will*, the intensity of conviction amounting to courage, is wanting.

The seeds, and even the seedlings, of the arrangement suggested are present everywhere, throughout human populations. But they are overpowered and choked by the weeds and weedlings of the mis-organisations. The latter should be

removed, in order that the others may have a chance. The removal consists mainly in disallowing persons from pursuing more than one ambition and the corresponding forms of livelihood, mostly. Such restriction would not be more hard than many of the restrictions now imposed by current laws—and every law implies restraints and restrictions of some kind or other ; while it would result in great reduction of “struggle” and great economy of time, temper, energy and money (which is only the representative and counter of the other three).

(c) ILLUSTRATIONS

Thus the priest, the presbyter, the “elder,” is the natural teacher. And so he actually was in the Middle Ages in Europe also, to say nothing of India. In fact, at one time, the clergy were almost the only literate and learned persons in Europe (which makes another extreme) and therefore the only persons qualified to instruct others in letters—a state of things which is indicated by the word “clerk,” even in its modern use. But when the clergy discarded their vows of poverty and asceticism, or even temperance, and became “princes” of the land as well as of the church, and amassed silver and gold and gems and palaces and finery of all kinds, out of gifts, offerings, and the immense revenues of assigned lands ; endeavoured to terrorise kings and nations by means of bulls, encyclicals, excommunications and intrigues ; and over and above all this took to themselves the privilege of debauching the women of their flock, whom they unctuously called their “daughters,” the men being their “sons,” so that their adultery became incest ; when, in short, they began to commit, in the name of religion, all the sins that are now committed in the name of law and science and art, by the aristocrat-bureaucrat-capitalist who has displaced the theocrat, then Nemesis came in the shape of the

Protestant Reformation movement; and, together with other things, the priest largely lost the function of instructor and educator. At the same time, man's spirituo-emotional requirements being unabolishable, and the science which came to replace religion not being spiritual as well as material, so as to be able to satisfy these requirements, there has arisen in the West a *professional* priesthood as well as a separate, professional teacher-class. This state of things is narrowing and degrading to both, and is economically wasteful, besides, from the point of view of the national finances. The teacher cannot touch the heart, the soul, the spirit, of the pupil, and weighs out so much intellectual information for so much fixed pay; and the clergyman repeats tiresome or unctuous platitudes and moral exhortations in weekly sermons, and administers spiritual consolation or acts as agent of local charities, more or less mechanically, and all for so much fixed pay also.

In the old Indian scheme of Manu, (*a*) study, research, and advancement of knowledge, (*b*) works of piety, sacrifice, devotion, rites of superphysical efficacy, (*c*) charity and the giving of alms to the deserving—these are the dharma-duty of the brāhmaṇa, the priest-scientist (*and also of the soldier-administrator and the merchant-financier*, with specialisations, as pointed out before); (*a*) honoraria received for teaching, (*b*) or for spiritual ministration and guidance in devotions and in pious works of self-sacrifice and public usefulness, (*c*) free presents and friendly gifts by the State, the men in office, or other good men of means—these are his jīvikā, ā-jīvana, his means of living. And he is prohibited from obtaining a living in any other ways, except in āpaṭ-kāla, “times of misfortune,” confusion, unsettlement and disorganisation of society. In no case was he to amass wealth, and if he lived from “day to-day,” from hand to mouth, “without storing for even the next day,” observing the vow of poverty voluntarily, then he was the truest brāhmaṇa, the most entitled to the greatest

reverence.¹ The early Christians held similar opinions and followed them in practice—and therefore deserved and received trust.

The *principle* holds good to-day also, though details may differ; and even in practice “the cloth,” the clergyman, receives greater consideration in the matter of reduction of prices from the tradesman. It is the very fate of the true (as distinguished from the false) brāhmaṇa, the genuine priest-scientist-educationist, to live by “begging,” on “charity”. Even in modern times, even in the West, *the brāhmaṇa-department of life*, the educational, as a whole, if not every individual teacher separately and directly, is maintained very largely by “charity,” by gifts and endowments and State-subsidies. In the U.S.A., whole universities have been founded and endowed by single “vaishya”-millionaire benefactors. The fees from the students, in most cases, go but a small way to meet the expenses, and may themselves not improperly be regarded as contributory “presents” from the parents and elders by whose “charity” the students are also maintained. Why not, then, make an affectionately honoured virtue of what otherwise becomes a humiliating necessity? In the words of Manu, why not convert the “mṛtam” livelihood into the “a-mṛtam”? The case of the churches and their priests is similar. The mediæval ages of Europe had, as regular institutions, begging friars as well as begging students, in much the same way as India had, and still has to some extent. Abuses crept in; they have to be cleared off, and the system restored in finer and more scientific form.

The more natural, more economical, and in every way more efficient method, then, seems to be to combine church or mosque or temple with college and school, and merge spiritual and material teacher into one; only making sure that the spiritual

¹ See *Manu*, x, 74—80, for the division of the various kinds of livelihood between the different caste-classes.

teacher teaches the things of the *Universal Spirit* as of supreme importance, and of any particular given *credo* and sect as of only subordinate value.

The priest-scientist-educator should be the same person (with one of the three aspects predominant, of course, for practical convenience), and while assured of necessities and reasonable comforts, by honoraria, State-allowances, endowments, or free presents and "reduced prices," should be debarred from "wealth" and also from "executive power". So only will both "religious practice" and education attain their highest worth, and so will spiritual power, becoming a fearless, disinterested and philanthropic legislative power, compel and command the respect and the obedience of temporal power, including military, civil-executive, finance and labour powers.¹ The weed of wealth and official power should be carefully removed from the bed wherein the seed of spirituo-material wisdom is planted, and the watering of it should be done with asceticism and honour mostly, if the latter is to grow and flourish and bear its natural flower and fruit.

As is the separation of the functions of priest and teacher, similar is the specialisation and separation of the functions of policeman and of soldier, of land, sea, or air. The immense armies and navies, eating up half and more of the revenues of nations, even in peace-times, vampirising the life-fluids of vast populations, doing nothing except preparing to murder or actually murdering one another, are the very climax of the waste, and of misuse worse than waste, of human energy. If the weeds of honour and cash are taken away from the vicinity of the seedlings of defensive power, then these will thrive in their due and not more than due proportion.

The case of the separation of the capitalist-financier-speculator from the actual large producer and distributor of

¹ *Shukra-nīti* says that the puro-hiṭa, the head-priest and member of the king's council of ministers, as member in charge of the religion of the State, should be of such asceticism and science that the king should *fear* as well as love him.

necessaries, is similar. Of course these differentiations have arisen in the "natural" course of the evolution of human society. The point against them is that they have now passed into excess and exaggeration, from the *good* "natural" into the *bad* "natural". The cry for disarmament and for an *honest* League of Nations is evidence that this is being realised. With a proper division of rights and duties, and the balancing of the power of the four main *classes* throughout the world—if such were brought about—the *national* jealousies and rivalries, and therefore the need for maintaining huge, suicidal armaments, would disappear and the latter would merge into the police. So, with the co-ordination of all sciences of the finite, *i.e.*, matter, whether physical or superphysical, in and by the science of the Spirit, the Infinite, and the firm establishment of the ideal of "the simple life" for the custodian thereof, the mutual distrusts and condemnations and jealousies and rivalries of creeds and sects would abate, and the clergy and educationists of all *particular* religions, recognising the *Universal Immanence of God and Solidarity of Man*, would merge into one, and would co-operate with each other for the good of mankind. So the financier and distributor would also fuse together again, with the allaying of the evil spirit of get-rich-quick.

(d) THE DIVISIONS OF THE INDIVIDUAL LIFETIME

The division of the individual lifetime into four parts is even more natural, if possible, than that of society into four classes. In all societies that are at all civilised, the first years of the human being are spent in study, at the expense of parents, guardians, elders, teachers. Then comes a period of living with spouse and children, and of rubbing shoulders with fellow-creatures and competing with them in working for the maintenance and well-being of self and family—the woman's

part of the work, her *general* vocation or "profession," being house-keeping, as the man's is bread-winning, though the bread-winning and house-keeping range through all the differences from those of peasant and wife to those of emperor and empress or republican president and his lady—by natural division of labour (always allowing for exceptions), both "professions" being equally honourable, dignified, illustrious, or equally ignoble, ignominious and inglorious, as we please to look upon the matter. On this period follow the years of retirement from active professional life, when the energies have become enfeebled and a competence has been laid by. Finally there supervenes—if the life should be prolonged so far—a period of such decay of powers as makes the old person again dependent on others, the period of what has come to be regarded as the second childhood,¹ and of the soul's further retirement inwards; of the fading away of the later and more artificial experiences and impressions of middle age and youth, and the revival of the earlier and more elemental ones of childhood.

It is said that law is organised common sense ; at least this is the theory, and very correct theory, though the practice in most countries deviates greatly from it to-day, and law has become mis-organised special sense, and benefits the specialists and special classes instead of the common folk ; so that it has even become a saying that it sides with the cunningest advocate and the longest purse, that might is still right, mercenary skill and strength of sword and muscle having only been replaced by mercenary skill and strength of speech and a quibbling mind. Now the old Indian scheme of social organisation—which, *with suitable modifications*, is recommended here for re-adoption by the modern world—takes just these common-sense facts, in the case of the parts and stages of the individual

¹ The expression is found in Samskr̥t also. In the *Mahābhārata*, Karna, in a fit of anger, speaks of Bhishma as having become a child again with extreme age: पुनर्बाला हि ते स्मृताः ।

life as in that of the classes of workers of the social life, *and systematises and regularises* them, as all wise and far-sighted legislation does (instead of painfully striving and straining after originality and ingenuity of devices, as in the invention of machines), *making sure that all are workers*, whether with mind or body, and none idlers, that each gets due remuneration and reward in return for labour done, and that rights and duties balance each other in every case, so as to satisfy the requirements of the best and most rational socialism as well as individualism, and also preserve the highest and most refined science and art (which *might* be jeopardised grievously if "labour" of a certain type came into power) without inflicting any privation on unskilled labour.

Instead of leaving the arrangement and disposal of his life and work entirely to the unguided instincts and options of each individual, the old scheme endeavours to reconcile the claims of this world and of the other world, of egoism and of altruism, of the individual and of the State, by saying to each individual: "You may be, nay, you almost ought to be, more selfish than unselfish in the first two parts of your life. You should be fed, clothed, educated for an appropriate vocation (to be decided on by proper periodical tests during student-life) and brought up in the best way possible, your education being cultural and vocational in one—all at the expense of your elders, in the first part. In the second part you should cease to be a burden upon your elders and should marry and have children, and should win their and your daily bread by competition (within law-permitted limits) with your fellow men, by means of appropriate labour; and should lay by a competence, or earn a pension or annuity, as the case may be. *Then*, in the third part of your life, you shall *not* compete any longer, but shall perform 'sacrifices' of suitable kinds, within your competence, and do works of public service without any remuneration except thanks and gratitude, which, being mental

factors, will be food for and will nourish your mental body, your soul, in and with which the conditions of the other and subtler worlds are experienced. Finally, in the fourth part of your life, when you are unable to perform these sacrifices also, society shall be bound to give your body its minimum requirements of food and clothing ; every householder will be bound to attend to and supply such wants of yours, and will do so in the reverent spirit in which children serve their honoured grandparents, happy to have the opportunity of expressing, even if only in such simple services, their deep gratitude for the ever-unrequitable benefits received ; and you will be to them, and they will know you to be, blessed benevolence incarnate, centres of holiness, radiating peace and goodwill, bringing the certain promise of heaven, spreading the all-illuminating light of the Spirit all around, carrying consolation and contentment, by precept and example, to those who have been stricken by fortune." In the last two parts of a life well-ordered and well-lived as above, the man of the brāhmaṇa-vocation became more truly brāhmaṇa, and the men of the kṣhaṭṭriya and vaiśhya vocations also approximated to the brāhmaṇa-type and approached that recognition of Brahman, the Supreme Spirit, the One Life, the Universal, All-pervading, All-upholding Consciousness, which Recognition of Brahman is Brahman Itself.

That human practice everywhere follows these lines, so far as the first two parts are concerned, in a general way, needs no showing. But even in this respect it is not so well regulated and compulsorily prescribed as it ought to be. There is as much adulteration, confusion, mixture, of the duties and rights of the different life-stages (āshrama-saṅkara) as of the different class-castes (varṇa-sankara); and the mischievous consequences of both help each other and make the confusion ever worse confounded, by action and reaction. The poorer students have, in large numbers of cases, to earn their living while at the same time enduring the unnaturally and irrationally heavy

strain of studies preparatory to exaggeratedly competitive examinations. It is true that as Nature is, on the one hand, disintegrating and deteriorating forms of beauty into ugliness, so, on the other hand, she is always veiling ugly forms with mantles of beauty; and this double strain in some cases develops exceptionally fine and strong characters and talents. But we have assumed above that the desirability of achieving such exceptions at such cost is over; the price is now too high; it is no longer worth while. The most tasteful and most wholesome food becomes poisonous and nauseating with overeating. Public instinct condemns the conditions which compel the very young to earn their own living. Laws are being passed, here and there, disallowing the employment of children under twelve or fourteen or other such age, in wage-labour. And many civilised countries, and governments that at all have the interests of their people at heart, have arrangements for free and compulsory primary education of children between certain ages—even though the methods and the curricula and the underlying ideas of the schemes of such education may not be satisfactory. In India, of course, conditions have been much worse. There has been no autonomy. The alien government, carried on on bureaucratic lines, has not felt its interests to be identical with the interests of the people. Indeed, it has often acted as if it felt them to be antagonistic. And the degenerate and pernicious customs of the country, which are now mending slowly under the educative strokes of misfortune, have aggravated the evils. We have this āshrama-saṅkara, or confusion of life-stages in an acute form, by which student, householder, bread-winner and public worker are all merged into one, making all the work immature and feeble, besides giving rise to widespread neurasthenia and its consequent diseases.¹

¹ The reforms enacted by the British Parliament at the end of 1919 (as this is being written), and introducing a substantial instalment of the elective principle into the governmental system of India, may help towards changing all this "bureaucratic" as well as "popular" degeneracy for the better. But this can be, only *if* the elective

(e) MODERN PRACTICE

As regards the last two parts of the lifetime, the tendency to follow the natural lines in regard to their occupation is also present in human practice everywhere—for weakening powers of mind and body make active and effective professional competition more and more difficult after a certain age, roughly about the fiftieth year, in the majority of cases. Yet the prevailing conditions of greed and grab, on the one hand, and of the hunger-drive and the utter lack of the competence whereon to retire from the daily struggle for bread, in the case of the large majority, are countervailing and perverting that natural tendency and making it impossible of fulfilment. The result is that old age, which should be beautiful with repose of soul and body, affectionately honoured and looked up to by the younger generation, shedding benevolence on all around—this old age is most meanly sordid, in the case of some, with the restlessness of gold-hunger, which has taken the place of, and includes within itself, power-hunger and honour-hunger, and in the case of the vast remainder is most squalid and most painful with food-hunger; is a curse or a burden, instead of a blessing, to the younger generation, and most distressing and humiliating to the sensitive beholder. Shameless are the governments, and cruel and cankered at the heart are the civilisations, under which the aged, the women, and the children have to *struggle* for a living, and often without success, instead of being maintained with reverent tenderness by the able-bodied, to be the fountains of wise counsel, of benevolence, of love, beauty and joy, in the life of the public and of the home. Very shortsighted and incompetent are the governments and the civilisations that permit the strong and

principle is utilised as it ought to be and *proper men are elected*. This is to be hoped for fervently; but the hope has not been fulfilled in Europe itself, for lack of *the indispensable setting of the proper social organisation*—to emphasise which is the main object of these writings.

the avaricious to continue to abuse their strength of mind or or body or both, and foster and pamper their avarice, even after the natural limits of age have been passed, and after they have had their turn, and had it successfully so as to lay by an ample competence; thereby preventing the younger from having their rightful opportunity. The old rule was that a man should retire from professional competition and should become an unremunerated public worker "when he sees gray hairs and wrinkles on his own person and a son in the lap of his son"¹—the purifying effect of which rule on public life and politics we may notice more fully later on in connection with the question of self-determination and the processes of election.

That the governments and the civilisations feel their responsibility in these matters and try to follow the dictates of nature, is indicated by such efforts and measures as those of Poor Laws, workhouses, Old Age Pensions, annuities, insurances of various kinds, Provident Funds, and so forth. But how graceless the measures, how mechanical, how *heart-less* in the strict sense of the term, and how comparatively unsuccessful withal! How great the difference between these measures on the one hand, and the heart-pervading spread, the instilling into the mind of each member of the community, of a culture, a "religion," which *impels* (and not *compels*) every family-home to support its aged and infirm, its women, its children, and even deserving guests, as a joyful duty! It is like passing from an unhealthy climate, where all sorts of disease-germs have to be constantly combated with bitter drugs, into a healthy atmosphere wherein vitality bubbles up exuberantly of itself. It is the difference between a self-maintaining, self-renewing, self-moving, and self-propagating living organism on the one hand, and a dead, soulless machine of many wheels within wheels, which can be moved only by extraneous force,

¹ *Manu*, vi, 2.

is constantly getting out of order, requires to be repaired from outside, and cannot multiply itself.

