Registered M. 91 June 1925

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

CONTENTS

	PAGE
On the Watch-Tower	277
"We *Do* Love Krishnaji." MIMA DE MANZIARLY	285
The Foundations of National Greatness. JAMES F. HARVEY	291
The Magic Power of Brotherhood. K. S. CHANDRASEKHARA AIYAR	301
Youth and Joy (Poem). DR. WOODRUFF SHEPPARD	322
The Investigation of Charlier upon the Infinity of the Universe. C. P. HEYTING	323
Lost and Found (Poem). R. P. B.	328
Classic Myths. ARNOLD S. BANKS	329
Plato's Concept of Man. KRISHNANANDAN PRASAD, M.A.	339
The Four Elements. H. S. GREEN	345
The Weakness of Arjuna. P. K. TELANG	358
Life and Death. PROF. SRISH CHANDRA SINHA, M.A.	369
The Art Section: Some Art-Crafts of Mexican Indians. A. DE LA PEÑA GIL	377
Mars and Mercury. E. BENNETT	385
Inarticulate (Poem). E. G. SALT	393
Karma and Healing. JACOB BONGGREN	394
Loyalty and Leadership. CHRISTMAS HUMPHREYS	396
The Theosophical Field. E.	400
The Welfare Meditation Union	402
Correspondence	403
Our Exchanges	405
Books Received	405
Reviews	406
Supplement	ix

UNIVERSITY OF MINNESOTA

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See inside of Back Cover

Digitized by Google

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it, without surrendering the special dogmas teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

THE Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

Digitized by Google

VOL. XLVI No. 9

THE THEOSOPHIST

ON THE WATCH-TOWER

THERE must be added to the greetings from National Annual Conventions mentioned last month, two more—Sweden, added in *The Adyar Bulletin* for May, and one since, from Poland. To them also fly grateful thoughts.

***

A very interesting account of the Australian Convention reaches me from the pen of that faithful and devoted worker, the Lady Emily Lutyens. It has come rather late for printing in the body of the Magazine, so I take advantage of this fact, and print it here. If the truth is to be told, I am glad of the excuse, as I have been travelling since May 8 and only reached home again yesterday, May 20, and rejoice to have so good an excuse to use it to fill part of my monthly pages. I did much of the travelling by motor this time, so could not, as usual, write during the journeys.

***

The Lady Emily Lutyens says:

"Three years ago in this very city there broke over the Theosophical Society a storm which threatened to shake it to its centre. Had it been any other Society concerned it might have perished in the uproar, but the Theosophical Society seems to live and thrive on storms, indeed after one of these

Digitized by Google

local upheavals which occur from time to time it awakes, like a giant refreshed, to new life and vigour. So has it been since the southerly buster of 1922. That storm hardly caused a passing ripple outside Australia, and in Australia itself there is probably a greater amount of force and energy being poured forth than in any other section except India. This is shown chiefly by the numbers of young people who are coming into our Society, especially in Sydney. We have just closed one of the happiest and most harmonious Conventions it has ever been my privilege to attend, but the most noticeable feature about it, as compared to Europe, was the number of young people to be seen. Truly it must be well with our Society when so many fine young Theosophists are coming forward to carry into the world the great message of Theosophy, and to become what true Theosophists must ever be, the helpers and servers of the world.

***

"But how could it be otherwise in this place, where for so many years now Bishop Leadbeater has acted as a great focus to draw round him the Theosophists of the future. It is the shining of the sun in the Spring time which causes the trees and hedgerows to burgeon forth, and in Sydney there is ever shining one whose love and power and wisdom draw out the best in those around him. To be in the presence of greatness is the surest way of becoming great, and where is spiritual stature to be found on earth so truly as at Adyar and at Sydney, where live our two great leaders.

***

"This Convention was made happy beyond all other reasons by the presence of Bishop Leadbeater, wonderfully recovered from his recent illness, and shedding on us all beneficence and loving-kindness. He took part in all the proceedings, including the public meeting on Sunday night, when under the general heading of "Fifty Years of Theosophy," very various aspects of Theosophy were presented. Bishop Leadbeater opened the meeting by a most interesting

Digitized by Google

sketch of the condition and materialistic thought of the world fifty years ago, and how the Theosophical Society had changed the current of public opinion towards occult questions and spiritual conceptions of life. I followed him, showing the fine record of social service which the Society has to record in its brief span of life. Mrs. Ransom spoke of the changed attitude of the world towards death, and Krishnaji dealt with his favourite subject of Internationalism, and showed how the Theosophical conception of Brotherhood could alone build an effective League of Nations. Mr. Jinarājadāsa closed the proceedings by drawing a vivid picture of the great hall at Adyar, where all religions were equally represented, and explained the wide tolerance of the Theosophical Society in all religious matters.

***

"I think this meeting must have made an impression on the public, as showing the varied interests and broad platform of the Theosophical Society. The Australian public seems to be wonderfully receptive and ready for Theosophical ideas, as is shown by the crowds which attend all lectures.

"On Easter Sunday the day was well begun by the gorgeous and beautiful service of the Liberal Catholic Church. Ritual perfectly performed, with Theosophical knowledge behind to inspire, is indeed a wonderful combination, and must be productive of great force and good.

"The afternoon was spent in the beautiful Amphitheatre, which Star members all over the world have helped to build as an offering to the World Teacher. Dr. Rocke was surely inspired when the idea came to her of erecting this Amphitheatre on one of the most beautiful spots on the coast immediately facing the Heads. Balmoral beach is crowded on a fine Sunday with happy holiday makers and bathers, a fit setting for a monument in honour of Him who is the embodiment of beauty and joy. And already the atmosphere of the Amphitheatre seems impregnated with a great sense of peace and joy and love.

Digitized by Google

"We were blessed on Easter Sunday by glorious sunshine, and by the presence of Bishop Leadbeater and our Head, and under such conditions it seemed easy to give the great message of our Order, and His blessing was upon us I feel sure.

"Monday saw a picnic at the Manor, many young people being on hand to show the guests around, and the Bishop in a short speech told the story of the Manor and its acquisition.

"So passes another milestone in our Theosophical history, another occasion of joyful meeting together under the benediction of the Great Ones, to separate for awhile, inspired to fresh endeavour and more strenuous work, with the hope, for some of us at any rate, of an even more wonderful meeting again in beautiful Adyar, in the great Convention of next December.

"In Their name we meet, in Their name we part, in Their name we go forth to do Their will and carry on Their work for the helping of humanity."

***

It must indeed have been a happy time for the band of workers gathered round Bishop Leadbeater, and for all, from distant places, who enjoyed the sunshine of his presence. May he be with us in Adyar next winter.