The one modern practice that approximates closely to the old ideal in this respect is that of the compulsory retirement on pension of public servants after a certain age, and optional retirement at earlier ages, with smaller pensions. The conditions vary for the different services; *e.g.*, in the regime of Britain, military service earns a pension very shortly; in other cases the service limit varies from twenty-five to thirty years; but the superior judges are treated with special tenderness, it seems, as also the superior Ministers of State. The recent war, no doubt, as also the preceding Russo-Japanese war, showed that some of the ablest work may be done by the most senior in years of the army and navy commanders, men near or even beyond sixty in age. There will always be exceptions. Also the work of counselling and guiding may well be, indeed ought naturally to be, better done by those of ripe experience. But such guides and counsellors and directors ought to be "honorary". Then would their work be disinterested and trustworthy, and therefore honoured and trusted. The bickerings and intrigues and permanent or temporary ruin of great reputations, with imputations of dishonest personal motives, and the deadlocks and crises in civil and military operations, that were witnessed in all the belligerent countries during the years of the war, would have been largely avoided in such case. Or rather the belligerency itself would have been avoided.

(f) THE MEN OF LAW

As regards the superior judges, the English custom was to let them sit on and issue decisions of good or bad quality, and draw their high salaries, till they themselves realised (and in the present atmosphere such realisation does not come readily) that they could not conscientiously claim their wages, or till

death intervened and brought relief to the litigant public. But it seems that some changes are being made in the custom and age-limits fixed. The psychological cause of the custom seems to have been that the veneration justly due to "the law" became attached to *the person* of the lawyer. Within bounds this is a right and proper indulgence in human feeling; but the bounds are soon crossed in such cases by selfishness and vested interests, on the one side, and by weakness and ignorance, easily hypnotised by pompous or sophistical catchwords and show of force and authority, on the other. The priest, in East and West alike, beginning as hermit and ascetic, man of vows and vigils, fasts and poverty, studies and prayers, soon clothed himself in lawn and purple and cloth of gold, put a tiara on his head, went about in silver and gold conveyances, with processions of horses, chariots, elephants, and said: "I am the inviolable mouthpiece of God on Earth." While this portentous ill was being quelled with the help of the soldier, up started that soldier and said: "I am conqueror and king and emperor by Divine Right, and can do no wrong, for whatever I do or command is right."

Perpetually suffering humanity endeavours to treat this new tumefaction and reduce the head to its normal proportions, with the help of the medicine of constitutional law enforced by civil wars and revolutions; but the tumefaction subtly passes into the head of the medicine-man now, the lawyer-judge-bureaucrat-capitalist, and he says: "I am the holder of the law in *my* hands; you must not take the law into *your* hands; the judge is sacred, he is above criticism; he must not be criticised, for that would be contempt of court; he is above mortal weaknesses; all judges are equally reliable and perfect in their decisions," and so on. And all the while those who have to deal with them know that each one of these judges has his "personal equation". This one is convicting, that acquitting,

this decreeing, that dismissing, this unsound and blundering, that has a knack for getting at the true facts, this one weak, vacillating, technical, hair-splitting, unable to make up his mind, that full of race or class prejudices, this other one downright dishonest, a corrupt bribe-taker and malicious withal. Clients and clever lawyers are always manœuvring, whenever there is an opportunity for such, that their case should go before this rather than that judge, the significance of which fact is plain. The excess to which the custom about not permitting matters *sub judice* to be discussed in the public press, has been carried, points in the same direction. Precautions against such discussion may, within limits, be right where cases are being tried by jury or with the help of assessors. But where an experienced man is the sole judge, such discussion—which ought to be sober, of course, by proper journalistic etiquette itself, apart from any legal considerations—should indeed be a help rather than a hindrance, in the same way as a good advocate's arguments. So far as assertions of fact are concerned, the judge, if he can disbelieve statements of fact made before him on oath and solemn affirmation, should surely not be so feeble-minded as to be unable to help being prejudiced by statements in papers not so supported. On the other hand, a judge who has opportunities for calling for evidence on his own initiative may derive useful hints for doing so, from such assertions in journals, out of court, if he should happen to read them at all.

All this has been said here, only to show how law is passing from the condition of organised common sense into that of pompous catchwords and sophistries; how the love of power and the feeling of self-importance are vitiating the atmosphere of the law courts and replacing the love of the people's rights and the jealous protection of them from all trespass by enthroned high-handedness; how the palladium of justice, like the home of science, or the temple of worship, is itself

becoming a bureaucratic office or an annexe thereto ; how the spiritual, legislative, judicial, and educational elements of the State are becoming more and more subordinated to the executive, which, in alliance with capitalist-vaishyas, is trying to behave now as the divine-right pope-brāhmaṇas and the divine-right king-kshatṛīyas did, and to regard itself as the whole and sole constituent of the State. How brāhmaṇa-rājyam, the reign of the priest, kshatṛīya-rājyam, the reign of the soldier, vaishya-rājyam, the reign of the capitalist, and shūdra-rājyam, the reign of the labourer, tend to take turns, has been mentioned before. The shades and grades and permutations and combinations are many. The alliance of bureaucracy and plutocracy would be a mixture of kshatṛīya-rājyam and vaishya-rājyam.

But this is no more wholesome than any of the others. What is wanted is a rājyam, a State, in which *all the four may be duly balanced*, by just assignments of *rights* as well as *duties* to each.

Bhagavan Das

(*To be concluded*)

A LEAGUE OF RELIGIONS

By THE REV. J. TYSSUL DAVIS, B.A.¹

THE conflicts of men who belong to different religious Faiths, and the conflicts of members of various sects and schools within the same Faith, have always provided the historian with ample food for sad reflection, and filled the quiver of the cynic with arrows of mockery and scorn. The ancient sarcasm—"See how these Christians love one another"—flung by the passers-by as they witnessed the street-fights between the zealous disciples of the cross in Alexandria, is still valid for other Christian territories. It is also applicable to the temper in which the adherents of the various religions show their teeth to each other—"See how these religious people love each other!"

No wonder that the man of reason, the man of goodwill, weary of the arrogant claims of the priest, weary of the disputes of the theologians, in quite recent days prided himself on the title of infidel, and announced that there could be no peace for the world except by the extirpation of religion. But in our day we have realised that we cannot get rid of religion except by getting rid of man. We know that the religious sense in man is instinctive. The longing for the Infinite is a mark of the awakened soul. It is the desire of the river for the sea, of the part for its whole. It is innate, ineradicable, intrinsically inwoven with the fabric of human

¹ Author of *A League of Religions*, published by himself, 29 Grange Road, Ealing, London; reviewed in *THE THEOSOPHIST*, November, 1919, p. 201.

nature. For God is the soil in which the tree of life is rooted. It is the atmosphere in which the spirit of man breathes. What the water is to the fish, what the air is to the bird, such is "God to the soul of Jacob Boehme".

But though the fishes vary in shape and suppleness and habit, pure water is everywhere one and the same. Though the birds vary in plumage and flight and song, the circumambient air in its purity is the same everywhere. And likewise, though men vary in colour of skin and speech and custom, that which is man's spiritual element is one and the same. "Have we not all one Father? Has not one God created us? Then why do we deal treacherously one with another?" Why do we cheat and cozen, why do we cavil and criticise, why do we convert and compel, why do we bully and badger, why do we use missionary aggression, and consign to eternal perdition the devotee of the alien Faith, who is our brother?

The peace of the world, we have from long and bitter experience good reason to believe, lies, not as a Catholic friend tries to convince me, in the conversion of the world to the one true religion (which is, of course, his own), but in the recognition that through their various religions, their adherents are aiming at the same thing, are seeking the same goal, are bound upon the same glorious quest. For, at its best, religion is only a means to an end. And the end is God. And He is One for all of us. Union with the One without a second is for all everywhere the final goal.

But the conceptions of God's dealings with men destroy that idea that He is the One for all. We in the Western world have unfortunately been brought up to the opinion that God had his favourite people. He had chosen one out of the numerous nations as a peculiar possession. Even liberal Jews, like the Rev. Morris Joseph, make the claim that "while, in regard to their fundamental idea, all religions are identical,

still, Judaism embodies the religious idea in its purest form, and thus we hold it superior to every other religion. Taken as a whole, Judaism is the purest, the most sublime embodiment of the God-idea of which men have any knowledge.”¹

Liberal Christians, again, while admitting that there are valuable truths in other religions, assert that these truths are more fully developed, enhanced, sublimated, transfigured, in Christianity; and therefore, as Christianity contains all the good the others hold, and something still more precious, that they are no longer wanted, they are superseded.

The effect of this arrogance is to enkindle the same boastfulness in others. As a Hindū once exclaimed: “I go forth to preach a religion of which Buddhism is nothing but a rebel child, and Christianity, with all her pretensions, only a distant echo!” So the wearisome competition and conflict, and the mutual depreciation and puffing up of one’s own system, go on—year in, year out. Is it never to end?

It must end and shall end! Let those who are emancipated bring the sunshine of laughter to bear on these fungus growths, and they will shrivel up in the light and be blown away by the fresh winds of inspiration. The time in which we live is apt for a new approach, for a new attitude on the part of religious people toward each other. There are tides in the spiritual affairs of mankind. The evolution of mankind answers to a rhythmic law. We have just emerged out of a period, insufferably long, though covering only a few years, in which we saw at its worst the spirit of competition, the doctrine of “I am better than thou”. We were appalled at the lengths to which that spirit could carry men endowed with reason and love. We realised that, carried far enough, it converts men into beasts, nay into devils. And, sore and stricken with conflict, the soul of mankind calls out aloud for harmony, for peace, for fellowship, for brotherhood. Politically, we perceive

¹ *Judaism as a Creed and Life.*

that there is no security except in a League of Nations. But how can there be a League of Nations if the religious organisations of those nations continue to cherish the old, discredited spirit of distrust, of competition? Is the mailed fist to be perpetuated in religion? Is the religious aggressor still to be permitted to go over the face of the earth, seeking whom he may devour, a prey to the missionary tactics of free medicine, free education and free bibles to secure slaves for the system, to swell the numbers of the Annual Reports, the statistics of the business turn-over, from the Crescent and the Lotus and the Tilka to the Cross?

Men must not be asked to leave their religion but to live it. Men must not be asked to give up their religion, or give up the sacred books, priests, rites—the instruments of their religion. But they may be asked to keep the peace. They may be asked to live and let live. And this they cannot do unless they give up their pretensions to superiority.

This idea of “mine being the better country, better language, better race, better religion,” does not seem to have any foundation in the light of the teaching of the Unity of God. If God is the One Father of all men, and He is infinite Justice and infinite Love, how can He have favourites? If God cares more for the Welsh folk than other people, if He inspired Taliessin in a way that marks him out as a peculiar possession, if the Triads are profounder in wisdom than the Vedas or the Psalms or the Analects of Confucius, then the God who did this is something less than the God of all mankind, the Universal God. It is of the very nature of God that He cannot do this. He is bound by His own nature, by his perfection.

So that by our very conviction and profession of the superiority of our own religion, of the higher inspiration of our scriptures, of the uniqueness of our prophet or saviour, we are making God less than God, we are particularising the

Universal, we are limiting the Illimitable. "Folk can hedge in the fields of earth, but who can hedge the sky?" It would help our liberation if we could see that what we find so precious in our own country and nation and religion is exactly the same thing that others find precious in their country and nation and religion; and that what we find so distinctive from others, so different, so superior, is our own idiosyncrasy magnified, nationalised, consecrated. We are really seeing glorified projections of our own charming selves. But Coleridge warns us: "The man who loves his own sect more than Christianity, will end by loving himself more than his sect." But such a man usually begins farther back. He begins—for as a rule he is taught to do so from his cradle—by loving Christianity more than any other religion. He begins falsely. But he is a victim of his past, of his national karma. Given a chance, he would do better. As Mr. H. G. Wells says: "Men would come together and worship the same God, if the Religions would only let them."

What then is the way out of the turmoil and mutual strife? The only safe way is the recognition of the fundamental identity of all the religions, the conviction of their essential unity of aim and purpose and of their vital truths. This is obvious to fair-minded and impartial students of the religions, who come to seek the things which are in common, rather than the things in which they differ. To suit the deep needs of our time, we need, not this religion or that, but a new religious synthesis. We need to see that the great religions sprang from the same source in the deep needs of man and in the perpetual inspiration of the Divine Love. We need to recognise that by emphasising special aspects of religious truth, the religions supplement each other. We need to see that they are confederates, not competitors; that they are equally God's sending, equally destined to lead His children nearer to Him.

But the many are not ready for this, it may be objected. Hard enough to get them to understand, love and live their own religion, not to mention any confederate religions. Then to such, one has to teach the duty of toleration. Along the lines of a wider tolerance, by contact with representatives of other Faiths, will their enlightenment proceed. Why should not the Bishop of London invite to the metropolis exponents of the non-Christian Faiths to enlighten the darkness of London?

Already the time is ripe, and the first steps have been taken to establish in London a League of Religions. The promoters do not venture to ask that the disciples of the many masters should exchange loyalties; should even give up their cherished sense of the superiority of their own Faith. They simply ask: "Let each one choose his own drink, but let us sit together and hold a symposium on the needs of the world. Let us unite for social service. We all desire, throughout the world, the promotion of peace. Let us join forces to secure this object. Let us become the spiritual counterpart of the League of Nations." "Let us," cries Dr. Clifford, one of the promoters of the League of Religions, "let us become the conscience of the League of Nations. Let us insist on international brotherhood. Let us act as peacekeeper to the world."

J. Tyssul Davis

CHILD-STUDY AND THE NEW ERA

By MARY WEEKS BURNETT, M.D.

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

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

—FRANCIS THOMPSON

THOSE who have seen that wonderful play, *The Blue Bird*, by Maeterlinck, will recall the scene of the busy heaven world where the souls were earnestly preparing, each with its own thought-form, plans to bring back to earth, to materialise into its life-efforts here. None were permitted to come over to earth until the life-work was fully ready. This play presents a profound truth, furnishes a reasonable foundation for the imaginings of the child who has to make his own work, his own mission in life known. Few have as yet glimpsed this marvellous inner life of children.

The movement for child-study is still in its infancy. The New Era now being ushered in, holds within its many beneficences, awakenings not only to the care of the bodies of children, but to the necessity for an understanding of the individualised, inherent, innate Soul which directs and determines the bodily activities. We are already glimpsing that the child not only has a Soul, but *is* a Soul, and the bodies belong

to it. That which is stronger than the emotions, superior to the mind, rightful ruler of the actions, is the Psyche, the Ego, the Soul of the human being. In it is that power which, when unfolded, is the creative, the initiative, the responsible Soul ; in it is enfolded, as in a germ, the life-plan ; it is the inspirer of every heroic act ; through it comes the loyalty and devotion to high ideals such as have carried our boys " over the top ". The child is this Soul in embryo, in process of becoming " master of its own destiny ".

THE MENDELIAN THEORY

Perhaps this analysis of the child can best be illustrated by studying it in the light of, and in relation to, the expanded Mendelian theory, which has practically superseded all other theories so far advanced, relating to the laws of Heredity and Variation. This theory, briefly stated, is that each separate type or germ in nature starts complex ; that is, with a host of factors, each factor composed of a pair, positive and negative. In these hosts of factors all possibilities in evolution pre-exist ; in each original germ there is a certain definite number of factors or potential inhibited powers which must eventually be released.

Take as example the apple. All of the two thousand kinds of apple have come from the original crab apple. Mendel's factor theory is that all these varieties—size, colour, sweetness—existed in the crab apple germ-cell as separate factors. In the process of evolution the inhibiting walls of now one factor and now another, have been broken down and eliminated, and the powers within are thus gradually being released. The expression of all the factors in the apple germ-cell may not yet have been reached. It is this releasing of imprisoned powers and faculties in plant or child which constitutes the difference between the garden weed and the perfected plant, the savage and the genius. Applied to human beings, this would mean that

each child in its original speck of protoplasm, or let us say, in its initial spiritual energy, is potentially all that evolution will ever make of it, whether perfected World-Builder, Divine Healer, Teacher of Humanity, Lord of Compassion, or Ruler of Planets; but it is not yet such in manifestation because of the existence in the matter of its bodies of the inhibiting factors, and therefore its great powers and faculties are still unreleased. In other words, the responsible creative Soul, the Ego through which the potential spiritual powers are to become active in the physical body, must build continually finer bodies of mind, desire and rhythmical action in which to express itself, in each return to earth.

INTUITION IS A NECESSITY

Again, child-study may be viewed from the standpoint of Prof. Henri Bergson's *Introduction to a New Philosophy*. His basic argument, as applied to our study, centres in a differentiation between the *Intuition*—the object or ego as viewed from within its own consciousness—and the *Concept*, the object as viewed from without, through a study of its manifold expressions. He says: "Intuition is that art . . . by which one transports oneself into the interior of an object or ego in order to become harmonious with what is peculiar to it alone." On the other hand, the concept, by analysis, multiplies the points of view from without, and builds up an artistic image which is ever incomplete. The intuition identifies itself, not with the conceptual fragments of the object or ego, but with the One.

Applying this to past child-study, it is clear that we have built up an educational scheme based on our concept of the child, a method always fragmentary, never reaching the truth. No true understanding of a soul or ego can ever be reached by a study of any or all conceptual images of it. We must change from the conceptual to the intuitional method.

UNIFORM TRAINING

It becomes, then, a serious question as to how far uniform class training shall be carried ; where the deviation from and differentiation in training shall begin, and of what it shall consist. Imagine, for instance, the difficult struggle of the soul of an Elizabeth Barrett Browning, or a Michel Angelo, in a child body, unable as yet to express its powers ; associated in classes of 50 or 60 children, many of mediocre mentality ; held rigidly to the same class work ; kept back or pushed forward by competitive examinations ; the innate talents without opportunity for free expression because of the pressure upon memory of unnecessary facts. We may fairly expect one of two results : a breakdown in the health, or a revolt.

EDUCATION MEANS " TO DRAW OUT "

The intellectual world, East and West, largely accepts the idea of the continuity of life, and the continuous storage of knowledge in the consciousness. If we consider the child as a consciousness, a soul, trying to put out into its brain what it already knows, to put out its knowledge through its mind and desire and physical bodies as a basis for its life work here, it will bring the great problem of education nearer to solution. Instead of looking upon the child as a body and brain which we must cram with a mass of unrelated facts in order to make it intelligent, we shall realise that we are dealing with a soul which is seeking to express itself and its past, equally with the gathering of new material.

A GLIMPSE INTO THE NEW ERA METHODS

We may anticipate that in the New Era the child will be taught to work out causes and effects for itself through its plays and studies ; to co-operate instead of compete in its everyday contact with its fellows ; to bring its own powers of

joyous service, of initiative, of responsibility for the welfare of others into action. Co-operation, whether it be by means of a World-League of Nations, or, as applied to the play-games of old and young, will be the rule.

Let us suppose so simple a game as croquet played co-operatively. Partners on each side, yes; but the law of the game is to help along every one, every ball lying near our own path; the winner to be the last to reach the goal after having helped all the others. Would such a game have no "pep"? Possibly not of the competitive flavour; but the joy, the goodwill, the brotherly expansiveness engendered in such a method, would secure a "pep" immeasurably more helpful in the New Era evolution than the other.

DOES EACH SOUL KNOW ITS OWN NEED?

It is said in ancient Scriptures that, just as for plant and animal life there are archetypes of forms, so are there archetypes for human souls. Each ego or responsible soul has set before it "its archetype, that thought of God Himself of what each shall be in the perfection of that God-given temperament," and each ego comes into incarnation to work toward the achievement of its own archetype. Some children manifest this normal bent in early youth; but the vast number need to be helped to hold that memory of heaven-world knowledge and joyous power. Whether obscured or not, each soul has its own heaven within, and to each can come such aspects of life as may thrill into ecstasy and hearten to any roughness of road.

It is our privilege to help to bring forth the New Era Ideals.

Mary Weeks Burnett



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

(Continued from p. 46)

VIII. THE WORK OF THE TRIPLE LOGOS

EACH system of thought worthy of the name Philosophy, has in it many elements which cannot be tested by the limited intelligence of man. Man's experiences deal mainly

with a world interpreted for him by his five senses ; even such faculties of the imagination as he has, are largely circumscribed by these experiences. When, therefore, a philosophy tells of the beginnings of things, or unveils a panorama of past or future events, no man can judge of its truth by the standard of his own experiences. This is the case with some of the teachings of Modern Science ; when science tells us that all the planets and the sun once formed a nebula, we can logically infer it by observing the many nebulae existing in the heavens, but we could only be certain of it if we were to see the original nebula and watch its process of division into sun and planets. When science tells us of the evolutionary process of transformation of electron into protoplasm, and of protoplasm into man, through definite stages of a ladder of evolution, we accept the account, not because we can prove it to be true, but because our acceptance of it makes our intellectual life more vital and fruitful. Logically, if the test of truth were only a man's own experiences, he should put aside every statement of science or philosophy which is outside the range of possible experience, for him. But, on the other hand, he would lose thereby most of his present intellectual poise and imaginative vigour. It is only as a man is continually imaginative that he transcends the limitations which a perishable body imposes upon his sense of individuality ; the larger is a man's intellectual horizon, the more powerful is his imagination, and the combined result of both makes him more vital in his environment. Since the sum total of any philosophy, as conduct, is to give us more power to change our environment, philosophical ideas are essential for our life, even though they may at any particular moment be beyond our capabilities of testing their truth.

When a man is confronted by philosophical ideas which deal with subjects outside his experience, he can but survey them as a whole, and accept them only in so far as they appeal to his sense of the fitness of things. If the intellectual edifice which a philosophy provides for him proves not only sound but also inspiring, and if all the facts of which he is aware find logical and harmonious places in that dwelling, he may as well accept that philosophy to live by as any other. Exactly this, no more but no less, can be said of those particular Theosophical ideas which form this chapter and the next; while they are not likely to be personally proved for many a life by the average inquirer, nevertheless they offer to the mind a conception of life which is attractive to man's reason and inspiring to his imagination.

1. The Divine Wisdom tells us that the universe with its myriads of stars is the expression of a Conscious Life, called variously God, Ishvara, Ahura Mazda, Allah, or the Logos. This One Life is, we are told, a Person, but HE transcends all the limitations which necessarily are associated with our ideas of Personality. We are told that this COSMIC LOGOS is ever a Unity, "One without a second" (*ekam advitīyam*); nevertheless, as HE energises a universe, HE energises it as a Trinity, in three fundamental modes of manifestation. God as a Trinity is described in Hinduism as Brahmā the Creator, Vishnu the Preserver, and Shiva the Destroyer; in Christianity the Trinity appears as God the Father, God the Son, and God the Holy Ghost. In other religions too, we find names for the Trinitarian modes of the Divine activities.

2. Associated with the work in the Universe of the COSMIC LOGOS are seven Embodiments of HIS Nature, called the Seven Cosmic Planetary Logoi. All the stars in the universe, which are centres of great evolutionary systems, belong to one or other of these great Seven, and are in some way expressions of Their life, as They in turn are expressions

of the One Life of the COSMIC LOGOS. Fig. 60 is an attempt to symbolise the Primordial One and HIS seven Embodiments; the seven small circles, within each of which are innumerable stars, both great and small, represent the Seven Planetary Logoi, while the large circle, embracing the seven small circles, represents the COSMIC LOGOS.

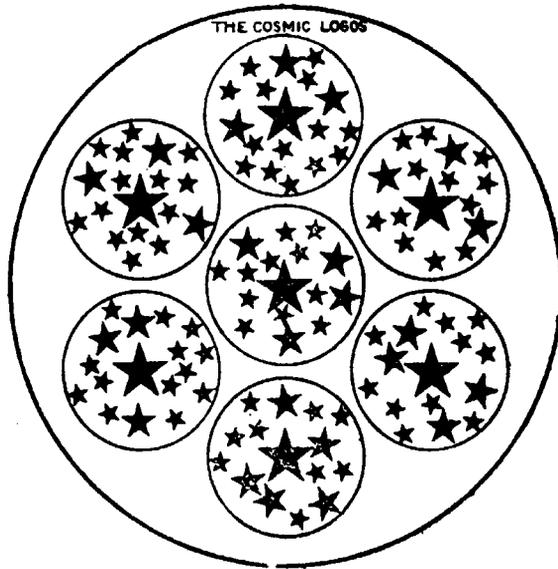


FIG. 60

3. In all this vast splendour of universal life exists the Lord of our Solar System, the SOLAR LOGOS. As a Star, the Lord of a System among the myriads of stars, HE lives and moves and has HIS Being in HIS Father-Star, one of the great Seven; yet does HE mirror directly the Life and Light and Glory of the ONE without a second. What is the special purpose which the SOLAR LOGOS, with the Brother Stars of HIS Company, fulfils in the growth of the universe, who can tell? but this at least is sure, that, for us men, HE is GOD, the ultimate of all our thought and imagination, the only God whom we can conceive, because we ourselves are HE and none other. But for HIS thinking we could not think, but for HIS loving we could not love, but for HIS living we could not live. Our individualities are fractions of the Total of HIS

Individuality, circles in the vast sphere of HIS Being. HIS field of activity is a sphere whose radius begins with the sun and ends with the last satellite of the farthest planet yet to be discovered. Within this sphere, in bright space, HE works, ever impelling HIS system to reveal more and more of HIS wondrous nature as the cycles pass, patiently waiting for the Day when all the life of the system which has come forth from HIM shall return to HIM, conscious of its revealed glory.

4. "As above, so below." In the image of the COSMIC LOGOS, the LOGOS of the Solar System is a Trinity when HE energises HIS system. HE works in three fundamental modes, which are symbolised in the great religions as those of the Creator, the Preserver, and the Destroyer; or the Father, the Son, and the Holy Ghost. In modern Theosophical nomenclature, this triple activity is described as that of the First Logos ("Father"), the Second Logos ("Son"), and the Third Logos ("Holy Ghost"). The First Logos, the Second

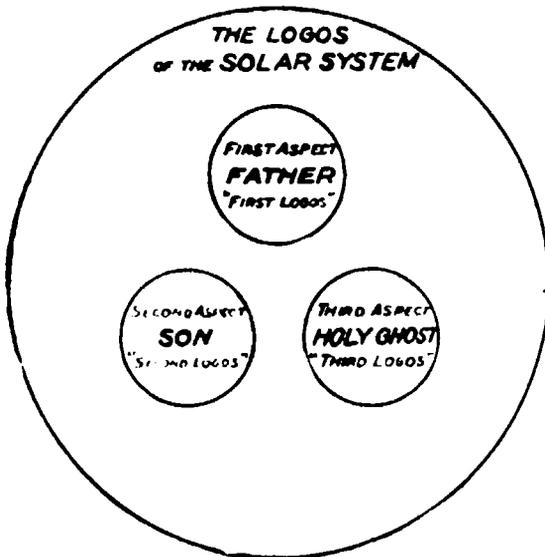


FIG. 61

Logos and the Third Logos are but three *Aspects* of the one SOLAR LOGOS; while Three *in manifestation*, HE is yet ever the one indivisible Godhead. (Fig. 61.)

5. "As above, so below." Associated with the work of the LOGOS of our system are seven Beings, who are as seven expressions of HIS Nature, as seven channels of HIS inexhaustible Life. These Seven are called the Seven Planetary Logoi. (Fig. 62.) In Hinduism they are called

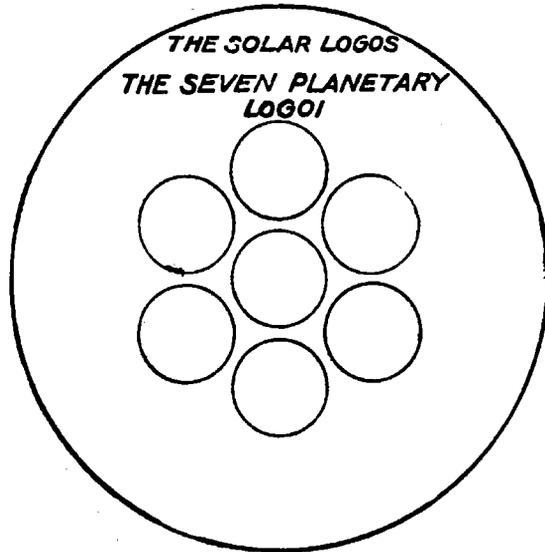


FIG. 62

the Seven Prajāpatis (Lords of Creatures), in Zoroastrianism the seven Amesha Spentas (Immortal Holy Ones), in the Hebrew and Christian tradition the "Seven Spirits before the throne of God". The energies of these Seven control and direct all that takes place within the solar system; even to each atom, each of the Seven contributes his typical nature as a vibratory response, so that when an atom is affected by the sun's ray, the seven "minor strands" of the atom flash out the seven prismatic colours. Each of the Seven is the Head and Ruler of hierarchies of creative entities who work under his direction in the building and sustaining of the solar system; under each are ranged those

Devas or Shining Ones or Angelic hosts called in Oriental religions Ādityas, Vasus, Dhyāni Buddhas, Dhyān Chohāns, etc., and in the Christian tradition “Angels, Archangels, Thrones, Dominations, Princedoms, Virtues, Powers, Cherubim and Seraphim”.

6. In Fig. 63 we have a condensed summary of the work of the Triple Logos within HIS system. The LOGOS works

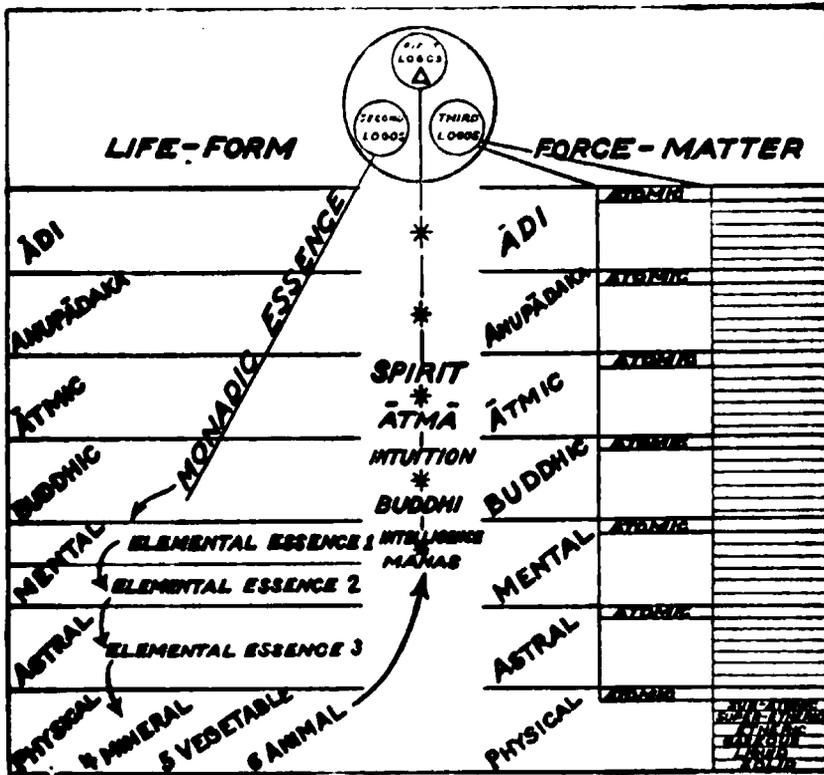


FIG. 63

through three aspects or modes, whose fundamental characteristics may be stated as follows :

- I. First Logos : Divinity-Individuality.
- II. Second Logos : Life-Form.
- III. Third Logos : Force-Matter.

Before the LOGOS began the work of the system, HE created on the “Plane of the Divine Mind” (see Fig. 51) the

system as it was to be from its commencement to its end. HE created all the "archetypes" of forces and forms, of emotions, thoughts and intuitions, and determined how and by what stages each should be realised in the evolutionary scheme of HIS system. Then, in that part of space selected by HIM for the work of HIS Plan, HE commenced HIS work through HIS *third* aspect, the Third Logos as Force-Matter. The vast sphere in space, within which the sun and its planets were to arise, contained at the beginning no substance in any way akin to matter (visible or invisible) which we have within the system to-day. There was only "Mūla-prakriti" or "root-matter," that æther of space of modern science which is incomprehensible to our imagination, since it is only out of

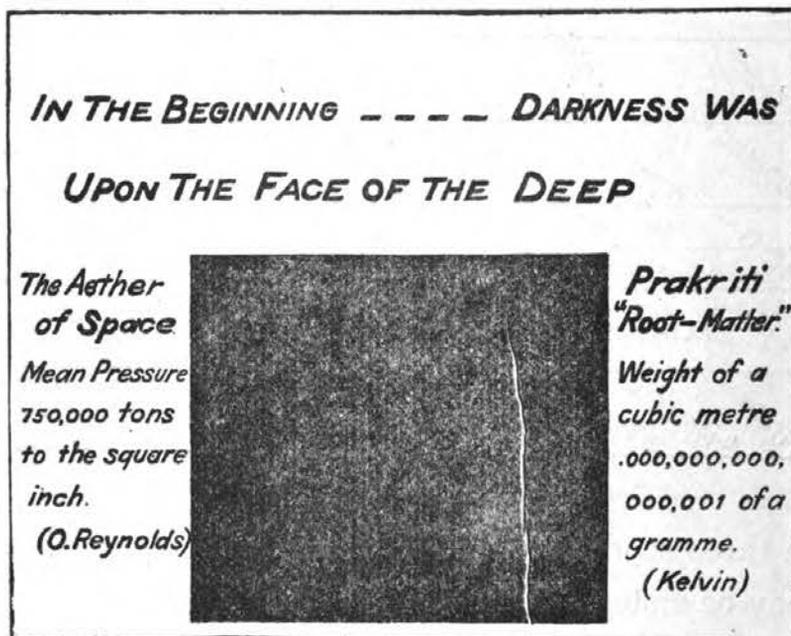


FIG. 64

"holes in the æther" that matter such as we know is composed. In our Theosophical studies we have called this primordial negation of matter *Koilon*, the "emptiness". (Fig. 64.)