***

Mr. J. L. Davidge kindly sends the following summary of Mr. Krishnamurti's talk to a conference of Young Theosophists, held in the Adyar Hall, Sydney, during the Convention:

"There are so many ordinary individuals who think of things in the ordinary way, who do not change in many generations. What is the good of Theosophy or any other 'osophy' if it only produces that type? It is the exceptions that we need nowadays. In Europe the aristocracy have come down to the ordinary level, and the democracy have been raised, and the result is an all-round mediocrity. *That* the Young Theosophists must avoid at all cost, for whatever one may say against aristocracy as a principle, it is at least productive of certain desirable elements. The caste system in

Digitized by Google

India produces certain definite types, and with those types go certain qualities. It is those good qualities in aristocracy that have to be maintained, and if, instead of fostering a worldly aristocracy, we aim at a spiritual aristocracy, the qualities that the old aristocracy stand for will be maintained. We shall produce a well-dressed type with a spiritual mind, brilliant emotions, and, above all, persons of sympathy, tolerance, compassion. We can read any amount of Socialism, but as long as we have not that true aristocratic background, we shall never produce the artist, the man of intellect, the man of fine emotion, the scientist, and all who represent the world's struggle towards new discovery."

***

One more borrowing must I make, so that my readers may enjoy this memorable Convention as much as I have done:

"Lady Emily Lutyens paid a fine public tribute to Bishop Leadbeater during the Easter Convention of the Australian Section in Sydney. She told a *Sydney Morning Herald* reporter that she had gone out to Sydney from India to meet Bishop Leadbeater once more, and it had been gratifying to bring him the greetings of the English Section and to pay her own tribute to him for the work he had done for Theosophy for so many years. Lady Emily and her two daughters stayed at the Manor, the Bishop's residence on the foreshore at Clifton Gardens, one of the most favoured sites one could imagine. Addressing Convention, Lady Emily urged the Sydney members of the Society to see that news of the Bishop's doings was regularly contributed to our international magazines, since Sydney and Adyar were the two great centres which drew the hearts and interest of Theosophists all over the world. "You must remember," she said, "that we have been flooded in Europe with all kinds of undesirable literature, and there is very little done to counteract all this. And as Bishop Leadbeater was saying last night, gossip so often is the result of ignorance—ignorance of the person to whom it refers. There are very few now who remember Bishop Leadbeater

Digitized by Google

when he lived in England and in Europe, so there are few who can counteract the gossip which has been so freely distributed, and it is for those who live near him and see him constantly to pass on to those who have not that privilege the knowledge and the inspiration which he gives. We can hardly hope, I am afraid, in England to draw him away from the sunshine of Australia and from his work here in Sydney, although if he came he would be sure to find a very loving welcome. But at any rate, those of you who are privileged to be near him might remember those in distant parts. In England whenever anybody returns from Sydney and a meeting is held at which they can speak of his great work here, there is the utmost enthusiasm and delight at hearing something of it."

***

Mr. S. Raja Ram, the Secretary of the South Indian Conference, held at Adyar, sent on to me on May 8 the following resolution passed at the Conference:

The South Indian Conference in meeting assembled, places on record its grateful appreciation of the inestimable services rendered to the cause of Theosophy by the late Dr. S. Subramania Aiyar, who was for more than forty years a devoted Fellow of the Theosophical Society and its Vice-President for a number of years, and resolves to place, in commemoration of his services to the Society, an oil-painting of him on the walls of the Headquarters Hall, with the permission of the President of the T.S., and that block-prints of the said oil-painting be made and distributed to all the T.S. Lodges belonging to the South Indian Conference.

The following letter was also passed, to be sent out to the Secretaries of all Lodges of the Theosophical Society:

THEOSOPHICAL SOCIETY,
ADYAR, MADRAS, S. INDIA,
April 15, 1925.

DEAR SIR AND BROTHER,

By a resolution unanimously adopted at the recent session of the South Indian Conference held at the Headquarters of the Theosophical Society at Adyar, it has been resolved that a full size oil-painting of the late Dr. S. Subramania Aiyar, who was for some years Vice-President of the T. S., and universally respected as a shining member

Digitized by Google

of the T. S. for several years, be presented to the President of the T. S. for being put up at the Headquarters, in grateful memory of the departed, and that block-prints of the same be distributed to all Lodges in the world.

On behalf of the Committee appointed to carry out this endeavour, I beg to request all our brothers and sisters of your Lodge to show their mark of respect to our deceased brother by making individual contributions for the above purpose. All contributions will be thankfully received and duly acknowledged in the columns of *New India*.

Yours fraternally,

S. RAJA RAM,

Secretary.

I heartily approve the proposal, and commend it to all Theosophists who desire to pay homage to the memory of a great and good man, who at the Bar, on the Bench, and in his retirement, ever wore "the white blossom of a stainless life," and who was equally distinguished by the brilliancy of his talents as by the generosity of his heart, by his lion-like courage in the face of wrong, as by his gentle humility in the spiritual world, where he was indeed as "a little child".

***

The United States of America is a curious mixture of a political Democracy, a wide political freedom, with the narrowest of religious and the most ignorant of social outlooks. Where, except in the United States, would it be possible, on entering the second quarter of the twentieth century A. D., to pass a law, as the State of Tennessee has done, that it shall be unlawful for any teacher in a university or school to teach any theory that denies the Divine creation of man as taught in the Bible! Here is the full absurdity set forth by the correspondent at New York of the *Times* (London):

The teaching of the theory of evolution in American schools and colleges, especially in institutions supported by grants of public money, has been the subject of bitter attack during the past few years by the "fundamentalists" in religion. Led by Mr. William Jennings Bryan, they have conducted a continuous campaign against what they have called the spread of irreligion. They have scored many minor

Digitized by Google

victories in securing the dismissal of teachers of Darwinism from sectarian colleges, but it has remained for the State of Tennessee to give them their first great victory.

Yesterday Governor Peay of that State signed a Bill, providing that "it shall be unlawful for any teacher in any of the universities, normal schools, and all other public schools of the State, which are supported in whole or in part by the school funds of the State, to teach any theory that denies the story of the Divine creation of man as taught in the Bible, and to teach instead that man is descended from a lower order of animals."

In a statement explaining his action, Governor Peay said the Bill was a protest against the "irreligious tendency to exalt so-called science, and deny the Bible in some schools and quarters—a tendency fundamentally wrong, and fatally mischievous in its effects on our children, our institutions, and country."

Henceforth every child in Tennessee will be taught that God made man out of the dust of the earth, and breathed life into the form, and then, sending him to sleep, took out one of his ribs, and made it into a woman. It is almost incredible that any educated persons can still exist who could issue such a statement as that made by the Governor of Tennessee. The Governor does not even know the theory he denounces; it is hardly necessary to say that it is not alleged that man is a descendant of an ape, but that apes and men have a common ancestor, from whom they evolved on different lines. Personally, I accept the occult view enunciated by H. P. Blavatsky, that some of the "mindless men" entered into relationship with types less evolved than themselves, and that the "sin of the mindless" was the origin of the anthropoid apes. Man, as we know him, was saved from this step by the "third life-wave," the stream of human Monads, pouring forth from Ishvara, who linked themselves with the superior types of the then evolved forms, and by this link made them men, and started *human* evolution on this planet. This is the real meaning of the allegorical statement in *Genesis*, that the form was of the dust of the earth, and into this was breathed "the breath of life," so that man became "a living soul".

Digitized by Google



"WE *DO* LOVE KRISHNAJI"

By MIMA DE MANZIARLY

KRISHNAJI has come and gone.

For weeks, in advance, we were joyously anticipating his arrival, getting ready to greet him, to receive him, to show him how much we love him, how all that is best in us belongs to him. We wanted for him a glorious home coming.

And then he came. Adyar seemed changed. New life seemed to fill the compound. Krishnaji was amongst us; one of us. He worked with us, he played with us; all had access to his room on the roof, overlooking the river. He was glad to be with us, happy to be back in India, back in Adyar. Everything was just as it should be, and we settled back comfortably, ready to enjoy four months of easy happiness.

And then Krishnaji talked to us. He told us all that was expected of us, he told us the glorious chance that was

Digitized by Google

given us, he told us many nice things about ourselves, and we knew them to be true and enjoyed listening to them. But he also told us what was wrong with us, where we failed, and how we should change. He criticised our way of thinking, our way of being, our way of doing. He criticised our attitude, our appearance, our relationship with life or with each other.

In some cases, we were startled to discover that all was not perfect with us, and in others; we had known for a very long time that which he was pointing out to us, but we thought it did not matter: surely the magnificent qualities we possess offset the petty little faults, which we might have. Whatever our reaction to his words, we did not like it. We resented his outspoken ways: it disturbed our love for him. Somehow, he made it very plain to us that we had to *do* something; merely to say that we loved was not sufficient any longer. We had to prove our devotion. To proclaim our thirst for absolute sacrifice called for the realisation of sacrifice. To prepare the way of the Lord meant hard work and not loud heralding only.

Krishnaji made us feel very distinctly that the time for action had come. We had been talking long enough, we had to show now whether our words really had some meaning, or whether they were nothing but shallow sounds.

It seems as though we had been drugged by our own words: drugged into a state of mild happiness and total inactivity. We have been repeating the word "devotion" so many times, we have been attending so many "devotional" meetings, we have been speaking, writing about "devotion" so much, that we have entirely forgotten the meaning of devotion. And Krishnaji's visit proved it clearly.

We were very good at standing around him and basking in his presence. We were very good at folding our hands and saluting him with reverence. We were very good at

Digitized by Google

listening to what he had to say, provided it ran along familiar lines of thought. We were very good at bringing our personal problems to him and asking him to solve all our difficulties. We were very good at offering our services to him, if the work to be done was easy and pleasant and would bring us into constant contact with himself.

Beyond that, what did we really do to prove our devotion?

Mighty little, if anything at all.

If that is so, *what* is our devotion, what does it do, where does it manifest itself and how?

To love is to identify oneself, as much as possible, with the object loved; to become as much as possible like the loved one; to destroy all barriers which would stand between one and one's love. What greater happiness is there, than to share the joys, the interests, the suffering, the worries, the gladness of the person one loves? How superficial physical nearness really is, if we compare it with intellectual and emotional companionship. What is there in sitting close to a person if that person's thoughts are miles away from you? But if we know that, even separated, our friend thinks of us, wishes for our presence, how near this brings us to him.

To identify oneself as much as possible with the object loved . . .

We say we love Krishnaji. Do we try to identify ourselves with him? Do we try to become like him in our appearance, to acquire his gentleness and his patience, his courage, his power of affection, his selflessness? Do we try to become other Krishnajis, other perfect tools for the Lord to use?

Most of us, believing it to be impossible, do not even attempt it. It certainly is not impossible to be as scrupulously clean, or as perfectly groomed as Krishnaji is, and yet how many of us come anywhere near him in that respect?

Krishnaji stands in our midst and yet he is alone. Quite alone. He is surrounded with greedy mouths, waiting to be

Digitized by Google

fed. He must be the constant provider, giving, giving, giving; handing out instruction, or comfort, or help, or encouragement. He never can be tired, or weak, or sad. We never think that perhaps there is something we could give him in return for all his generosity. He expects so little of us. All he wants is that we should turn the spiritual food given to us into flesh and bone, into spiritual strength, spiritual resistance, spiritual inspiration. We cannot even accomplish that much. Day after day, week after week, Krishnaji had to tell us the same things over and over again. He had to beg and coax us to become worthy servants of the Masters, when in fact we ought to be rushing in that direction, heedless of suffering or difficulties, ready to make the greatest effort to reach our goal. With Krishnaji as a familiar example, it should be so easy for us to improve. He makes it so plain. He himself says all the time: "It is so simple, it is so simple." And very simple it would be indeed, if we really cared enough, if we really loved Krishnaji as we profess we do.

To identify oneself with the loved one . . .

To make up a group of people surrounding Krishnaji, who really would act, think and feel parallel to him. To be able to carry out his wishes, without expecting him to do all the work; to share some of his responsibilities in such a way, that it would really lighten his burden, instead of adding to it; to see things and people the way he sees them, to judge the way he judges, to dream his dreams, to share his hopes, to thrill when he thrills, and suffer when he suffers; it would not be blind imitation, it would really be a synchronisation of our personality with his. We should cease to be his devotees; we should become his friends, in the real sense of the word.

How glorious it would be if Krishnaji could really find, wherever he goes, a group of real helpers, who are not only *ready* to do anything for him, but who actually *do* it. We

Digitized by Google

always wait for inspiration. Why not go ahead, take chances, use initiative, make mistakes and pay for them, and thus, perhaps, save a little bit of trouble to Krishnaji. We can be quite sure that if we are headed in the wrong direction, he will stop us in time. This, therefore, cannot be an excuse for inactivity. We have sometimes magnificent schemes, drastic means of achieving some desirable result, or simply a very good idea. Instead of carrying it out, we go and submit it to Krishnaji. That means, we expect him to endorse it and pour his energy into it; to help us with its realisation; in short, to do most of the work. If he does not do it, our scheme dies a natural death, and sometimes, at the back of our head, we hold Krishnaji responsible for it, because he has not shown enough interest for our plan. Would it not be ever so much better to offer him only experiments which have already been tried, and which have brought satisfactory results? Would it not be better to come to Krishnaji with our hands full of gifts, instead of crowding around him with outstretched, begging palms, asking, forever asking?

We never take the trouble to find out what he really likes, what he really wants. When we intend to please him, we offer him what we think he ought to like. Is that true devotion? In pleasing him, we try first to please ourselves.

How often we have seen him so tired that his face expressed positive torture. But, in spite of it we had him speak to us, or we stayed with him (it is so nice to be near him!) when we ought to have left him quite alone and resting. Is that real, self-sacrificing love?

And when the Lord will be amongst us, are we going to worship Him in the same way we love Krishnaji, gratifying our sentimentality?

We have been told of the Coming; we are supposed to prepare the way for Him. We are expected to make the world fit to receive Him, to furrow the virgin soil, for Him to

Digitized by Google

plant the seeds, to fight and struggle and work, so that He can come the sooner.

Do we expect to accomplish all this by listening to innumerable lectures, or attending devotional meetings, or keeping strictly within our Theosophical circle? When will we get to work, and really get busy solving the social, religious, political, international, educational problems which face us on all sides? Do we not realise the privilege it is, to work for Him? Apparently not. Our devotion does not spur us on to work. We are too busy rejoicing at the thought that He will soon be with us. He will be with us to bless, to help, to comfort, to advise. We shall bask in His blessed Presence, feeling exceedingly devotional indeed, and incapable of serving Him efficiently, selflessly.

Krishnaji has gone.