Into this *Koilon*, or primordial æther of space, the Third Logos poured HIS energy, pressing back the *Koilon* from innumerable points within it. (Fig. 65.) Each

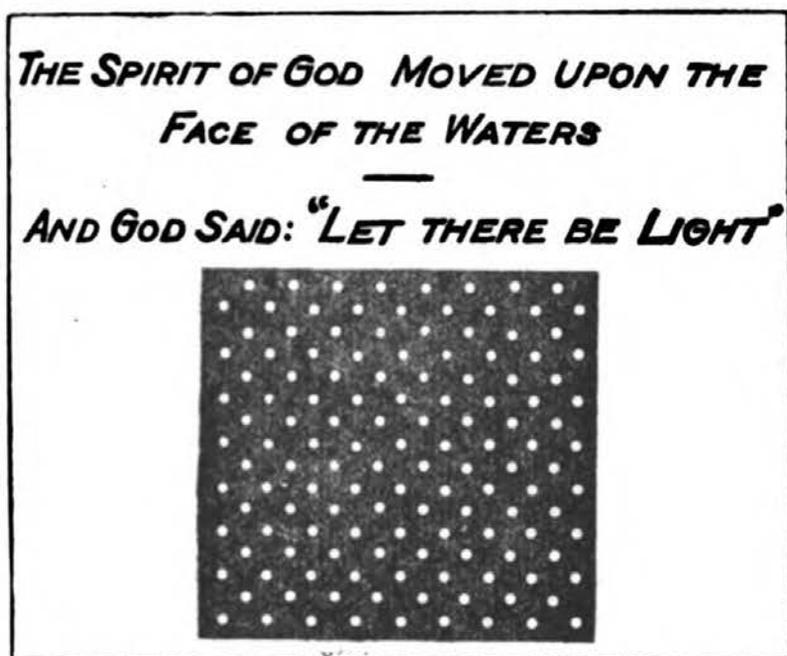


FIG. 65

“bubble” or point of light is where *Koilon* is not; each bubble is in reality a point of consciousness of the Third Logos; each bubble persists only so long as HE wills to keep back the enveloping *Koilon*. Next, HE swept these bubbles into spiral formations (Fig. 66), with seven bubbles to each spiral, the bubbles being so held by HIS will; these are termed “spirals of the first order”. These spirals of the first order HE coiled into larger loops still, with seven spirals making one “spiral of the second order”; spirals of the second order were similarly twisted and held as “spirals of the third order”; and so on till there

were created "spirals of the sixth order". (Fig. 66 shows spirals of the first, second and third orders; the white line

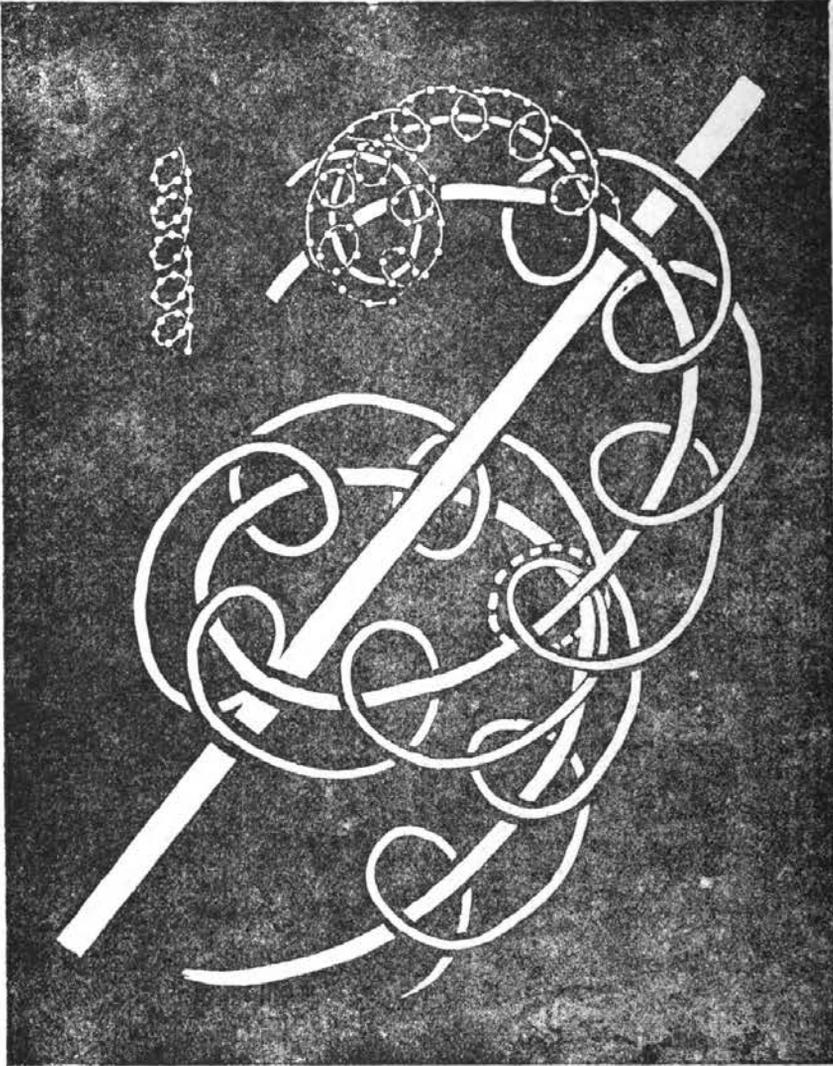
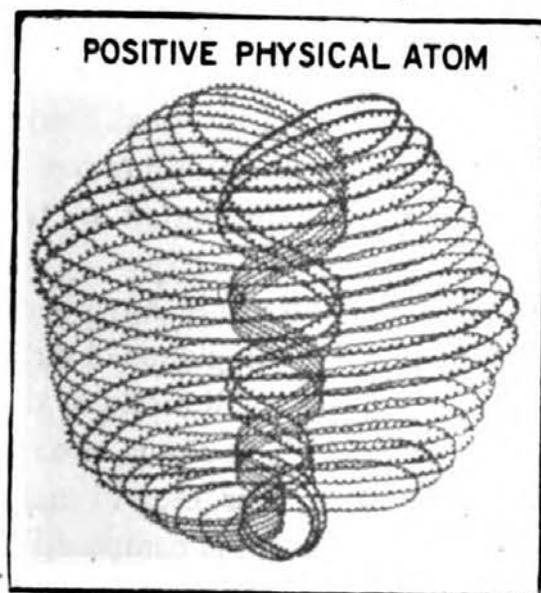


FIG. 66

connecting the bubbles in the spiral of the first order, and that going through the loops in the spirals of the second and third orders, denote the particular types of the Will of the Third Logos which holds the bubbles in each spiral order.)

Ten strands of spirals of the sixth order were then twisted, as shown in Fig.



67, to make the physical atom, the fundamental unit of our physical matter. Each action in the making of these spirals, from the spiral of the first order to the physical atom, is due to the focusing of the consciousness of the Third Logos to that particular purpose; each order of spirals retains its formation only because HIS consciousness continues to hold it so.

FIG. 67

Our physical atom is not "matter"; it is in reality myriads of points of the consciousness of the Third Logos, held by HIM in a particular formation to do a specific work—that of building the physical plane.

But the building of the physical plane is preceded by the building of the superphysical planes; to grasp this we must revert to Fig. 63. In that diagram, we find that the little circle representing the Third Logos has two lines issuing from one side; these two lines denote two activities which build up the planes and sub-planes. The shorter line refers to the first action of all of the Third Logos which is, as already described, that of making bubbles in *Koilon*; these bubbles are the final units, the bricks so to say, out of which all the seven planes of the solar system are made.

The first or *Ādi* Plane is made out of the bubbles in *Koilon* directly, and the atom of this plane is one bubble. The atom of the next plane, the *Anupādaka*, is made out of 49 bubbles. The *Ātmic* atom is made out of 49^2 or 2401 bubbles. We have the atoms of the lower planes then made in

succession with bubbles to the number as follows: atom of the Buddhic Plane, 49^3 or 49×2401 bubbles; atom of the Mental Plane, 49^4 or 2401×2401 bubbles; atom of the Astral Plane, 49^5 or $49 \times 2401 \times 2401$ bubbles; atom of the Physical Plane, 49^6 or $2401 \times 2401 \times 2401$ bubbles, with a definite number of bubbles in addition, owing to the peculiar formation of the physical atom.

When the atoms of each of the seven planes have been created, then the Third Logos creates the sub-planes of each plane. (The longer line, issuing from the small circle of the Third Logos, denotes this second action.) The atoms of each plane are swept into groups of two, three, four, etc., to make the sub-planes. The first or highest sub-plane is composed of the single atoms themselves, while the second, third, fourth, fifth, sixth and seventh sub-planes are made by combinations of these atoms. Thus, on the physical plane, the highest sub-plane is composed of simple physical atoms, of two varieties, the positive and the negative. Then, by combinations of these positive and negative atoms, there are built the remaining sub-planes—sub-atomic, super-etheric, etheric, gaseous, liquid and solid. It is in the course of building the sub-planes of the physical world that the chemical elements are produced, as will later be explained when dealing with the subject of Occult Chemistry.

The work of the Third Logos, then, builds the seven great planes, with their sub-planes, of the solar system; that building is not complete, and it is still proceeding apace. HE is the ensouling Force in the Matter of all the planes; electricity is the expression of HIS force through the matter of the physical plane.

In the seven great planes thus built by the Third Logos, next appears the work of the Second Logos. HIS energy is essentially of an order best described as Life-Form; with this energy HE ensouls the matter of the seven planes, and enables it to build forms having that mysterious quality which we

call Life. This life throws the matter of the planes into various forms, and each form persists only so long as the life of the Second Logos holds the matter in that form. Now for the first time appear the phenomena of birth, growth, decay and death; a form is born because the Life of the Second Logos has a work of evolution to do through that form; it grows while that work is progressing to its culmination; it shows signs of decay because the Second Logos slowly withdraws the life from the form, since the life has evolved all it can through the form; it dies when finally the Second Logos withdraws all of the life, in order to send it back again to build a newer and better form, which can give the life the new experiences necessary for its further growth and self-revelation. On the physical plane, the expression of the force of the Second Logos is Prāna, Vitality.

On the four highest planes of the solar system this life of the Second Logos is called the Monadic Essence; it descends stage by stage, gaining at each stage the growth which has been planned for it in the Great Plan. During a long period of time, called a "chain," it first manifests in matter of the Ādi Plane; at the end of the "chain," it returns to the Second Logos, from whom it issues forth again at the beginning of a new "chain," to ensoul the matter of the second, the Anupādaka Plane. It commences the work of the second "chain," with all the experiences of the first "chain" inherent in it as tendencies and capacities.

Chain by chain, the Monadic Essence descends from plane to plane, and at the beginning of its fifth cycle, it begins to ensoul the matter of the higher mental plane. Up to this point, the Monadic Essence was not limited for its experiences to one "scheme of evolution";¹ but henceforth its experiences are restricted to those obtainable in our scheme

¹ In the next section the terms "chain," and "scheme of evolution" will be fully described.

of evolution, and from the time of its entrance into the matter of our mental plane it is called Elemental Essence. During the period of growth in higher mental matter, this life of the Second Logos is called the First Elemental Essence; at the end of a "chain," it reappears at the commencement of a new "chain," ensouling lower mental matter; at this stage it is called the Second Elemental Essence. At the next "chain" it becomes the Third Elemental Essence, ensouling the matter of the astral plane.

It is this ensouling life of the Second Logos which gives to mental and astral matter their peculiarly living quality, so that the faintest vibration caused in the mental world by a thought, or in the astral world by a desire, makes the mental and astral matter swiftly generate shapes and forms, crystallising into "thought-forms".

Still "descending into matter," the life of the Second Logos, after ensouling astral matter, next ensouls physical matter. The first effect of this new ensouling is to give to the chemical elements a power of combination among themselves; while the Third Logos created Hydrogen and Oxygen, it is only when the life of the Second Logos appears that two atoms of Hydrogen can combine with one of Oxygen to make water. With the work of the Second Logos appears physical matter as we know it to-day; under HIS guidance there now comes the great mineral kingdom, ready to build a solid earth. In terms of rhythm and beauty, matter now crystallises with mathematical precision; through each physical encasement the work of the Second Logos is done according to the Plan. To our eyes, the mineral is inert, lifeless, mere earth; yet all the while is the Second Logos at work in that seemingly inert matter. Of a truth is the God now "dead and buried," crucified on a cross of matter.

The life of the Second Logos, after its lowest descent into matter as the Mineral Kingdom, ascends into the next great

kingdom of life, the Vegetable Kingdom. At the commencement of this stage, the substances of earth develop a new capacity, that of becoming a vehicle for life, such as our eyes can see. The chemical elements group themselves together, and a mysterious life appears among them, and builds them into protoplasm. And guided by the Second Logos, this protoplasm undergoes transformation, becoming in process of time the Vegetable Kingdom. (Fig. 4.) After long experiences of growth, slowly "evolving" during the period of a "chain," the Vegetable Kingdom appears at a subsequent "chain" as the Animal Kingdom. (Fig. 5.) In due course of time, out of the Animal Kingdom arise those highest animals which are capable of individualisation.

When the animal group-soul has been built, as has been explained in the previous chapter, and a particular animal is ready for individualisation, then begins the action of the First Logos. HE sends a Fragment of Himself, a Monad, to make an Individuality in a Causal Body. A Soul of Man, made "in the image of God," then begins his evolution, which is to discover the Divinity in himself, in his fellow men, and in all the life of nature which surrounds him. On the physical plane, the expression of the force of the First Logos is Kundalīnī, the "Serpent Fire," which "leads to immortality".

* * * *

Thus swiftly have we surveyed the mighty work of the Triple Logos, which began long, long ago, and yet is, as says the Upanishad, still "in the womb". Creator, Preserver, and Destroyer, HE builds, and unbuilds, and builds again, one step nearer by each stage to the Perfection of HIS Plan. To see that Plan is to have the Beatific Vision; to work for that Plan is to change one's mortal nature to that of a deathless immortal. Deathlessness in life, eternity in time, Divinity in humanity, are his who, understanding the Plan, works for it unceasingly.

C. Jinarājādāsa

(To be continued)

PSYCHOANALYSIS IN THE LIGHT OF THEOSOPHY

By CHELLA HANKIN, M.B., B.S.

(Concluded from p. 365)

NOW, having explained the general principles of psychoanalysis, let me briefly survey it from the standpoint of a therapeutic system. It has here tremendous possibilities, for it is the only system which attempts to get at the real roots of the trouble, and then eradicate them. The treatment of mental and nervous disease in the past has been chiefly expectant, with an attempt to treat symptoms when they become particularly obtrusive, and that is all. Fresh air, rest, kind treatment, good food, and good advice, with hypnotics when thought necessary, is practically all that the orthodox physician dealing with nervous disease has even now to offer. True, he can discourse learnedly about degenerated nerve-cells and abnormal conditions of the brain and nervous tissues generally, but these learned discourses do not cure patients, and, on the other hand, they are very apt to make the physician think that he knows more about the causes of disease than he really does. The post-mortem findings of the havoc wrought by any disease are not necessarily the cause of that disease, but only the secondary degenerations caused by the same. True, of recent years, besides the strictly orthodox modes of treatment, we have a large number of physicians who employ hypnotism and suggestion, but these are only treating symptoms on the

emotional and mental levels, even as others are treating them on the physical levels.

But psychoanalysis really attempts to get at the root of the trouble; it has discovered a pathway, as it were, along which the physician may pass into the disordered machinery of consciousness, and then, with knowledge of the essential nature of the trouble, attempt to readjust the same.

Now what are the chief causes of this disordered machinery of consciousness, according to the findings of psychoanalysis? I think we can consider these under two main heads.

(i) Suppressed disharmonies.

(ii) Unduly introverted, or unduly extroverted "libido".

As I am inclined to think that in the more cultured members of the community introversion is the most common, I shall dwell more particularly on that condition. To meet a possible criticism here, I would say that Jung now uses other terms for these two conditions, but as they are known to the general public under the old terms, I shall retain them.

One of the fundamental facts in the nature of the ordinary consciousness is that it suppresses and pushes out of sight all those things which distress and affright it, and with which it does not feel itself strong enough to grapple. But by this manœuvre the consciousness does not really rid itself of its disharmonies and distresses. It only forgets them with its ordinary waking consciousness, and pushes them into its unconscious, where they continue to act as a continual irritant to the whole consciousness. This mass of thought and feeling concerning any particular subject, as I have said before, is called a complex, and its emotional setting, without the forgotten facts associated with it, pushes its way continuously into the waking consciousness, and produces peculiar phobias and fears, crankinesses and unnatural antagonisms, or, maybe, some functional physical trouble, such as asthma or chorea. The complex prevents the person from adapting himself to

life as it really is, because reality, unknown to the patient, is tinged, as it were, with the peculiar colouring of the complex.

Let us try and imagine some simple example. Some one is passing through a door at the time of an air raid. A bomb suddenly bursts outside, and the person, who is of an emotional and neurotic temperament, falls down in a faint. On recovery there is complete forgetfulness of what he was doing at the time of the severe fright, as far as the ordinary waking consciousness is concerned. But his unconscious remembers the whole incident perfectly, and torments the unfortunate sufferer by causing an irrational and overwhelming fear of passing through a doorway. This example is an extreme instance of sudden forgetfulness, but it is easy to see that in other cases where the person has sustained a great fright, or has passed through some very painful or shameful episode, the incident, after the lapse of years, may be partially or wholly forgotten. Then, perhaps with some lowering of the health, due to added strain, the suppressed complex will begin to torment and produce a so-called "nervous breakdown".

Less important complexes may only evince their existence by producing in the person prejudices, superstitions, and subtle dislikes and antagonisms to people or things. These show themselves in what are called symptomatic acts and conversation. The well-trained physician along psycho-analytic lines can learn much of the hidden life of people by just observing their ordinary acts and conversation.

And then another factor in a "nervous breakdown" is due to introverted libido. A person suddenly comes up against a difficult and distressing obstacle in his life's pathway, and instead of boldly and bravely attacking it, and getting the better of it, he retreats before it. He ceases to take a real, vivid interest in the world around him, but retreats within himself, where he lives in a world of phantasy and unhealthy illusion. True, he continues to perform his life's work where absolutely

necessary, but more or less automatically and with no healthy zest. Some extreme examples of this condition can be seen in some cases of insanity, where the patient lives and rejoices in an unreal world of phantasmagorical images, created because the patient was not strong enough to live in the world of reality.