We have settled back into our familiar rut. We did not make the most of the chance given us. We are not filled with new dynamism, new enthusiasm, new strength. We go on at the same slow pace at which we have always gone.

We look at Krishnaji's photographs and our hearts are filled with a nice, comfortable feeling which we call love. Of all he told us, we have managed to forget all which might disturb our procrastination. We are already looking forward to his return. We shall as usual merely mark time until then.

Krishnaji, when he comes back, will find us exactly where he left us.

But we *do* love Krishnaji.

Mima de Manziarly

Digitized by Google

THE FOUNDATIONS OF NATIONAL GREATNESS

By JAMES F. HARVEY

(*Concluded from p. 170*)

As to the training of the mind, it is I believe, too general a practice in the schools to-day to strive to pack into a child's head just as many facts as that poor little head will hold, with the result that at the end of it all, the child is little nearer an understanding glimpse of the great drama of human unfoldment than he was at the commencement. But what is the meaning of real education? It is to unfold; and there is a direct relationship between the unfoldment of the individual and that of the race. I believe it is true that a child, both in its pre-natal existence and in the early years of its separate life, recapitulates the past history of the race. And it does all this with the most marvellous rapidity, quickly reviewing its past racial experience in preparation for another step forward. Therefore it is clear that real education will be chiefly directed to aid that further unfoldment. Not so with our scholastic system of to-day, with a few honourable exceptions. Children are not taught to think, or given scope to imagine. Not that the knowledge and experience of bygone generations should be neglected: please do not imagine that I am suggesting this—but it is a matter of emphasis, of balance. For, if the great philosophy of evolution is a true philosophy, then each new, rising generation should be definitely encouraged to contribute its quota to the general advancement. We all of

Digitized by Google

us have suffered, for instance, from the lack of training in the control of thought—so much so indeed, that when in later life we do make the attempt, we for the first time realise the enormous difficulty of the task. But thought power is very vital in the further evolution of the race. We are only just beginning to glimpse its possibilities. This training should have begun in childhood in a very simple way, and the pupil carried along by easy stages, so that the control of thought, and I might say, of emotion too, might develop into a habit. As it is, both thought and emotion are left without any systematic training whatever, and the very mainsprings of action are allowed to run down.

But all this is not to be wondered at, seeing that the nation has not at present any very clear ideas as to the true object of education. At present, we seek to train the child simply to get a living—all very necessary, no doubt, but in the getting of that living he is far too often looked upon merely as the human raw material of a soulless industrialism. It is for this reason that education is starved and stinted in England to-day. So long as there are sufficient young people ready to do what is required of them in our fields, factories and workshops, what matters it that the lamps of their souls should go out? On the contrary, it is rather an advantage. For the wide-eyed, upstanding, clear thinking young man or woman whose advent we, at least, desire, would be a very different person from the ill-informed and anæmic employee of our factory system, and would doubtless be disposed to ask many searching questions which the powers that be would find it inconvenient to answer.

It is clear, of course, that such an education as would produce citizens worthy of a great nation is quite impossible under present conditions of industry and outlook. Until the function of the teacher is seen in its true light, there is little hope of improvement. In a great nation, that function will be

Digitized by Google

viewed as one of the most vital of all, for upon its proper performance will be seen to depend the whole future of the race. For foresight or vision, upon which I hope to say more a little later, must be an essential foundation of a noble state. And what foresight is there in condemning the great teaching profession to the competition of the labour market? A teacher's life, if he or she is conscientious and fitted for the work, is a life of the greatest responsibility. It needs protecting from the irritating pressure of pecuniary anxiety, and because it is so necessary to surround the young with an atmosphere of patience and cheery optimism, everything that is possible should be done to foster this spirit in the teachers themselves. Not only this, but the teacher must not be overburdened by the size of the class. It is futile to expect a human being to be at his best with sixty young and ardent spirits under his charge. It is bad for the teacher, it is bad for the children. With the best of intentions a teacher cannot always be sweet tempered and patient under such conditions, and the children must necessarily be taught according to machine-like rules, which stifle their individuality and prevent that very unfoldment of their capacities which should be the great object of education. And not only this, it is impossible to give a desirable education to children who leave school at the age of 14 or even 16 years. Those of us who have children are well aware how little a child knows at such an age. The great majority are in fact only just beginning their education at the time they finish it. The years of training should be greatly extended, even to the age of 21, or longer. Of course, this would be said by many people to be absurd, that it could not be done. As to the first objection one might reply that, if absurd, why do all wealthy and cultured people do it? If it is absurd to talk of an education such as this for all our children, then these people have been acting in an absurd manner for generations. But then,

Digitized by Google

perhaps, it would be said that the country couldn't afford it—and this is going near to the root of the matter. Not quite the root, but near it, for the truth is, not that the country cannot afford it, but that the well-to-do people who at present rule the country do not intend, if they can help it, to allow such a just distribution of wealth as would enable the nation to afford it.

And here we are right up against the very crux of the matter, up against that very greatest and most fundamental barrier to human brotherhood, the cause of the educational barrier and the social barrier; I mean the economic barrier. It is no use burking the question—it has to be faced—and while this platform is not a party platform, it is a platform where truth may be spoken. For as I have shown, all those ancient and shattered civilisations of the world have perished from the same cause—from the fact that their rulers cared more for selfish power and wealth than for the humanity committed to their charge. It is the same in England to-day save that the common people are not now quite the docile children of those far-off days. It is simply not true that we cannot afford to educate, to unfold, to the utmost of their capacities, all our children. This is exactly the reverse of the truth. The truth is, that we cannot afford not so to educate them. For they are the most vital asset of the nation, the source from which must flow all our powers, all our influence in the world, all our material wealth, all our mental, moral and spiritual greatness, and to neglect to develop to the uttermost this most precious of all our resources, is bad business, bad morals, bad statesmanship, and the very extreme of national short-sightedness and folly.

And with the unfolding of the capacities of the child will come vision. It is vain to expect that out of the selfish philosophy of a materialistic age will spring the God-like imagination which shall picture beauty and harmony, and not only picture,

Digitized by Google

but achieve them. Yet without the vision the people perish. Well it is for us and for the future, that on all sides are to be seen signs of a protest against the gospel of commercialism, of "buy in the cheapest and sell in the dearest market," of every man for himself and the devil take the hindmost; and although in the minds of many, this protest may not yet have gone far beyond the stage of an "unlettered discontent," these have, at least, largely been released from bondage to custom and convention. They are no longer ready to accept at their face value the sophistries of a self-seeking plutocracy, but are a fertile field for the reception of the seed of the higher truths—the seeds of social justice and harmony, the seeds of mental, moral and spiritual growth, the seeds of beauty, of wisdom and of love, which are the very quintessence of religion.

And we may rejoice that in the world to-day, there are still those Teachers and their devoted band of followers in whom the vision grows daily stronger and clearer, and who, we hope and believe, will duly sow the seed and help to reap the harvest.

For knowledge, capacity, vision—these are the channels, the vehicles of Wisdom—and that Wisdom shall teach us that knowledge and power should be used, not for selfish ends, but to advance God's Great Plan for the perfecting of the race, and inspired by a realisation of that Unity which is Love, Wisdom shall become the second great foundation stone of our National greatness.

Let us assume then that we know two of these great foundation stones—where to find them and how to quarry them when found. For, in the achievement of strength and self-control, Will must come, and in the achievement of a discriminating knowledge and a developing vision, Wisdom will come. But what of the third?

Now the third and greatest is Love—that sense of oneness and unity in the great common life of all. And what are its channels, its vehicles, in the National life? I suggest to you

Digitized by Google

that they are social justice and willing co-operation for the common good.

May I repeat the question "Of what did the old civilisations die?" They fell largely because of the startling extremes of wealth and poverty within them. And that is very much the condition in which we find ourselves to-day, and without the same excuse. For in the days of Greece and Rome, when handicraft labour was the rule, the only way to leisure was by the labour of the slaves. But to-day, when Man's power over nature is immense in comparison, the only reason one can assign for the absence of general wellbeing is the love of power and thoughtless selfishness of the dominant minority, the lack of intelligence in the dominated majority, and the material power to achieve: it is here that the Will, the Wisdom and the Love have been lacking.

But to admit this is not necessarily to prove the presence of injustice. Let us see. Will you allow me to suggest to you what, in my opinion, justice means in our society to-day?

I think I shall be right in saying that the dominant features of modern society are:

(1) A powerful industrialism, the like of which has never been seen before upon this planet.

(2) A constant and growing struggle regarding the division of the product.

Let us examine what that industrialism means—what is its form—whence it has come, and whither it is tending.

First of all we must realise that all material wealth comes from nature, from the land. Nature is the great storehouse of raw materials upon which man must exercise his labour and his intelligence to produce the articles he desires. Now as I have already said, in those few civilisations which have endured, the land system was a righteous one, and if we look back into the past, into the records of Peru or India or China, we shall find that the great stability of these countries was

Digitized by Google

bound up with just and equitable arrangements as to the holding of land. You will remember perhaps what I said with regard to our own system, where half of the whole country is owned by one in 18,000 of the population. Compare this with India where the family groups all had their lands assured to them. The same in Peru, new lands being assigned to new families, so that the cultivated land spread far up the mountain slopes, and were irrigated by that wonderful system of aqueducts built by co-operative labour for the benefit of all.

And then there is needed what is called capital, that is, a surplus produced by labour over present requirements and which enables work to be done which takes time in the doing. All this in the old time was very simple, and the workmen saved enough to keep themselves through such periods.

But matters have become very complex in our day, and the simple tools have given place to very great and wonderful machines. And we find that the power of the owner of capital has grown so great that the workmen have had to combine in great organisations to protect their standard of life, and brotherhood has been forgotten in this great struggle over the division of the product.

And so, when we come to consider the question of justice to-day, we find we must try to analyse the present system of production, or we shall be confused, and see no way out of our troubles. We must dig deep, and dig, so far as we can, without prejudice, prepared to consider and weigh impartially what we may find.

Now in the Middle Ages, industry was simple; I do not mean unskilled, quite the contrary, it was in many ways most highly skilled and artistic—I mean the tools were simple. They were of such a nature that any individual could use and operate them. If a man were without tools it was not due to the nature of the tool. And therefore it was just and

Digitized by Google

right that a man, using such tools to make some article, should own that article, whether to use it or to sell it, and if he sold it then that he should keep the proceeds of the sale for himself. So long did these conditions persist, the idea that the ownership of the tool should determine the ownership of the article made with it (seeing that owner of tool and workman were one and the same), became ingrained into the customary thought of all—it became a tradition which no one questioned, because originally founded in truth.

But it does not follow that what was right and just under these conditions, would remain right and just under new conditions. And the fact is that the conditions have been very radically changed. In few cases to-day, so few indeed, that where they persist they are but the remnants of a method of production all but obsolete—in few cases to-day, does the owner of tools do the work with those tools—and consequently, in just as few cases do the men who do the work own the product of their work, or the proceeds of that product's sale.

And the reason for this is that we have failed to realise in society the meaning of that great change which has taken place in industry, from a state of handicraft and simple tools, to modern machine production. And failing to realise the meaning of this change, we have also failed to apply to it the principles of justice and fair play. For when a man owns the tools with which he works, assuming that he also has access to natural resources, he is free, and justly owns the product of his work; but when land is monopolised and when one man, or a small group of men, own the machines with which large bodies of men must work and so also own the product of these others' toil, the many are, economically speaking, slaves and their labour is exploited. This is the root cause of the cleavage which all industrial societies exhibit to-day. It is useless, and worse than useless, for us to think that this great evil can be cured by salving the social sore with pretty

Digitized by Google

phrases about brotherhood, and leaving it there. Brotherhood means love and sympathy; it means a "Feeling with" our brothers, and true brotherhood without justice is unthinkable. As our President says "Justice is the other side of Love," and therefore it is clear that if we would be loving, we must at least be just. So, if we wish to be just, we must remember the great change which has taken place in the nature of the tool, a change from a simple tool, owned and used separately, thus keeping us divided, to great and powerful machinery which can only be used in co-operation. And recognising this, we must work out such a corresponding change in the ownership of that machinery and consequently of the product of the work done with it, as will harmonise with its co-operative nature—and if we earnestly try to do this we shall find that what formerly divided, us, which kept each separately engaged on his own individual work, now unites us, and has become a compelling force urging us forward in the direction of a true brotherhood.

For the message to all the world to-day is "Learn to be co-operative—learn to sink your individual desires in a combined effort—learn to leave behind you that feeling of isolation which bids every man strive for himself, learn that your duty and your welfare is bound up in service for the common good, and so be content to share the harvest of the common effort in association with your brother man."

With so much co-operation already existing in the world, in Trade Unions, in Friendly Societies, in Federations of Employers, in the fundamental processes of industry itself, it is, viewed from the historical standpoint of a nation's growth, but a little step from co-operation for sectional ends to co-operation for social service. Such a little step, I say, from the lesser to the larger viewpoint, that in days to come we shall be amazed that we found it so difficult to achieve. We shall be amazed, when looking back from the peace and

Digitized by Google

human sympathy of a later day, at the folly and class selfishness which stood as a barrier to a magnificent uplift for the race.

And so let us add our third foundation stone of Love—Love, which has as its special vehicle, justice and co-operation.

Love is sympathy, Love is compassion, Love is unity, Love is the great beautifier. It is the greatest of our foundation stones—it is more—it is the cement which shall bind them all into one firm and enduring whole.

Will working through strength and self-control, Wisdom working through knowledge and vision and directing the will, Love inspiring the wisdom and working through justice and co-operation, these alone are the foundations of National greatness, and of the house which is built thereon it shall be said "that the winds blew and the floods came, and beat upon that house, and it fell not, for it was founded upon a rock."

James. F. Harvey

Digitized by Google

THE MAGIC POWER OF BROTHERHOOD[1]

By K. S. CHANDRASEKHARA AIYAR

IT cannot altogether be without profit for friends to take counsel with one another about things of moment, even if already well known. The combined thought and the added sympathy will tend to impress them more definitely on the mind and, it may be, to strengthen one another's convictions and resolves.