This dwelling in a world of unreal imagery is to some extent natural and usual for the child-stage of consciousness, but is unnatural and undesirable as he grows up. He must gradually be trained to take an interest in and adapt himself to his real world, and to do this properly he will require all his life's energy. It is admitted that a certain amount of introversion, sufficient to form a strong self-conscious centre, is good. This will prevent a person becoming unstable and too mercurial, and too apt to be ruled by external factors, instead of ruling them. A person who is thus unduly ruled from without is, in the terms of psychoanalysis, unduly extroverted and liable to suffer from various forms of nervous trouble. A sane, healthy balance in relation to this matter is what is required.

But to return to our neuropathic introvert, all his life's energy or libido being driven in, he is unable to meet life's demands, and in addition he lacks interest in everything around him. A thing only becomes real, interesting, vivid and beautiful if we make it so; in other words, if we invest it with our interest, life's energy, libido. It is very true that we create the whole world of outer reality for ourselves, for our æsthetic and scientific interests have gradually grown out of currents of libido directed from purely animal instincts into these higher aims.

Now if a patient presents himself as unduly introverted, or, maybe, unduly extroverted, and full of complexes, what does the physician do? He starts to dig out the complexes through the analysis of the patient's dream-life, after having

first helped the patient to harmonise his conscious conflicts by talking them out. In addition, he discovers through the same procedure any unexpressed potentialities, and the line along which the patient's evolutionary growth can best proceed. The patient is taught how best to lead the energy released from his complexes along this evolutionary line, and thus sublimate his lower tendencies into realising his highest possibilities of usefulness and happiness. If the patient is unduly extroverted, he must be taught to build up for himself a sufficiently strong, self-conscious centre.

We shall now correlate all this with the teachings of Theosophy. The complexes are reacting thought-forms, and to 'have introverted libido means that consciousness has lost itself in its elemental essence, instead of using it as a vehicle. The teaching of Theosophy makes us realise that a normal, healthily reacting consciousness always expresses itself through that which, for the time being, is its outermost vehicle. To do otherwise is to produce, as it were, a kind of short-circuiting of consciousness in our higher bodies, with disastrous results to our mental health. Just to feel for the sake of feeling, or think for the sake of thinking, and not for the sake of ultimate service and action on the physical plane, is a very dangerous course to pursue.

It is as well to point out here what a very great difference there is between this dwelling in our emotional and mental bodies for our own selfish satisfaction, and that which occurs in true meditation. Here consciousness recognises that it is not its elemental essence, which, instead of being allowed to weave phantasmagoria for selfish satisfaction, is held steady and still, to be used as an instrument for consciousness and for the helping of humanity. The one condition is weakly negative, the other is strongly positive.

The realisation by psychoanalysis of each individual's guiding line or dharma, helps to give it its power in the

treatment of patients. Its treatment is individual and particular, and its viewpoint of human nature is broad and catholic.

“Sublimation” is that great fact which Theosophy knows as transmutation. The energy which is feeding and keeping alive the fear, the weakness, the failing, is purposively directed into its opposite virtue. The energy which has been working mischief in the elemental essence is bravely turned outwards to clear off the obstacles which are lying in life’s pathway. Let the neurotic once actually realise this great truth, and he will become balanced and happy. Let him get out those suppressed emotions in boldly attacking and overcoming the difficulties which created them, and they will trouble him no more.

Now to deal with psychoanalysis as a contribution to the thought of comparative mythology and religion. Jung’s theory as to the origin of mythology and religious thought is as follows. Far away, in the early races of humanity, infantile man met with some difficult adaptation in his task of understanding and mastering the external world. This caused a regression of a part of his libido, away from reality, back towards that period of consciousness when he was protected and guarded by his parents. He craved for the sheltering care of his mother, but his adult emotional life, with its budding sexuality, carried this latter instinct towards the mother. But here it came up against the incest barrier, and so libido was opposed to libido and an internal tumult arose; man saved himself from this by his creation of religious phantasy. He created a Heavenly Father towards which his repressed libido could flow, and finally wove into his religious thought the whole story of the struggles of his evolving psychology. To use Jung’s words: “Man’s psychology was projected on the heavens.”

Jung teaches that this conflict in the unconscious, projected outwards into seeming objectivity, was the origin of the ancient mystery cults, one of which became Christianity. In all these cults Jung would point out that the story of the psychical struggle is identical. The sun-hero, who stands for the libido, is dead and buried in the depths of the maternal sea of the unconscious. From there it arises through the sacrifice of the infantile longings for peace and protection, and is born into the world of reality. Hence he would teach that the motive of sacrifice is the central one of all religions. But in this outward path libido rises up against libido, for all the causes which drove the libido inwards rise up in great resistance against its fight for outer release. This libido in resistance is the origin of the Devil, of Antichrist, of the pursuing dragons and other monsters of antiquity.

From all this it is obvious that the psychological incest of Jung is something quite different from the conception of Freud, as elaborated in his teaching as to the "Oedipus" and "Electra" complexes. Jung fully realises the tremendous influence that the biological sex-instinct has upon man's psychology, but he also teaches that it has attained, as it were, a fictitious value, owing to all the repressed and artificial thought upon the subject. It has usurped for itself libido which ought to be functioning in higher adaptations, and often the sexual aberrations of the neurotic are simply due to the fact that the unconscious is expressing its repressed libido in archaic sexual phantasies. The neurotic is too weak, or foolish, or cowardly, to meet and master some problem of life, and the libido which ought to be used in the conquering of the problem, repressed into the unconscious, reverts to some infantile, archaic mode of expression. It practically says—in such a way would infantile man have dealt with such repressed libido.

Thus we see that to Jung the Gods are created by projected libido. The unconscious creates the Gods, and also

through the same we feel we are immortal. Lying in the unconscious is the link which binds us to the race, and there do we get the conviction that we are really part of a great whole, which gives to the weak, isolated unit a sense of power and stability. This is the psychoanalytic reason for the belief in brotherhood, and of a common bond which makes the race one. In prayer, man contacts this inner source of strength and refreshment; hence the rationale of prayer. Moreover, Jung points out that it is the belief in this common bond of brotherhood which gives a religion its real power. For the roots of man's psychologic deity are within himself, and would fail to satisfy, and man would still be alone with his conflict, if his religion did not take into consideration the duty of brotherly love. Religion teaches to man: "Bear ye one another's burdens," and: "Confess your faults one to another"; and so by the mechanism of transference he rids himself of his burdens. In psychoanalysis full use is made of this mechanism.

But Jung further teaches that although religions are useful and necessary for evolving humanity, there is another and more perfect way for man to deal with his regressed libido. This is the way of perfect freedom and understanding. Man no longer requires his religious symbology if he understands his own psychology and the laws which bind him to the rest of humanity; then, with perfect freedom, he can direct his libido, not into religious phantasms, but along that line of conduct through which he knows he can best express himself. It is claimed, however, that it is useful and convenient to retain the religious terminology as a means for expressing this new and higher outlook. This, very briefly, is Jung's outlook on the origin of mythology and religions, and of their uses to evolving man.

Let us now review all this in the light of Theosophy.

It is at once apparent to us that the point where we should differ most strongly from this outlook, is indeed the

central point of the whole conception. I mean the assertion that myth and religion have arisen from "a projection of man's psychology on the heavens". We know that the facts of the case are exactly opposite. The common factor found in the unconscious is due to the fact that "the heavens" were projected into man's psychology. It is indeed true that "as above, so below," but, as our teachers have told us, it is *first* above and *then* below, not the other way round. The microcosm is an exact reflection of the macrocosm, so it is inevitable that man should reflect in his consciousness the fundamental facts of that great consciousness from which he came forth—fundamental facts projected into the world of outer things, and which evolving man gradually correlated with the roots of the same fundamental facts within himself. The remembrance of this long evolution lies in man's permanent atoms, which are one of the factors in man's unconscious, and hence it is that the symbolic language of all men is nearly identical.

Hence it is obvious that Jung's teaching concerning the phantasmagorical nature of religious thought is in error as to the true facts of the case. Hence his view cannot be perfectly satisfactory in its application to helping evolving man to express himself in a manner which is in accord with reality. The essential nature of man's being requires that he should know and take into consideration, in his conception of the world-process, the things which belong to "the heavens"—"the heavens" which stand for a *real* and transcendental mode of consciousness, from whence man came forth, and towards which he is returning. Man can never be really harmonised within himself, nor strive towards his highest potentialities, until the realisation of these things becomes a living factor in his consciousness.

On the other hand, so nearly does the microcosm reflect the macrocosm, that, by the study of the former, much truth

may be discovered; and although erroneous opinions may be held as to its origin, only good can accrue by putting the discoveries into practice.

It is indeed true that the tendency of evolving man is to become lost in his elemental essence, *i.e.*, in the material of his bodies. He lives but to grasp and grab everything towards himself, and, at root, it is his inherent selfishness, laziness, and fear of harm coming to himself, as represented by his bodies, that drives in his libido and creates a pathological condition. It is equally true that it is only through sacrifice and renunciation of the wishes of his elemental essence, that he can rise out of this restricting, limiting influence, and be born as a free and self-directing individual. This is as true relatively for each individual life's history, represented by one incarnation, as in the larger history represented by many lives, which culminate in the birth of the infant Christ in the first great Initiation.

This is, of course, a very brief and sketchy account of the very interesting investigations which Jung has made in the realm of comparative mythology. In fact, psychoanalysis is such a big subject that I am afraid I have only been able to deal with it somewhat superficially. But I think I have told you enough to help you to realise what an interesting study it is, and what great potentialities it contains towards helping people to become saner, happier and truer individuals.

It might be interesting to close this lecture by trying to recapitulate briefly the message which psychoanalysis brings us, a message which, it should be added, can also be found in Theosophy.

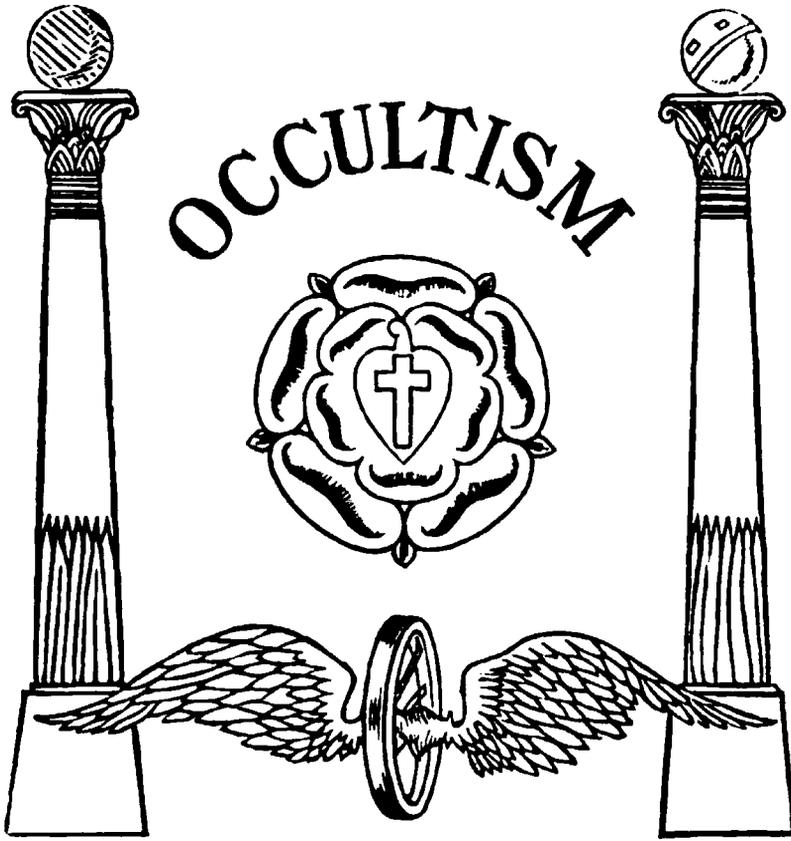
It would say: If you would be happy and fulfil all your potentialities, remember you yourself must rule your own consciousness, and this you can only rightly do by understanding all the workings of the same. In other words, you must understand yourself as you really are, and not as you think you

are, your suppressed fears and faults no less than your hidden potentialities. You must eradicate the former, and direct the released energy into your potentialities, along the true line of your individual evolution.

You must further remember that if you would remain really sane and happy, you must always face life with a strong, positive aspect. The fears, the difficulties, the shame, must be faced, understood, overcome and sublimated. If you run away from these things, you will only push them down into the unconscious, and they will then work havoc and disharmony in your whole consciousness. On the other hand, do not get lost in the world of external things, but retain always that inner centre which will help you to remain firm and calm, whatever impacts may strike against you from without.

Remember your libido is under your own control, and if you use it in determinedly pushing along the line of your evolutionary growth, you will not be troubled by its escaping into undesirable channels. The more formidable the difficulties which block your path, the more energetically should you spring forward to clear them off. By doing this you will live the life of the hero, and not of the weakling; and your reward will be that your very trials and sufferings will bring to you an abiding sense of peace, happiness and power, which comes only to those who, being lords over themselves, are lords, in turn, over the world of outer things.

Chella Hankin



THE CULT OF THE VIRGIN MOTHER

By THE RIGHT REV. C. W. LEADBEATER

TH**ERE** is a vast amount of misconception connected with the subject of our Lady, the Blessed Virgin Mary, and, I am afraid, a great deal of ignorant prejudice about it. The Roman and Greek Churches hold her name in deep reverence, although many of their members know but little of the real meaning of the beautiful and poetic symbolism connected with that name. The Church of England has curtailed somewhat the reverence paid to her, while those Christians who call themselves Protestants usually hold that it is idolatrous to

worship a woman ; but that attitude of mind is merely the result of narrowness and ignorance.

If we want really to understand the truth in these matters, we must begin by freeing our minds altogether from prejudice ; and the first point to realise is that no one ever *has* worshipped a woman (or a man either) in the sense in which the rabid Protestant means the word. He is incapable of comprehending—he does not want to comprehend—the Catholic attitude towards Our Lady or the saints. We who are students, however, must adopt a fairer position than that. Let us quote from *The Catholic Encyclopædia* (article “Worship”) what may be taken as an approved and authoritative statement of the Roman view on the subject.

There are several degrees of worship ; if it is addressed directly to God, it is superior, absolute, supreme worship, or worship of adoration, or, according to the consecrated theological term, a worship of *latria*. This sovereign worship is due to God alone ; addressed to a creature it would become idolatry.

When worship is addressed only indirectly to God—that is, when its object is the veneration of martyrs, of angels, or of saints, it is a subordinate worship dependent on the first, and relative, in so far as it honours the creatures of God for their peculiar relations with Him ; it is designated by theologians as the worship of *dulia*, a term denoting servitude, and implying, when used to signify our worship of distinguished servants of God, that their service to Him is their title to our veneration.

As the Blessed Virgin has a separate and absolutely super-eminent rank among the saints, the worship paid to her is called *hyperdulia*. In accordance with these principles it will readily be understood that a certain worship may be offered even to inanimate objects, such as the relics of a martyr, the cross of Christ, the crown of thorns, or even the statue or picture of a saint. There is here no confusion or danger of idolatry, for this worship is subordinate or dependent. The relic of the saint is venerated because of the link which unites it with the person who is adored or venerated ; while the statue or picture is regarded as having a conventional relation to a person who has a right to our homage—as being a symbol which reminds us of that person.

That seems to me to make the whole matter admirably clear, and to present a correct and defensible attitude. Much confusion has arisen from the translation of those three Greek

words, with their delicate shades of meaning, by the one English word *worship*. I suggest that among ourselves and in our literature we make the distinction clearer by translating only *latreia* as worship; *douleia* might be rendered as reverence or veneration, and *hyperdouleia* as deep reverence. But the point for us to bear in mind is that no instructed person has ever, anywhere or at any time, confused such worship or reverence as may duly and properly be offered to all great and holy beings with that higher worship which may be given to God alone. Let there be no mistake about that fact.

Much nonsense has been talked about idolatry, chiefly by people who are too anxious to force their own beliefs upon others to have either time or inclination to try to understand the point of view of wiser and more tolerant thinkers. If they knew enough of etymology to be aware that the word idol means an image or representation, they might perhaps ask themselves of *what* this thing is an image, and whether it is not that reality behind, which these people are worshipping, instead of the wood and stone about which they prate so glibly. The image, the picture, the cross, the lingam of the Saivite, the sacred book of the Sikh—all these things are symbols; not in themselves objects of worship, but revered by those who understand, precisely because they are intended to remind us of some aspect of God, and to turn our thoughts to Him. In India these aspects are called by many different names, and the missionary makes haste to revile the Hindū as a polytheist; yet the coolie who works in his garden could tell him that there is but one God, and that all these are but aspects of Him, lines of approach to Him, divided and materialised in order to bring infinity a little nearer to the grasp of our very finite minds.

The elemental Jehovah, whom the Jews worshipped at an early and undeveloped period of their history as a Nation, was always demanding exclusive devotion: "Thou shalt have

none other gods but me." He openly acknowledged himself as jealous and unjust, visiting the sins of the fathers upon the children. He is obviously a mere tribal deity, one amongst many, anxious lest any of his followers should desert him. How different from this entity is the loving Father of whom the Christ tells us, the one true God, who said through another of His manifestations: "All true worship comes to me, through whatsoever name it may be offered"; and again: "By whatsoever path men approach Me, along that path do I meet them; for the paths by which men come from every side are Mine."

There is nothing but God; and for whomsoever we feel reverence, adoration, love, it is to the God within that person, the God manifesting through him (however partially), that that reverence, adoration or love is offered. "Many sheep I have which are not of this fold; them also will I bring, and they shall hear My voice, and there shall be one fold, and one shepherd."

Having thus endeavoured to rise above the miasma of ignorance and bigotry into the purer air of justice and comprehension, let us in that spirit approach the consideration of the beautiful and wonderful manifestation of the divine power and love which is enshrined within the name of Our Lady, the Blessed Virgin Mary.