In taking the Power of Brotherhood for my subject this evening, my purpose is to examine a few of the wide and numerous applications of that much talked about but little practised force. I wish to suggest whether the spirit of Brotherhood, instead of being a cloudy, feeble sentiment, might not be fashioned into a clear, living, moving Ideal; to show, if possible, how powerfully such an Ideal will tend to strengthen the ordinary appeals to motive and conduct in these times of extreme disunion and unrest. The subject is one which concerns, not alone the handful of Theosophists scattered over the world, but all thinking men and women who are dissatisfied with existing world conditions and are in search of an effective remedy.

The reconstruction of society is a fascinating topic which has been often and often discussed, and from the most diverse

[1] A Lecture by Rājadharma Pravīna Ḍewān Bahadūr K. S. Chandrasekhara Aiyar, Retired Chief Judge of Mysore, at the South Indian Theosophical Conference, Adyar, 11th April, 1925.

Digitized by Google

points of view. My task is very much simpler and far less ambitious than that; it has to do merely with one of the principles which, from the Theosophic standpoint, must underlie any reasonably satisfactory scheme of reconstruction. For the study which I propose there is ample material in our Theosophic literature, and abundant illustration in the current history of our Motherland of India. Such a study, if it does nothing else, will at least clarify our own ideas on the subject, and perhaps spread a little more interest in questions of national welfare, rouse a little more enthusiasm for social service.

The world as it is to-day is in many respects a very unattractive place indeed. It is too full of pettiness and ugliness, of misery and disharmony, to satisfy sensitive minds not wholly engrossed in pleasure, power, or wealth. It has been well said of the society of to-day that it is not a human society, but a society of struggle, of combat, of man against man, of class against class, a social anarchy rather than a social union. The spirit of competition and separateness has been carried to extreme limits, especially in western lands, with the result no doubt of enormously sharpening the intellect, but also at the same time of correspondingly hardening the heart. Selfish self-seeking is in the seats of power everywhere, and the weak are largely at the mercy of the strong. Wealth and comfort are most unequally distributed, —starvation at the bottom and luxury at the top—a few people who are excessively rich, but a great many who are miserably poor. In India, where the average level of wealth is very low, the weight of poverty is positively crushing to the masses. There is chronic indebtedness, especially among the agricultural population; and what with the insufficient nourishment, the insanitary conditions of life, the ravages of disease, and other causes, the standard of vitality is exceedingly low, and the mortality especially among children,

Digitized by Google

appalling. Vice, crime, and habitual intoxication are rampant, not less so in the East than in the West, while communal and racial hatreds are, if anything, considerably more virulent. The constant tensions and conflicts between Hinḍūs and Muslims, the irritating jealousies and factions among Hinḍūs themselves, the stony rigidity of a social system which treats a considerable population as unfit to be associated with by people of caste,—all these things have combined to produce a well-nigh desperate situation. Most of us, however, live contentedly on in a narcotic atmosphere of artificialities and orthodoxies and hypocricies; and even if at times the disagreeable features of the situation—the miseries, the oppressions and the rancours—force themselves on our attention, we feel helpless to change them. Meanwhile, India our Motherland is in very bad case, if not actually dying; and it is no consolation to those who love her to be told that the rest of the world is not in much sounder condition than she is.

The fact of the matter is, that the bonds which bind civilised society together are largely artificial and not individually very strong; and they are gradually weakening with the disproportionate growth of the selfish instincts consequent on the development of the concrete mind and of the material side of civilisation. Some other more real and vital motive than self-interest, unenlightened or enlightened, is necessary to reinforce these bonds and to ensure the healthy evolution of society as an organic union with a beneficent purpose. Outside compulsion, the force of authority, the fear of the law, can be of no avail; it cannot long hold together people who have no real and lasting interest in being one. The spirit of harmony must be coaxed, it cannot be compelled. And the one motive that can evoke and keep alive that spirit is the firm belief that the interests of all are essentially and ultimately identical, however opposed they may appear in the

Digitized by Google

seeming and for the time; and the one strong and sure foundation for such a belief is the great truth of the Unity of Life.

Every great religion in the past has proclaimed and taught that there is but one Life which animates all forms, but one Self which is the innermost Self of all beings. That Life, that Self, dwells in man and beast, in plant and stone, in all the multiplicity of beings (including even the seemingly non-living things) around us; all these forms, however various and distinct, make in reality but one body of which the life is God. Since we are all embodiments of that same Life, universal brotherhood is a fact in nature from which there is no escape.

The recognition of the basic truth of the Unity of Life cannot but lead to the establishment of mutually helpful relations between all superficially separated lives. As the health of the individual body depends on obedience to the laws of hygiene, each organ working harmoniously with the rest, the health of humanity, the universal body, depends on obedience to the laws of unity by which each organ of that great body works in harmonious relation with the others. Just as an injury inflicted on any one organ of the physical body injures the whole body, so is a wrong done to one member of humanity a wrong done to the whole race. It is this Unity which is the sanction of every moral precept; and Universal Love, which is the perfect expression of the Unity, is the root of all the virtues. Only this teaching can eradicate class, racial and national hatreds, put an end to suspicion and contempt, and draw all men into one human family, in which there are elders and youngers, indeed, but no aliens.

So far, in human history, Brotherhood has been partial rather than universal, confined to one's own family, clan or sect, rather than applied to one's fellow creatures at large; and

Digitized by Google

the few precise sacred texts that inculcate universal brotherhood are accepted for the most part as pious opinions rather than as living inspirations for the practical guidance of conduct. Nevertheless, the study of past history shows that Brotherhood is, in very truth, a law in nature, as much a law as gravity or chemical attraction. As Dr. Besant has forcibly pointed out, "Nation after nation, State after State, has fallen into ruin by the ignoring of Brotherhood. Where the strong oppress the weak, instead of protecting them, where the rich exploit the poor, instead of aiding them, where the learned despise the ignorant, instead of educating them, there the inexorable finger of Nature writes over the civilisation: Doomed! But a little while, and it has passed away. Only when Brotherhood is practised, shall a civilisation arise that shall endure."

The stability of any civilisation depends, therefore, upon the practical recognition that all are brothers in the divinity of their nature, and that each should have the opportunity of the growth which at his stage of development he needs. Duties cannot be the same for all, but must depend on their age, as measured by their relative development; to the elder the duty of protection, help, instruction, guidance; to the younger the duty of learning, loyalty, and obedience; and to all, mutual love and serviceableness. Our duties may vary, but not the brotherly spirit arising out of the heart of love. What a man would do for his own beloved blood brother, that we must do for each one around us, according to his needs and condition of progress. A difficult ideal, it certainly is; but the only one which gives full effect to the basic truth of the One Divine Life in all.

Brotherhood is primarily an attitude of the mind; a habitual outlook which, if strong enough, becomes a dominant part of the character and tends inevitably to express itself in action. If people will but think habitually in terms of

Digitized by Google

brotherhood, there is hardly a problem under which the world, and India in particular, is groaning—social, political, religious, or other—which it will not help to solve, easily and satisfactorily.

Let us apply in thought the brotherhood attitude to a few of the problems with which our India of to-day is troubled, and see how it will help us to solve them.