I do not think that anyone with our Western education finds it easy to understand the wealth of symbolism which is used in Oriental religions; and people forget that Christianity is an Oriental religion, just as much as Buddhism, Hindūism or Zoroastrianism. The Christ took a Jewish body—an Oriental body; and those to whom He spoke had the Oriental methods of thought, and not ours at all. They have a wonderful and most elaborate method of symbolism in all these religions, and they take great delight in their symbols; they weave them in and out and combine them, and treat them beautifully in poetry

and in art. But our tendency is towards what we call practicality, and we tend to materialise all these ideas, and often greatly degrade them in consequence.

Many of us have been in the habit of studying these matters for many years, and having studied them under another terminology altogether, and from quite a different point of view (from what seems to us, because we are used to it, a much plainer and more scientific point of view), we find it hard to see that all the same great truths which we have learnt in that scientific way are implied here in religion under the form of allegory. Nevertheless, if we are to obtain full benefit from our religious study, we must correlate it to our scientific study, and we must try to grasp exactly what it all means, even though there be many meanings one behind the other, which is often the case in these Oriental religions.

Let us never forget, then, that our religion comes from the East, and that if we want to understand it, we must look at it first of all as an Oriental would look at it, and not apply our modern scientific theories until we are able to see how they fit in. They can be made to fit in, but unless we know how, we are likely to make shipwreck of the whole thing, and we run a serious risk of assuming that the people who hold the allegory know nothing at all and are hopelessly wrong. They are not wrong at all. Those beautiful old myths convey the meaning, without necessarily putting the cold scientific facts before those who have not developed their minds sufficiently to grasp them in that form. That was well understood in the early Church. I think I have already quoted Origen on this subject; he says of the stories: "What better method could be devised to assist the masses?" And he explains that if they believe them somatically (physically, as we should put it), that is right for them; but the spiritual Christian has the Gnosis or knowledge, and he knows how to apply the key which will make their meaning clear.

There is always much more behind these beautiful and poetical thoughts of the men of old than most people believe. It is foolish to be filled with ignorant prejudice ; it is better by far to try to understand. Whatever in religion anywhere has been beautiful and helpful to man, has always behind it a real truth. It is for us to disinter that truth ; it is for us to clear away the crust of the ages and to let the truth shine forth.

That is true with regard to this beautiful glyph of the Blessed Virgin Mary. There are three separate ideas involved in our thought of her—ideas which have been confused, degraded, materialised, until in the form in which the story is now held, it has become impossible for any thinking man. But that is not so if we analyse it and understand its real meaning.

The three ideas are :

1. The Mother of the disciple Jesus ; what she was and what she afterwards became.
2. The sea of virgin matter, the Great Deep, the waters over the face of which the Spirit of God moved.
3. The feminine Aspect of the Deity.

Let us consider these three ideas separately.

1. THE MOTHER OF JESUS

First there is the thought of the mother of the disciple Jesus. It must be understood that the disciple Jesus was born precisely as other men are born. The story of the Immaculate Conception of the Blessed Virgin, of her overshadowing by the Holy Ghost and of the Virgin Birth—all that group of ideas refers to the myth, to the symbol ; it has a real meaning and a beautiful interpretation, as I will presently try to show you, but it is not concerned with the physical body of the disciple Jesus. The mother of that physical body was

a Jewish lady of noble birth, but, if tradition is to be believed, of no great wealth. We need not think of Joseph (who, remember, was also of the seed of David) as a carpenter, because that is part of the symbolism, and not of the history. In that symbolism Joseph is the guardian of the Blessed Virgin—of the soul in man. He represents the mind, and because the mind is not the creator of the soul, but only its furnisher and its decorator, so Joseph is not a mason, like the Great Architect of the Universe, but a carpenter. We need not think of our Lord as working in a carpenter's shop; that is simply an instance of the confusion and materialisation introduced by those who do not understand the symbolism.

The mother of Jesus, then, was a noblewoman of Judæa, a descendant of the royal house of David. Truly she who was chosen for so high an honour must have been pure and true and of flawless character—a great saint; for none but such could have given birth to so pure, so wonderful, so glorious a body. A saintly and a godly life she led; one of terrible suffering, yet with wondrous consolations. We know but little of its detail; we glimpse it only occasionally in the scant contemporary narrative; but it was a life which it will do us good to image to ourselves, an example for which we may well thank God. It carried her far along the upward path—far enough to make possible a curious and beautiful later development, which I must now explain.

Students of the inner life know that when man has reached the end of the purely human part of his evolution—when the next step will lift him into a kingdom as definitely above humanity as man is above the animal kingdom—several lines of growth lie open before him, and it is left to him to choose which he will take. Occasionally, too, there are conditions under which this choice may be to some extent anticipated. This is not the place to discuss the alternatives; let it suffice here to say that one of the possibilities is to

become a great Angel or messenger of God—to join the Deva evolution, as an Indian would put it. And this was the line which our Blessed Lady chose, when she reached the level at which a human birth was no longer necessary for her.

Vast numbers of Angels have never been human, because their evolution has come along another line, but there are Angels who have been men, who at a certain stage of their development have chosen the Angel line to follow; and a very glorious, magnificent and helpful line it is. So she, who two thousand years ago bore the body of Jesus in order that it might later on be taken by the Christ, is now a mighty Spirit.

Much beautiful enthusiasm and devotion have all through the centuries been poured out at her feet; thousands upon thousands of monks and nuns, thousands upon thousands of suffering men and women, have come before her and poured out their sorrows and have prayed to her that she in turn would present their petitions to her Son. This last prayer is a misconception, because He who is the Eternal Son of God, and at the same time the Christ within every one of us, needs none to intercede with Him for us. He knows before we speak, far better than we, what is best for us. We are in Him, and through Him were we made, and without Him was not anything made which was made, neither we nor the smallest speck of dust in all the universe.

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

One does not pray to great Angels for intercession if one understands, because one knows that He, in whom all Angels live and move and have their being, is already doing for every one of us the very best that can be done. But just as one may ask help from a human friend in the flesh—as, for example, one may ask of him the encouragement of his thought—so may one ask help from the same human friend when he has cast aside his robe of flesh; and in the same way one may ask

the same kind of help from these great Spirits at their higher level.

There is nothing unreasonable or unscientific in this. I myself who write, have often had letters from people who know that I have studied these matters, telling me that at such-and-such a time they were going through some difficulty—a surgical operation perhaps, or some other specially trying experience—and asking me to think of them, to send them helpful thought. Naturally I always do it. And as I know there can be no effect without a cause, and in exactly the same way there can be no due cause which does not produce its effect, I know that if I (or if any of you) take the trouble to fix our thought upon anyone in sorrow or difficulty, and try to send him helpful ideas, try to put before him something which will strengthen him in his troubles, then we may be perfectly sure that that thought-force does produce its effect, that it goes and reacts upon the person. To what extent it will help him depends on his receptivity, upon the strength of the thought, and upon various other circumstances; but that some effect will be produced, we may be absolutely sure. And so, when we send a request for kindly, helpful, strengthening thought to one of these great Ones, whether it be a saint now in the flesh, or one who has laid aside that flesh, or whether it be one of the great Angels, assuredly that help will come to us, and it will strengthen us.

That is the case with our Blessed Lady; yet there are those who would have us believe that all that splendid good-feeling, all that love and uttermost devotion, have run to waste and been useless. Incredible as it appears to us who are used to wider and saner thought, I really think that in their curious ignorance they themselves actually believe this. They even go further still, and say that it is wicked and blasphemous for a man to feel that love and devotion towards her! It sounds like madness, but I am afraid it is true that there are such

people. Of course the truth is that *no* devotion, *no* love, *no* good-feeling has ever been wrong, to whomsoever it has been sent. It may sometimes have been wrongly directed. Devotion and affection have often been lavished on unworthy objects, but it has not been a *wrong* act on the part of the lavisher—only a lack of discrimination; always it has been good for *him* that he should pour himself out in love, and develop his soul thereby.

Remember that if we love any person, it is the God within that person that we are loving; the God within us recognises the God within him; deep calleth unto deep, and the recognition of the Godhead is bliss. The lover often sees in the beloved, qualities which no one else can discern; but those good qualities *are* there in latency, because the Spirit of God is within every one of us; and the earnest belief and strong affection of the lover tend to call those latent qualities into manifestation. He who idealises another tends to make that other what he thinks him to be.

Could we suppose, then, that all the wonderful and beautiful devotion addressed to our Lady has been wasted? Any man who thinks so must understand the divine economy very poorly. No true and holy feeling has ever been wasted since time began, or ever will be; for God, who knows us all so well, arranges that the least touch of devotion, the least feeling of comprehension, the least thought of worship, shall always be received, shall always work out to its fullest possibility, and shall always bring its response from Him. In this case, in His lovingkindness He has appointed the Mother of Jesus as a mighty Angel to receive those prayers—to be a channel for them, to accept that devotion, and to forward it to Him.

Therefore the reverence offered to her, and the love poured out at her feet, have never for one moment been wasted; they have brought their result, they have done their work.

If we try to understand it, we shall see how very far grander is that reality than the barren conception that all high thought, all worship, all praise, not directed through a particular Name, must inevitably go astray. Why should God limit Himself by our mistakes as to names? He looks at the heart, not at the words. The words are conditioned by outer circumstances—by the birthplace of the speaker, for example. You are a Christian because you happen to have been born in England or America; not because you have examined and compared all religions, and deliberately chosen Christianity, but because it was the Faith amidst which you found yourself, and so you accepted it. Did it ever occur to you that if you had been born a native of India you would have been a Hindū or a Muhammadan just as naturally, and would have poured out your devotion to God under the name of Siva, Kṛṣṇa, Allah, instead of the name of Christ? If you had been born in Ceylon or Burma you would have been a Buddhist, just as naturally. What do these local considerations matter to God? It is under His law of perfect justice, under His scheme of evolution, that one of His creatures is born in England and another in India or Ceylon, according to his needs and his deserts. When devotion is poured out by any man, God receives it through the channel which He has appointed for that man, and so every one alike is satisfied and justice is done. It would be a gross and a glaring injustice if any honest devotion should be thrown aside or rejected. Never has the least mite of it been rejected. God's ways are other than ours, and His grasp of these things is wider and greater than ours. As Faber wrote:

We make His love too narrow
 By false limits of our own,
 And we magnify His strictness
 With a zeal He will not own.

The stories that we hear about our Blessed Lady may well have a basis of fact. We hear of her appearing in various

places to various people—to Joan of Arc, for example. It is exceedingly probable that she did—that this great Angel did so show herself, or himself (for there is nothing that we can call sex at such a height as that). There is no antecedent improbability in this, and it is most unlikely that all the people who testify to these apparitions were deluded or hypnotised, or under some strange error. All students know that earnest thought upon any subject produces strong thought-forms, which are very near the edge of visibility; many thousands of such thought-forms have been made of Our Lady, and she has never failed to respond, and most thoroughly and effectually to fill them. It is certain that out of all these, some would, under favourable circumstances, become physically visible; and even when they remain astral, sensitive people are often able to see them.

It is said, too, that wonderful cures have been produced by faith in her at Lourdes and other places. Probably they have. There is nothing in the least unscientific, there is nothing outside reason and common sense in supposing that. We know perfectly well that a strong downpouring of mesmeric force will produce certain cures, and we have no knowledge as to the limit of such power.

It is well to remember that all these things have truth behind them. Because we may have been brought up to look at these things from one point of view, we should not necessarily suppose that that is the only point of view. We leave every one in the Liberal Catholic Church perfectly free to think as he will, to believe as he will, to worship as he will; but we do warn him not to try to drag every one along his own particular path. There be many paths to God. There are many forms in which He can be worshipped. This is one of the paths which lead to Him, this is one of the forms through which worship may be offered to Him. We should not condemn it if it does not happen to be ours. Let every man,

as St. Paul told his followers, be fully persuaded in his own mind ; but do not let us try to force others into the mould of our own line. God Himself has said that He will meet every man on the path by which he comes to Him, because all the paths alike are His. And so through these different forms men worship God, because there is none other than God to worship anywhere, anyhow. The tribal deity Jehovah was always afraid lest his followers should desert him for some other tribal deity. The true God, the Omnipotent and Almighty, can never be deserted, for if men worship Him first under one name and then under another, yet all these are He, and in all cases alike the worship comes to Him. Let us try to understand not one side only, but the magnificent totality of the divine power and the divine love.

C. W. Leadbeater

(To be concluded)

THE CONSCIOUSNESS OF PLANTS

By EGYPT L. HUYCK

(Concluded from p. 385)

ROSACEÆ

THERE are so many trees and edible fruits in this family of the Rose, that it is difficult to pick out the few that will represent the family satisfactorily. Most of us think of roses from the viewpoint of our favourite blossom. It is acknowledged by all antiquity to be the queen of flowers. In fact, it was prized in the cradle days of the Āryan race. Roses were more highly prized by the Romans than any other flower; and above all it is the emblem of love. May it not be true that this universal love is given the rose quite as much for its adaptability as for its beauty of form, outline, colour and fragrance. It lends itself gracefully to all demands that humanity makes on flowers—a thing which the stately lily cannot do; for example, the man who gladly wears a rosebud in his buttonhole would feel quite foolish if his ladylove should try to adjust a lily there.

Best of all, in connection with the consciousness of roses, is the fact that the ancients regarded the Rose as the emblem of silence, as well as of joy and love. They frequently represented Cupid offering one to Harpocrates, the God of Silence. As a further illustration of this symbol they suspended a rose over the table at feasts, intimating to the

assembled guests that the conversation was not to be repeated elsewhere.

It is surprising how many "males of the species" will confess to liking the red rose best.

"I sometimes think that never blows so red
The rose as where some buried Cæsar bled."

Is there psychology in this? So far as the consciousness is expressed, there is practically no difference, whether the rose be red, yellow or white.

In all my investigations of plants the investigation of the rose proved the most astonishing. It so happened that the one chosen on that first occasion was a climber, which had stalks as much as two inches in diameter and most formidable thorns. Would that power could be given me to convey to readers how it feels to look down upon oneself as a stiff, unyielding, thorny bush. Ah! those thorns! How difficult the task of the upward climb, the balance and poise that must be maintained upon the narrow path to avoid the thorns! Then comes the horror of their cruel thrust, when used in self-protection—followed by the joy of the crown when the flower is reached—it makes the thorns fade from memory, and only the joy is embraced in consciousness. What is that consciousness?—intellectual attainment, wisdom. God speed the day when we may all feel the joy that the attainment of the perfected mental body will give—that bridge whereon we may freely cross to the plane of Spirit.

As one by one we attain the summit, perhaps we may help our younger brothers to hasten their steps on the path of evolution; surely each one who travels the path carries away and dissolves some of the thorns in his own lacerated flesh, when he stumbles along the path, seeking the Light.

In this connection one is reminded of the Crown of Thorns pressed upon the brow of the Master Jesus in the

Bible story of the Crucifixion. Bible commentaries have no word on the subject of this symbol, except as mockery to his claim of being a king; but thorns, wherever found, symbolise many things—they protect as well as punish.

Just like love is yonder rose,
 Heavenly fragrance it throws;
 Yet tears its dewy leaves disclose,
 And in the midst of briers it blows:
Just like love.

Culled to bloom upon the breast,
 Since rough thorns the stem invest,
 They must be gathered like the rest,
 And with it to the heart be pres't:
Just like love.

And when rude hands the twin buds sever,
 They die and they shall blossom never;
 Yet the thorns be sharp as ever:
Just like love.

—Translated from Camoens.

In the United States alone, the number of blossoms annually grown for sale has been estimated at one hundred million. The value of those lovely wisdom-flowers is considered to be six million dollars. The nursery stock is not here considered—just the flowers.

On the astral plane the rose appears in blended shades of blue, rose and yellow; the yellow overlays and predominates. The blue is strongest in the red rose. To repeat, the consciousness is intellectual attainment, wisdom. As the rose-colour in the aura indicates, it is such loving wisdom, so gentle and yet so sure.

Blackberry—*Rubus vitifolius*. On the astral plane it is white like ice. Its consciousness—satiated on sweets. Strawberry—*Fragaria*—the favourite berry of the American people. On the astral plane it is a lettuce green; its consciousness—general peevishness (blasé). The Cherry—*Cerasus*—is yellow on the astral plane, and its consciousness is choking. The

Plum—*Prunus*—is bright green on the astral plane, and its consciousness is joy.

Quince—*Cydonia*. To relieve the monotony of this list, it may be interesting to tell of the last effort the writer made to discover the consciousness of the Quince. It so happened that no record had been made of its consciousness whatever, and not the least glimmer of memory came to enlighten. There was only one thing to do—hunt up a tree and investigate, and see what would happen. I found a small tree with fruit set thickly, about the size of English walnuts. Stepping up to the tree and lifting a convenient branch, I placed the small fruit to my forehead, fully expecting to see a little quince, for such was the working of the lower mind—experience counts for so little, apparently. I knew from the work that had been done over and over again that the full-grown fruit should appear—which it did, much to my surprise. It was like meeting an acquaintance from your native town whom you had not seen for several years. Memory of the face and consciousness returned at once, and I knew my old friend the Quince. On the astral plane, the large, yellow fruit looks a light blue, and the consciousness is mental enjoyment of another's pleasure—much the same pleasure as one gets from watching happy children at play, or young people at games.