The most important and persistent of all our problems is the problem of poverty. This is an evil which has always been with us in India, though, owing to the little that is wanted for bare subsistence in this land of the burning sun, and the universal recognition of beggary as a profession, we take the thing too much as a matter of course. We dispense our handful of rice, or distribute our copper coin, and think no more of the matter. But the spectre of hunger is ever on the horizon for millions of men, women and children who belong to us, millions who do not know what it is to have a full meal a day, many of whom are not even sure when they go to bed at night that they shall have anything to eat the following morning. Unless the talk of brotherhood is mere pretence, coming from the lips and not from the heart, we cannot live with any sense of peace or satisfaction while so many of our poor brothers and sisters are starving or on the verge of starvation all the time. We have left them too long to shift for themselves, and in many cases built our prosperity and our wealth on the weakness, the drudgery and the misery of those who cannot provide for themselves without our sympathy and help, who cannot effectively resist being trampled upon. Very truly has it been said that in the weak lies the danger of every nation—the hungry child, the overworked, miserable man, the half-starving woman. "The tears of the weak undermine the thrones of kings." A nation cannot prosper where the masses of its people are miserably

Digitized by Google

poor. And so, in our own interests, in the interests of the nation of which they as well as we are members, it is imperative for us to alter our attitude, to see that the evil is set radically right.

I am not here thinking so much of the attitude of individual men and women, who after all are the proper judges of what concerns them primarily, as of the attitude of society in general. The removal of widespread evils such as poverty and crime is not a matter with which individual enthusiasts can effectively cope by themselves. Half a hundred millionaires may give away all their wealth without making any appreciable impression on the total amount of misery that exists at any given time. What we want is not charity on however large a scale, but an organised attempt to deal with the question of inequalities in the distribution of wealth and comfort, of educational and other opportunities.

A social conscience, then, which rests on the feeling of brotherhood, will force us to realise that we have no right to be comfortable while other people are in misery and trouble. We cannot make all men equal to ourselves, for men are born fundamentally unequal, because of differences of experience and development. But we can give them all an equal chance. We can see that there are no artificial disabilities for any one; we can ensure an open way wherein all men are free to walk, where all men may find both labour and enjoyment. We can see that every one born into the world has, as far as possible, an equality of opportunity for developing the powers and gifts, for making good the defects and deficiencies with which he is born. In other words, we can practise a full measure of social justice. That justice requires that each should give in proportion to his strength: the weak very little, and the strong the best that he can give. This no doubt involves an entirely different rule of human society

Digitized by Google

from that which now prevails, a rule which was thus enunciated by a French Socialist:

> From every man according to his ability, to every man according to his need.

Dr. Besant has elaborated the same rule in a little more detail. According to her,

> the more unpleasant the work, the more disagreeable the task, the more unskilled, the better it should be paid and the shorter should be its hours. Those who have least of honour and power, and least ability, should have more wealth. If a man is a statesman in a great country, guiding his nation with the joy of using widespread power for good, he does not want much money to recompense him. Give him a small salary. But the poor man, whose work is deadening and uninteresting, whose hours are long, the conditions of whose work are dirty and mechanical,—give him short hours that he may not be deadened; give him a good salary so that he shall have leisure, and may use that leisure to cultivate his mind that otherwise would be stupefied, so that he may become a man and not a mere machine. That is the just rule, and that is the ancient Indian rule of the three rewards (wealth, honour, power), that some day may come back to this anarchical modern civilisation. It is the rule of the jungle, not the rule of the family, that "those shall take who have power, and those shall keep who can". The system we have gives the three rewards to the same man, and crushes our brothers to increase the wealth of the few.

All this no doubt does sound, as observed by Dr. Besant herself, rather upside down; but there is a good deal in it to ponder over. Even if at present it looks a distant ideal, even if we cannot make up our minds to give the highest reward to the most disagreeable and the least skilled labour, we ought at least to see that that labour gets a reward fully adequate to its wants, that it shall not be excessive in quantity, that the conditions in which it is done are as little disagreeable and onerous as we can possibly make them, and that it leaves sufficient leisure; in other words, that the labourer is treated as a brother and a man and not as a machine, and that he is not crushed and kept down in order that our wealth may be increased.

That is not by any means the ruling principle now. Wages are left to be bargained and haggled about, like the

Digitized by Google

price of cocoanuts in the bazaar, except in those rare cases where labour can effectively combine and stand out for higher rates. As a rule, wages are as little as can be paid to attract a sufficiency of labour, at any rate of the unskilled kind. And, at the best, they are determined more by what the particular industry is thought to be able to bear, after providing for ample profits on capital, than by reference to a reasonable standard of life for the worker. Properly considered, wage must have some relation to a minimum cost of efficient living, irrespective of other conditions, though it may, where the conditions permit, exceed that minimum; otherwise it is not a fair or adequate wage.

As things now are, capital is becoming concentrated in the hands of small groups of people, and obtains an undue share of the profits of industry. The poor and the necessitous, and even the middle classes who spend extravagantly on marriages and funerals, are held firmly in the clutches of professional money-lenders, who charge exorbitant rates of interest. Under the pretence of promoting enterprise and helping the needy, money is thus to a large extent living a parasitic life upon the other sections of society; and this will continue to be so as long as capital, land and labour are separate and contending factors. Until all capital is provided by the State as the agent of the nation—at present no doubt a distant goal, but one which will come nearer with the rapid growth of the co-operative movement—a definite maximum might be fixed by law which the profits of private capital as well as the rate of interest for money ought not in any case to exceed. And meanwhile, seeing how largely agricultural and industrial business contributes to national prosperity, it ought to be helped by the State much more largely than it is at present.

With the vast expansion of industry in the modern world, the relations between employers and workmen are becoming

Digitized by Google

more and more strained. Indeed, it would not be far from the truth to say that the normal situation, when it is not broken by a strike or a lock-out, is that of an armed truce. Employers of the type of a Ford or a Nash, with intuition to see, and soul-force to act upon, the common brotherhood between them and their men, must necessarily be rare. But the strange thing is that neither employers nor employees always seem to realise that it is at any rate to their common interest to help each other to better conditions, thereby contributing at once to the success of their business and the prosperity of the nation. Their attitude in these days resembles nothing so much as that of two unfriendly animals watching each other with suspicious eyes and waiting for an opportunity to tear each other to pieces. Presently let us hope that this feeling of bitter rivalry on the part of employers and workers will pass away, and that the new idea will grow of their being really two brothers who, though entrusted with different but equally necessary functions, yet feel a common obligation to help each other, and to help "the work of God in the Nation."