Chamise, Greasewood—*Adenostoma fasciculatum*. This member of the rose family is a splendid illustration of the wild plant growth of California. It is a very attractive shrub, from two to ten feet high, clothed with close bunches of leaves, and bearing large clusters of tiny white flowers, something like *Spiræa*. It forms a large part of the chaparral of our mountain slopes, and when not in bloom, gives them much the aspect imparted to the Scottish Highlands by the heather. It is called "*Yerba del Pasma*" by the Spanish Californians and Indians, and is considered a sovereign remedy for many ailments, among

them snake-bite and tetanus. Its astral colour is much like the rose, and the consciousness is easily interpreted to be industry, chiefly mental.

American Crab apple—*Pyrus coronaria*. It would not be fair to leave out the apples; they, in their turn, are all as much alike as the roses are; thus one gives a fair example of all apples. Flashes of light blue and pink mark the astral colour, and the consciousness is happiness, joy. One wishes to express that feeling in a burst of song.

It is quite significant that the Rose family should have members that seem to be utterly disgusted with life, and others that stand for the appreciation and joy of life and its activities. It is expressed in good American style in these lines, taken from *The Atlanta Constitution*:

This world that we're a-livin' in
Is mighty hard to beat.
You get a thorn with every rose,
But ain't the roses sweet?

—FRANK STANTON

COMMON NAME	BOTANICAL NAME	ASTRAL APPEARANCE	CONSCIOUSNESS
Rose	... <i>Rosa</i>	... Blue, rose, yellow	... Wisdom
Blackberry	... <i>Rubus vitifolius</i>	... Ice colour	... Satiation
Strawberry	... <i>Fragaria</i>	... Light green	... Peevishness
Cherry	... <i>Cerasus</i>	... Bright yellow	... Choking
Plum	... <i>Prunus</i>	... Bright green	... Joy
Quince	... <i>Cydonia</i>	... Light blue	... Mental pleasure
Chamise	... <i>Adenostoma fasciculatum</i>	... Blue, pink, yellow	... Industry
Crab apple	... <i>Pyrus coronaria</i>	... Rose and blue	... Happiness, joy

MISCELLANEOUS

It so happens that in this section of the country many of the plant-families have only one representative, sometimes two. A very interesting one is the Poison Oak—*Rhus diversiloba*—family of *Anacardiaceæ*. Persons who are susceptible to its poison are denied the joys of the woods and fields. It is a very charming shrub in appearance, with glossy, shapely leaves;

and in early summer, when it turns to many shades of scarlet and purple-bronze, it is especially alluring to the unsuspecting. The small, greenish-white flowers are fragrant, and the honey which the bees distil from them is excellent. Horses eat the leaves without injury.

One of the members of the Krotona "Hiking Club" who had been immune from the poison, developed a bad case of it while out on a "hike," and it called forth this remark from him: "You know, the group-soul is so gentle and mild that I cannot see why the shrub should have this effect." At that time I had not particularly investigated it, largely because of the ill-treatment it had been my lot to give it. Being immune, I had cut and slashed it down for others, so that they would be safe from its baneful effects. Obviously I never desired to find out what its consciousness might be; but on a little trip taken on May 12th, 1919, there was no need to feel vicious toward it, so I gathered a nice spray and sat down to ask it what it thought. Sure enough—gentle?—yes, so gentle that it was almost stagnant; but presently it burned like pepper. Almost every one at some time in his life has inadvertently taken an overdose of pepper, and felt rather too hot where the pepper touched. Now imagine yourself burning all over in that manner, inside as well as on the surface, and you will have a fair image of how the poison oak feels on the astral plane. The consciousness is easily interpreted as bland beguiling. Its colour on the astral plane is a muddy yellow, with a blue aura. Perhaps the Poison Oak will either cease to grow, or cease to poison mankind, when he rises above deceit.

Dodder or Love-vine—*Cuscuta*—is another interesting manifestation of nature.

" . . . While everywhere
The love-vine spreads a silken snare,
The tangles of her yellow hair."

It is a very beautiful sight as it spreads its golden, tangled threads over the chemisal, wild buckwheat, and other plants, often completely hiding them from view. A leafless parasite without green colouring, it might with propriety be called the octopus of the plant world. *C. salina* is the least destructive member of the species, for in this latitude, growth is not large or strong enough to entangle animals, but bee-keepers have found that if the bees feed on the tiny flowers, they die by the time they return to the hive. On the astral plane it is almost identical with its physical appearance; the consciousness—seeking of animal food; the method used to obtain that supply—strangulation.

Ear-drop—*Fuchsia*. A South American native; it was named in honour of Leonard Fuchs, a noted German botanist. This beautiful shrub adapts itself very happily to the Californian climate, and is grown in almost every flower garden for its decorative qualities. In its native soil it develops fruit, which is preserved and eaten by the people. On the astral plane the flowers are clear red, with flashes of green in some of the varieties; they have a vile odour, much like sewer gas. Consciousness—quarrelling. One of the most significant illustrations of the *Fuchsia* consciousness was given to me one day quite innocently, by one of the most beautiful characters that it has been my good fortune to meet; she said: “I have tried a number of times to grow a *Fuchsia*, and they have always died; everything else grows successfully for me, I cannot understand it.”

The Egyptian Calla—*Richardia Æthiopica*—“Lily of the Nile”. The only member of the Aroids that grows here is the Calla, which is very interesting. It grows in great profusion, often being planted in hedgerows. It is the most clearly defined on the astral plane of any of the flowers. The centre is a vivid spot of light with a ring of rose colour about an eighth of an inch in width; the remainder of the blossom

is an intense lavender, outlined with an eighth of an inch band of opaque white. Consciousness—work, work, work. It gives one the feeling: "If there is work to do for the helping of humanity, show it to me and I will do it."

Pomegranate—*Punica granatum*. While not as commonly grown in this section as the fig tree, it holds its place as an ornamental fruit tree. It attains the height of ten to fifteen feet; the tree and fruit are much mentioned in the Bible. It is repeatedly referred to in the Koran as one of the trees of Paradise, and constantly alluded to in Arab stories. The Israelites, in the land of Zin, lamented the pomegranates of Egypt, along with its figs and vines. Moses did not forget to mention it in recounting the good things of Canaan; Solomon sings of them. They were embroidered on the hem of the robes of the priests, and sculptured and carved in King Solomon's temple, no doubt copied from those sculptured on the Egyptian monuments. The many-seeded fruit symbolises generation, thus the withering or barrenness of the tree was a sign of desolation.

It grows wild in North Syria, and possibly in Gilead, and is as highly prized now as in ancient times, either served as a fruit, a beverage, or in salads. It is also a powerful anthelmintic. On the astral plane it is a yellow-green, much the shade of a lemon before it is quite ripe, and carries within its centre a clear, bright triangle. The consciousness seems dual in a sense; it is love in its transitional stage from the human to the divine, from the unreal to the real. It emanates sorrow and joy, such as is expressed in the extravagant language of love and despair with and for the Beloved in *The Song of Solomon*.

Poppy—*Eschscholtzia*—probably the most celebrated Western flower, and deservedly popular. It grows over a foot tall, with stems and leaves a beautiful shade of light bluish-green, and the flowers two or three inches across, usually a bright yellow, shading to orange at the base, but sometimes almost cream

colour. They cover our hill-sides with a cloth of gold. On the astral plane they are blue ; their consciousness—sleep, like the sleep of death. The Matalija Poppy—*Rommeya tricchocalyx*—is often considered the handsomest flower in the West, and it would be hard to find anything more beautiful and striking than its magnificent blossom. It attains the height of five feet, with smooth stems and handsome, smooth, light green foliage. The splendid flowers are enormous, from five to nine inches across, with diaphanous, white petals, crinkled like crêpe tissue-paper, and bright golden centres. On the astral plane it is blue, with streaks of yellow. Consciousness—a light sleep.

Geranium—*Pelargonium*. There are many varieties grown here in California. They grow with ungainly, heavy stalks, displaying masses of blossoms which look fairly well when severely pruned in hedgerows. The astral colour is a vivid green in the red shades, and in the pink and white varieties it is a duller and lighter green. Their consciousness is very little developed ; they stand as the idiot and fool of the plant kingdom. The red geranium is the idiot of the group. When one enters the consciousness of the plant, one feels exactly as the inmates look in the idiot ward of an asylum. There are some of the pink varieties that correspond with the fool in varying degrees ; for example, the Martha Washington Geranium has enough intelligence to feel a bit of pride.

Plantain—*Hirtella*. One meets with this plant occasionally in this section of the country ; but it was a very familiar weed of my childhood. It grew in patches near the well where the stock were watered. The birds are fond of the seed ; it is interesting to watch a bird light on the long, wiry seed-stalk and delicately pick the seeds one at a time from the stem. Its consciousness proved so extremely interesting, in connection with the banana consciousness, that it seems worth while to introduce them both in this paper. On the astral plane the long spike on which the flowers are produced appears a clear lavender, and the consciousness—

steadiness. Banana. At this latitude, in sheltered locations, the *Musa ensete*, "Abyssinian banana," produces a few inferior bunches of fruit, but the best test that the writer made was on one of some commercial variety bought in the market. On the astral plane it appears a clear violet, and the consciousness—attainment through long and sustained effort. No doubt there are other plants that have this virtue of steadiness and attainment through sustained effort, but this is a notable example.

Common Elder—*Sambucus glauca*. The elder is one of our most widely distributed shrubs; its berries are inviting and the bears in our mountains appreciate them. Their footprints are often seen leading along a lonely mountain road to the Elder-berry bushes. Among the Spanish-Californians the blossoms are known as "*Sauco*," and are regarded as an indispensable household remedy for colds. It is said that Dr. Boerhaave held the Elder in such reverence for the multitude of its virtues, that he always removed his hat when he passed it. In ancient times, the Elder was the subject of many superstitions, great magic power being attributed to it. On the astral plane it possesses a rainbow aura of muddy shades of green, orange, blue, red, and brown; and the consciousness is miserly. One feels so full of grasping and greed that one quite represents the miser, gloating over and counting his gold.

COMMON NAME	BOTANICAL NAME	ASTRAL APPEARANCE	CONSCIOUSNESS
Poison Oak	... <i>Rhus diversiloba</i>	... Muddy yellow, blue aura	... Bland beguiling
Dodder	... <i>Cuscuta</i>	... Yellow	... Strangulation
Ear-drop	... <i>Fuchsia</i>	... Red, green	... Quarrelling
Calla	... <i>Richardia Aethiopica</i>	... Rose, lavender, chalk-white	... Work
Pomegranate	... <i>Punica granatum</i>	... Yellow-green	... Love
Poppy	... <i>Eschscholtzia</i>	... Blue	... Deep sleep
Matalija Poppy	... <i>Romneya trichocalyx</i>	... Blue, yellow streaks	... Light sleep
Geranium	... <i>Pelargonium</i>	... Green	... Idiotic
Plantain	... <i>Hirtella</i>	... Lavender	... Steadiness
Banana	... <i>Musa ensete</i>	... Violet	... Attainment
Elder	... <i>Sambucus glauca</i>	... Rainbow aura, green, orange, blue, red, brown	... Miserly

Egypt L. Huyck

SOLAR HEALING

A RECORD AND SOME EXPERIMENTS

By "APOLLONIUS"

The visible is the manifestation of the invisible . . . the perfect Logos bears, in things which are appreciable and visible, an exact proportion with those which are inappreciable to our senses and invisible to our eyes. The Magus raises one hand towards heaven and points with the other to earth, and he says: "Above, immensity! below, immensity also! Immensity is equivalent to immensity."—ELIPHAS LÈVI—From *The Mysteries of Magic*.

AS the Sun in the heavens gives life, heat and light to Earth and her children, so does (so may) the Solar healer give of and from himself to a world distraught. The divine, creative science of Astrology is no collection of abstruse doctrines and theories, for the use of withered scholiasts, to be pored over in dusty, airless libraries, or "collected" by mental antiquarians who have a penchant for curious examples and rare "remainders from mental museums". Astrology is a living power, a vital wisdom, a quickening love; a creative ray from the spiritual Sun, which may lighten, heal and re-create every man¹ that is born into this world of shadows and illusions, if he can see and respond to that light.

Astrology is not for all. For many years still, its teachings may be "caviare" to the majority. But there is an increasing minority, a tribe of lovers, thinkers, artists, scientists and healers, to whom Urania, muse of planetary lore, "the

¹ i.e., every "man," if reincarnation be postulated, not every personality.

Sibyl behind the Sun," calls to-day. Urania chooses her priests, students and servers; they do not choose her. When she calls, not only do they answer, but they know that they are hers.

They go forth into the world, pledged to give what is entrusted to their stewardship. Some there are, even to-day, vowed to Urania's enclosed Orders, contemplative or adoring spirits, custodians of her most sacred secrets.

These serve the Holy grail, these watch and pray,
And it is one with them when evening falls,
And one with them the cold return of day.'

But there are others, to whom are committed dual offices: the privilege of retirement for the purpose of forthgoing, bearing the sacred thyrsus, sceptre of life. To their charge are entrusted the mystic gifts and faculties of healing. Mystic only, because they are breaths from "The Voice of the Silence," and cannot be imparted save to those who have won the right of temporary seclusion from the mad outcries of a world at bay. Ever are there the fighters in the field of manifestation, supported visibly and invisibly by those appointed to heal the broken hearts and maimed bodies, to give "the oil of joy for mourning, and the garment of praise for the spirit of heaviness".

The Solar healer must be, above all, a giver. That is the central source of his life, secret of power, sphere of wisdom, sacrifice of love. The microcosm reflects the macrocosm: the more truly, so much nearer the mirror of perfection, mortal burning-glass of immortal radiance. Life as sacrifice to the Universal is the offering of the Solar healer, the gift of himself. He lives for the Self, not the selves. He sees Life as "a dome of many-coloured glass," whereof each fragment brought to him is his opportunity for re-creation; on and with it he works, to restore to its pristine white fire the essence

¹ Ernest Dowson—from *Nuns of the Perpetual Adoration*.

of each and all colour, to be wrought to their highest pitch, to clarify, purify, intensify the depth and radiance, yet heighten the rate of vibration of each living pulse of colour, till at length each "draws nearer to that One White Flame from whence they came". The oblation of himself, the perpetual adoration of sacrifice, is added to ceaseless vigilance and pursuit of wisdom—"to *know* the Mysteries" of nature and man-knowing, to apply his knowledge, faithfully and fearlessly, shining into darkest, foulest recesses, taking the vapours of death and corruption into himself; fearing not to touch pitch, but if needs must, absorbing it into himself, without so much as a thought as to whether self-defilement is the price.

Absolute absence of personal self-consciousness must distinguish the Solar healer. There is no time to think of, or dwell upon, his personal self, but there is all eternity wherein to give forth his heritage of life and health, "the wholeness of the Sun".

Periods of retirement and solitude, necessary preliminaries of purification for his work, for these he must be prepared. They may entail that discipline of suffering which is part of the initiation rite of all dedicated neophytes. He will be called "selfish," "callous," "careless," and accused of wasting time, because he is not working at munitions on the physical plane. He is Apollo's munitioneer; working against "spiritual wickedness in high places," doing his (appointed) "bit" bravely and truly, no more and no less than his brothers who are making and filling shells.

Then, when he comes forth, "clothed with might in the inner man," his work begins as a man with men, in a world of men. If he is a true son of Apollo, a selfless scion of Life Universal, dedicated and approved, his work will not be far to seek. For it lies with every human being he meets. It may be that no "cures" will be registered to his credit. Better if

so, for the Solar healer works with the Sun, yet in the shadow dwells the *power* of his aura; he seeks obscurity for himself, chooses it, if by this means he may work more swiftly and potently with his magic Elixir, the Elixir of Life. All who draw near to him should feel the Life glowing in and flowing through and from him—not *his* life, but *the* Life.

The first steps on the path of Solar healing include preliminary dangers to himself and others. This is the inevitable accompaniment of all great and vital forces, when used by mortal instruments, until the genius has taken full command, and the instrument has learned the art of obedience. Fire creates and destroys, suffuses with vitality, scorches with blasting breath. The Solar healer gives all his bodies to be burned, including the physical, and while he is in training, some who draw near may get singed—another reason for the “retirement” period.

Yet, for one who plays with fire and thereby burns himself (irrespective of his motive, by simple yet subtle kârmic reaction), hundreds will feel their life-rhythm quickened by that revivification, in the general atmosphere and individual aura, which is the outward and visible sign of the inward and spiritual grace of the effectual Solar healer.

The art and science of this form of healing include spiritual illumination, the wisdom from on high—to know what and how much to give to each recipient. The true and potent Solar healer feels the colour, hears the note, perceives and thrills with the inner rhythm of each one who approaches him. He knows the science of deflection and the art of reflection, in both their universal and individual applications.

The Solar healer must be not only a wise physician, but a strong and skilful surgeon. Some ills, some wounds there are, which must be cauterised, the corrupt matter must be “calcined” ere “new health” can take the place of disease. Here appears Apollonian inspiration, that inner creative

knowledge of the life side of the individual ; to know when to bind up and apply salve, and when to deal summarily with those poisonous currents that defile the temple of the body. Useless to cry: "Peace, peace!" where there is no peace: in the body individual, as in the universal cosmos, there are times when "the knife" is an indispensable preliminary to static well-being or dynamic activity. The patient should appear transparent to the healer ; yet here again comes the necessity for discretion and discrimination ; no patient must be deprived of independence, nor suffered to play the part of a passive medium, in Solar healing. The processes of arousing and revitalising must include a quickening of individual essential force and freedom within the patient. To this end, the healer concentrates on Life Universal, never on any particular physical organ or centre. For it has been verified by repeated experiments that, Life being One and Indivisible, if renewal of Life is given, all the organs and members partake thereof and therewith. Solar healers have placed on record as the results of their experiments¹ in the direction and deflection of Solar force, that the process is identical in essential nature for each patient, the degree and intensity of application thereof differing to an extraordinary degree, and entailing the use of every intellectual and intuitional faculty, working in closest correspondence.

Solar healing contains the quintessence of all planetary healing. For the Sun is the life of his system, pervading and permeating, knowing the reason, rhyme, and rhythm of each celestial and sub-solar descendant. The Solar healer, therefore, knows when to direct his rays with suffused vitality and heat, enough to relight "the ineffectual fire" rapidly "paling" within the patient, and when to so cool and deflect his rays that they act as a divine febrifuge to the feverish son of Mars.

¹ These have been perused by the writer, who may not repeat the *instances*, but has proved their truth.

The ideal Solar healer also knows when to refrain from any direct work upon a patient, but to "call in" (by sympathetic natural gravitation of spiritual comradeship) the aid of a brother planetary physician. In some cases Mercury, "The Light-Bringer," with his delicate, flower-like, aerial touch, is Apollo's Angel and Minister of Grace.

To some, this idea of planetary healing will appear not only preposterous, but mad. The writer confesses, freely, that the work was begun with an open mind, at the urgent request of another. The belief in planetary influences existed, but no confidence that they could be so applied as to produce "cures" for physical disease. Preliminary training, of a severe and arduous character, was undergone, before attempting to "direct" any Solar vibrations save "*within the selves, towards the Self*".¹ The results of the first few experiments (regarded hypothetically and tentatively by the healer, whether fortunately or unfortunately) left no doubt in the mind as to the extraordinary efficacy of the Solar force when directed, not through a "medium" (this term denotes negative passivity, an attitude impossible to a Solar healer), but through the three fiery "inter-media" of Solar force, *i.e.*, fixed, cardinal, mutable—Heart-fire, Motor-fire, Nerve-fire. Colour and Sound are freely used in Solar healing; Apollo here "is his own interpreter," breathing through music's cosmic lyre, and through the suffusion of "Colour, the Life-Breath of the Gods".

Here again, the utmost discrimination and caution must accompany courage, intelligence, and skill. For Colour and Sound *kill* and *cure*, impartially, according to their use or abuse. The powers of these twin magicians are realised to-day as never before, since that ancient civilisation which is to be the base of the new structure; thus ancient and modern knowledge and power is synthesised by Love, the word of the next dispensation—Love in no sentimental signification, but

¹ Fragment from a Solar liturgy.

Love that *passes* knowledge, while including utmost wisdom and power.

In Solar healing abide the secrets of health, wholeness on all planes. To-day sees but the first faint promise of Apollo's dawn. "In the Beginning was The Word. And The Word was with God, and The Word was God. . . The Light shineth in darkness, and the darkness comprehendeth it not." The Solar healer is the sacramental Priest of the Bread and Wine of Life. None may bring gifts to his altar, as an individual ; yet the offerings never fail, the fire dims not, nor do the oblations of gold, frankincense and myrrh cease to adorn, pervade, and permeate the Solar Shrine. The bread which he gives is his flesh, for the world's life. The wine, his blood, the sacrifice of emotion, mind, and spirit, the elixir of his life.

In the occult world of cause, in the outer world of effect, the man brings forth the hour, the hour enfolds the man—herald and aura of his coming. Never was there greater need of the healing aspect of Solar power. The earth to-day lies devastated. The blood-offerings have been made. The dark forces have done their utmost. No Solar healer denies the positive, constructive force of "spiritual wickedness in high places". He knows too much of the power of evil, the "titanic conflicts with titanic forces," to flatter himself with any delusions as to the unreality of evil. *Evil* is as true as *good*. Perfection is the Goal. Towards that "one increasing purpose" his face and forces are set. Through each vicissitude of world-struggle, birth-pangs of world-emergence, he remains the same: strong, patient, fixed, inviolable, "holding his own," letting all else go. "Living to give: giving to live"; putting far from him the heresy of infallibility, the schism of a pontifical attitude towards life. "This one thing" he does, *i.e.*, uses every force on the creative, vital, constructive side, knowing that destruction, failure, reversal, cataclysm, are preliminary episodes, tending cumulatively

towards the coming epoch of the new age ; holding himself ever ready to "unlearn to-morrow what he learns to-day," should increasing radiance from his Life-giver show past light to be but "a shadow that passes away". Solar healing, like every other art and science, can be taught ; but only to those in whose hearts is written the word *Sacrifice*. For those, the Teacher waits. He is found of them who know Him not ; to Him, life and their own destiny will bring them at the appointed hour.

" Apollonius "

MILLWHEELS

A MILLER stood beside his mill
 Under a larch-clad, pine-topped hill,
 And heard, or dreamt that he could hear,
 From his two millwheels, rumbling near,
 Words with their creaking gurgling blent
 That sounded like an argument.
 . . . One wheel, upon whose sparkling head
 Power from above was richly shed,
 Moved with a patronising bow,
 And scattered largesse from his brow,
 And offered to the thirsty lands
 The gift of water from his hands.
 One gathered from his look and tone
 He held the water as his own.

. . . The other wheel about his feet
Felt life resistless, cold and fleet,
A stream that bore him from the ground
And whirled him in a fruitless round.
No drop for self his toil could save
Between the cradle and the grave,
And always in his ceaseless grind
He turned a threat in his dark mind.
. . . Then, as they argued swift and pat
That This is this and That is that,
And bandied all the foolish lies
That men and millwheels hold as wise,
The listening Miller set his head
Sideways and winked, and smiled, and said :
" My friends, high up the larch-clad hill
From one deep spring you rise and spill ;
And miles beyond my farthest crop
One sea your brawling mouths will stop.
Yea, boast you high or mourn you low,
One Power is in your seaward flow ;
And while you bandy praise and blame,
You do my grinding all the same."
. . . And then the millwheels seemed to cease ;
And on the world there fell great peace,
As if a back had dropped a load,
And I went thinking down the road
Under the larch-clad, pine-topped hill
Where stood the Miller by the mill,
Smiling with eyes of jewelled flame.
. . . I quite forgot to ask His Name.

JAMES H. COUSINS

BOOK-LORE

Smithsonian Institution: Bureau of American Ethnology: Bulletins 59, 61, 66. (Government Printing Office, Washington, D. C.)

The object of the admirable publications of the Smithsonian Institution, of which we have had repeated occasion to write appreciative notes in these pages, is scientific rather than, in the first instance, the giving of entertainment. Their immense scientific value, because of the care given to the work and the catholicity of interest, is well known. The three present volumes give us another opportunity of bringing to the notice of Theosophists the invaluable contributions to the study of man which the scholars of the Smithsonian Institution are making. We may be permitted first to dismiss the volume in which learning largely (though by no means alone) is exhibited.

Dr. Ales Hrdlicka is already very well known, and is one of the most cautious and yet at the same time open-minded of these labourers in the ethnological fields. In recent discoveries attributed to earlier man in America he discusses the possibilities arising out of the finding of human bones in Peru, California and Florida, reviewing the two former in order to throw into its proper proportion the latter. The question at issue is whether or not there is evidence that the time of prehistoric man in America goes back into the remote geological ages in which he is known to have lived in other parts of the world. As yet the evidence is incomplete, and certainly the discoveries in Florida of a "fossil man" at Vero make no advance in our knowledge which can be looked upon as safe.

Of greater interest to the average reader are these entertaining transliterations of Teton Sioux music and Kutenai tales. I shall quote a specimen or two of each, to show how simple is the system of narrative art amongst these people. First the tales.

Coyote with his two children went along. There was a lake. He saw many ducks. He said to his children: "Cry!" The children cried. They cried thus: "My father's brothers-in-law!" Coyote cried thus: "My brothers-in-law!" One Mallard Duck said to his children: "Listen! a manitou is crying." Mallard Duck said: "Go to him (and listen to) what he is talking about." One of them went ashore. He came to

Coyote. He said to him: "What do you refer to when you cry?" Coyote said: "Come ashore, all of you!" All the ducks came ashore. He pulled out their feathers. Enough.

Whether it was enough breakfast for Coyote or enough story, is a matter for choice. These stories lack all the art and device which make stories for us, but like Indian tales, and in fact tales in all old races, less ornament is needed in what is said and read. This is as true of a great, old Aryan nation like India, as it is of the Chinese or any other Atlanteans who retain art. It does not mean that the dramatic faculty of these peoples is less, but on the contrary that they are able to supply for themselves mental contributions of a higher or lower order, sufficient to make the story entertaining. Nor is the sense of humour lacking, as is evident in this story of Coyote, that humorist among the animals (I retain the Indian word-order):

She lived in tent Grouse, many her children. They were in her tent. She started, Grouse two together her husband. They two went along. He went along Coyote. He saw the tent there of Grouse. He arrived Coyote. He entered. Many were the children. He took a bag, he put them into it. He carried them. He started. He went along. They broke by scratching that bag. They went right there through a hole. He went along Coyote. He thought: "Then let me eat." He looked, there was nothing. He started Coyote.

Songs of the Teton Sioux are equally bare to us who do not understand the civilisation which brought them into being. They are composed in celebration of critical events. Thus Lone Man told Mrs. Densmore how he made up this song in time of danger:

When I found myself in danger I remembered my dream of the riders in the clouds and their promise to give me help. Therefore I painted my horse with streaks of lightning and sang the following song:

Friends, my horse behold it; friends, my horse will run, behold it, was said to me. Friends, my horse as it were is flying and running.

In a similar way Used-as-a-Shield composed a song to add to the martial spirit of a war party. "On the war-path I was going when brothers said (contemptuously) anything you see try to strike it. Brothers said this, hence I realised difficulties." The name of that song is "It is difficult," but it does not refer, I gather, to our lack of understanding of its meaning, real as that is. This, by Grey Hawk, is much nearer our comprehension of what a song should be: "A wolf I considered myself, but I have attained nothing, therefore from standing I am tired out. A wolf I considered myself, but the owls are hooting and the night I fear."

By themselves, these quotations of Indian art convey little to us, with our corrupted taste and altogether foreign attitude, but a careful reading and a willingness to be sympathetic to these tales and songs bring, even to the lay reader, something new and valuable by way of

attitude. Brave Buffalo, Grey Whirlwind, Red Weasel and Buffalo Boy, live in worlds where feeling is easier if thought is less real and immediate. The Aryan Race, with its critical mind and impatience of those who are content merely to live, has no room on earth for these children of an earlier day; and so, like the stricken multitude of autumn leaves in all their red and blue finery, John Grass, Sitting Bull and Swift Dog are disappearing from amongst us. The more reason to value these fine, scholarly volumes from *The Bureau of American Ethnology*.

F. K.

The Origin of the World, a Book for Children and for Grown-ups, by R. McMillan. Issued for the Rationalist Press Association, Ltd. Second and Cheaper Edition. (Watts & Co., London. Price 1s.)

This little book of science justifies its sub-title—"for children and for grown-ups". The story is told simply and well, often in language peculiarly suitable for children, thus:

The earth has to turn round at the rate of a thousand miles an hour to bring dinner time each day; to bring day and night, and weekdays and Sundays. But it would never bring Christmas Day if it only turned round like that; so it has another motion. It goes round the sun as well.

The elements of Astronomy are brought in, giving solar and stellar distances and showing the impossibility of our comprehending them; force and energy are dealt with, and later comes the natural history of the Amœba, with accounts of the various geological periods and the struggle for existence. The author is a true teacher. He sees that there is a mystery veiled by all our so-called facts. The whole book shows that he is a lover of children as well as of science, and from such, much may be forgiven. His agnosticism is of the best type, in that he says simply: "I do not know"—worlds come and go, new species arise and live for their day in the history of the earth, while man, the merest speck on this tiny globe, lives his little flash of life. This should only make those who are aware of the inner meaning of it all, the more grateful for their knowledge. We think the children will be helped by this book, and we welcome it as a means of introducing the teaching of science to children generally.

H. W. M. B.

The Seed of Race: An Essay on Indian Education, by Sir John Woodroffe. (Ganesh & Co., Madras. Price Re. 1.)

In this essay Sir John Woodroffe deals with a question which is occupying the minds of many who are watching the rise and development of Nationalism in India: What do we mean when we speak of maintaining racial culture, and in how far will India be able to retain her essential characteristics while pursuing the path of progress along which renewed hope and ambition are urging her? Conservatives wish to revive India's past in her present; radicals wish to substitute Western ideals and institutions for those of Eastern origin. How shall India find and learn to tread the middle way?

First of all, if we are to answer this question, we must clear our minds of the confusion of thought from which most of us suffer when we make use of the phrase "racial culture," or any other which implies the idea of a racial soul. The author tells us that Indian philosophy furnishes us with principles which make the matter clear. He states these principles briefly and simply, and then points out what they imply when, in the light of them, we consider the problem of "national" education.

Readers of *Is India Civilized?* will realise how well qualified the author is by knowledge and sympathy to offer an opinion on these questions. Here, as in his previous writings, he labours "for the preservation in a regenerated form of the Indian soul and the rejection of all mere imitativeness"—the development of a healthy condition of things in which the real self of India may again find expression. What is needed, he says, is "Home Rule in Education," and it must be based upon the ancient Eastern principle of which the modern "self-determination" is only a limited application in a particular realm—the principle of Svadharma.

The author maintains that education by the English has been valuable to India, but, he observes:

It does not follow that it will always continue to be so, or at least to the same extent as heretofore. India, like other countries, is changing, with increasing rapidity. The spirit of the Indian peoples is acquiring power to express itself—that is, its Indian self. What the English can teach is of value. But that is not now enough, except for those who are content to be their shadow. What is now needed is an education which, whilst teaching what is of worth in the West, will yet help the Indian people to value their own past contribution to world-culture and to realise their own Indian selves. A conscious, independent self may, and will, assimilate any foreign food which is good for it. The function of the English is to raise this country to life and power.

After laying down the general principles which ought to guide those who are working for a reformed educational system, he deals with one or two points of practical detail. To what extent should

English education be retained? His answer to this question is sufficient to refute the contention of his critics that his love for the old and beautiful in Indian culture has made his outlook reactionary.

Western readers will find this book worth attention as interpreting to them the spirit of the East.

A. DE L.

The King's Wife, by James H. Cousins. (Ganesh & Co., Madras. Price Re. 1.)

The authorship of this play is at once a guarantee of its interest to Theosophical as well as other readers. Hitherto Mr. Cousins has been best known for his lyrical poems, strongly—though never obtrusively—tinged with Theosophical conceptions. Now he has boldly essayed to adapt his poetic style to dramatic form, and has chosen for his heroine a famous character of Indian history—Queen Mirabai. His appreciation of Indian ideals of life qualified him to undertake this difficult task, and we agree with him that the dramatic possibilities of Akbar as a character, justify his sacrifice of historical accuracy to the happy idea of introducing the king-philosopher incognito to the queen-mystic. In fact the situation is so promising that we cannot help being disappointed to find that more has not been made of it.

Disguised as a pilgrim, Akbar succeeds in obtaining a sight of the Queen whose fame has spread far and wide, but after a brief exchange of cryptic compliments he tamely disappears from the play, having clumsily compromised her by presenting a jewelled necklace which inevitably confirms her husband's suspicions and is easily identified by the crown jeweller. Kumbha, after a scene of mutual reproaches with Mirabai, condemns her to death while he allows Akbar to escape unchallenged; finally, the Queen carries out her own sentence of execution by drowning herself under a profession of obedience that seems all the more formal after her previous show of independence. In short, the development of the opening situation strikes us as distinctly weak, and the characters needlessly rigid.

On the other hand, the dialogue includes many passages which are really short poems of genuine merit. For instance, Akbar's recital, beginning: "Yes, we are pilgrims, every one of us," is in itself a complete philosophical discourse, clothed in language of subtle charm, and well worthy of the spontaneous exclamation that comes from his

companion : " Brother, brother ! Why have you hidden yourself from me till now ? " Again, Mirabai's songs are quite characteristic of Mr. Cousins at his best—we wish there were more of them in this play. Here is one :

Dance, Holy Child ! My melody
 Shall speak our joy, who clearly see
 Heaven's courtyard here on earthly ground,
 And hear a music past our sound ;
 And know, in every joy and woe
 God's onward footsteps dancing go.

The play is short, and should therefore lend itself more easily to production by amateurs, especially in India ; it also affords scope for picturesque mounting. It will be interesting to see whether Mr. Cousins will follow up *The King's Wife* with other plays of more definitely dramatic quality, or whether he will for the future adhere to the simpler forms of art in which he excels.

W. D. S. B.

This Life and the Next : The Effect on this Life of Faith in Another, by P. T. Forsyth, M.A., D.D. (Macmillan & Co., London. Price 4s.)

The author of this book is the Principal of Hackney College, Hampstead, and Dean of the Faculty of Theology in the University of London. The subject is treated from the orthodox Christian standpoint, and Theosophists will be disappointed to find mysticism and "ghosts" dismissed as unworthy and unreliable sources of information for those who are trying to understand life. The question under consideration is defined in the sub-title, but matters are considerably complicated by the fact that "another" life means both a future life—namely, life after death—and a better and more spiritual life on earth. It is impossible to give much of the argument here ; the reader must wander through its mazes himself. The decay of a belief in immortality, we are told, would cause a lowering of the standard of morality amongst ordinary men, but we must be careful that the belief is not dismoralised. Like every other Christian doctrine it must be "moralised and brought home to our daily life without losing its mystic spell". How this may be done and what are the dangers on the way, it is the object of the book to explain.

A. DE L.