So much for our brothers who can work to earn their living. What about those who, by reason of age, disease or infirmity, cannot work? In a really civilised state of society, they would certainly be supported by the State as a matter of humanity, nay as a matter of common human right. Individual help when given would be freely rendered, not as an act of charity, or as a meritorious act, but simply and purely as an act of brotherly service. It is duty, not charity, that is required towards our weaker brothers. Food and clothing should be given free to those who are disabled, who are lame or blind, or otherwise incapable of doing work; but to those who have strong arms with which they can work, what is required is some provision for work which they can do. As long as there are undeveloped people who, though able to

Digitized by Google

work, want to be idle and to be a burden on others, there must be inquiry and discrimination between the deserving and the undeserving. The help given, though it will vary according to the nature of the case, should not be grudging or fitful, and it should not debase on the one hand, nor demoralise on the other. Rich men practise wrong philanthropy when they indiscriminately distribute charity. Money that is not missed does not represent any real sacrifice, and it is often given away merely to please one's fancy, where it is not done mainly to impress others. On the other hand, most people think that their duty to the poor ends with the dispensing of a few handfuls of rice every day, or the subscribing of a small sum every month to the funds of a society for the needy. We should not think so if we looked upon them as our own brothers; we should not be content unless we had provided organised help for them on a sufficiently large scale and caused it to be administered in a systematic way. The State of Pudukotah has given a good lead in the matter by establishing a Home for the Poor, for people who suffer from extreme poverty and natural disabilities. Those who can do any little thing are provided there with suitable work, such as spinning, weaving, or agricultural labour, by which they can earn their own living; others who cannot work are maintained without return. Many such Homes are needed all over India, especially in the large cities, where the beggar problem is becoming serious. There are many beggars wandering the streets—Madras alone has 2,500 of them—who will gladly do some work if they can find it, and thus earn a living and preserve their self-respect.

Let us pass from the problem of poverty and labour to another intimately connected with it, the problem of drink. For poverty it is, and too long hours of work, that drive the common people to drink in order that they may forget

Digitized by Google

themselves and their miseries in the momentary pleasure and stimulation caused by intoxication. And once the habit is contracted, it is most difficult to resist the craving, especially for people in sordid and miserable conditions and surrounded by evil company. Drink in its turn aggravates poverty and wretchedness, and leads ultimately to physical ruin, and even insanity and crime. So that there is much truth in what some one has said, alliteratively, that dirt, debt, drink, disease, infant mortality, immorality, and ignorance, though separate evils, are all connected with one another and ought to be dealt with as one problem.

Now there is really only one remedy for the drink evil, and that is total and immediate prohibition. And this is the remedy advocated by all humanitarian public men who are not on the Government benches. The Calcutta Corporation passed the other day a unanimous resolution recommending that all wine and liquor shops within municipal limits, including shops for the sale of opium and other narcotic drugs, should be closed, and that, in future, licenses should be restricted to recognised druggists and chemists for the sale of reasonable quantities required for medicinal purposes only. But the sale of intoxicating drinks and drugs, unfortunately for the adoption of any such remedy, brings in a very considerable revenue which Governments are unwilling to sacrifice ; and so they play with the problem, under the pretence of minimising consumption, while actually and professedly realising the maximum revenue. As a matter of fact, they do not minimise the drink evil ; they make the temptation more costly to indulge, but not easier to resist. Loss of revenue is no valid excuse either for individuals or for Governments for persisting in a course of sheer unbrotherliness. No one would deal with his own brother in that way, talking of making it more difficult for him to indulge his weakness, but really dangling the temptation all the time before his eyes, looking on without stopping

Digitized by Google

him while he is steadily going downhill to perdition, and (what is more shocking) deriving a very comfortable income from his ruinous vice. We shall all, I doubt not, unhesitatingly agree that the only course consistent with real brotherhood is total and immediate prohibition, even if, as Mahāṭmā Gandhi said the other day, it should entail the closing of every one of our schools; but as a matter of fact, this is quite needless, as it would not be at all difficult to make good the revenue to be given up, by suitable retrenchments in other directions, such as military expenditure, if only the representatives of the people could get the chance of doing it.

I may repeat here that it is scarcely possible to overrate the importance of the brotherhood attitude in social matters. There are many things which are not very easy for individuals, or entail too much initial personal sacrifice, which can be readily accomplished by general goodwill and combined effort. Such a thing is national health, a most vital question for India at the present time, not less so than political advancement, which occupies, rightly no doubt, so much public attention, or than military defence, which absorbs, with less obvious necessity, so large a proportion of the country's revenues.

The greatness and prosperity of a nation depends not so much upon the history and achievements of its past, as, very largely, upon the health, strength, and well-being of its citizens in the present; and a nation which is inferior to other nations in this respect is bound to go under in the race for existence. An expert Indian Physician, who has travelled in many lands and countries, lately delivered a very instructive lecture, in which he has expressed the opinion that, while we Indians as a race are intellectually equal if not superior to many other nations, we are to a large extent inferior in physical fitness and endurance. The correctness of this opinion is amply illustrated, I may say, by the fact that the average life of an

Digitized by Google

Indian is less than 25 years, whereas it is fifty or even sixty years in western countries. The medical expert referred to, Dr. C. Muthu, in accounting for our backwardness from the point of view of physical fitness, makes the following observations, which should certainly make us all think furiously:

> The unequal stress and strain of modern life, poverty, insanitation, overcrowding, our social habits and customs, and the constant visitation of epidemics, have undermined the strength and stamina of the Indian people from generation to generation, till now we seem to be in a state bordering on degeneration. And unless we make serious efforts to stop this down-grade process, we shall become a backward race and go the way of the Greeks, whose final overthrow seemed to have been through the ravages of malaria—malaria that came like a climax on a people already enfeebled by a luxurious civilisation.
>
> There is no country in the world where poverty is so extremely prevalent, where social customs have so weakened a race, and consequently there is no country in the world where epidemics like cholera, enteric, small-pox, plague, malaria and tuberculosis have made such dreadful havoc, destroying annually millions and millions of lives; no country where infant mortality is so fearfully high and where the death-rate is so perilously near to the birth-rate.
>
> Social and economic factors have a large bearing on the incidence of disease. Tuberculosis is but the expression of poor air, poor food, poor housing and poor sanitation, and consequently poor stamina. Raise the strength of the people, and you will lower the mortality of tuberculosis or any other disease. The question, therefore, of physical fitness and efficiency is as urgent and important, if not more, than that of the political fitness of the people.

We are not concerned here with going into the measures required for a radical improvement in the present state of things. The matter is one primarily for collective action on an organised basis; and it will only be properly compassed when the sense of civic duty and responsibility is firmly rooted in the feeling of brotherhood, which looks upon all, rich and poor, as members of the same human family, and will not rest content till the benefits of sanitation and the possibilities of health preservation are brought within the reach of all.

Digitized by Google

In a regime of brotherhood, the welfare of the children and of the girls and mothers will be the constant care of the State, since the future of the nation depends so largely upon them. But in this respect we are a long way behind other countries. In the West, child-welfare is recognised as the duty of every municipality. They take care (we are told) even of the unborn child. The pregnant woman, the mother who is to be, is looked after in every well-managed town; her food is attended to, and her housing; and if the house is too poor, she can go for the time being to a place where more comfort is provided for her. In India, things are very much behind; and the civic conscience is still so backward (not less among European business men than among the Indian masses), that recently a very moderate measure to enforce the grant of maternity benefits to women workers, raised considerable opposition from representatives of estate owners and employers in the Legislative Assembly.

But, passing on, what shall we say of a popular conscience which has tolerated for so long the wicked, even if time-honoured, custom of compelling little girls of 12 and 13 years, and even less, to be wives and mothers, when they are still undeveloped in body and cannot properly understand, much less discharge, the duties and responsibilities of wifehood and motherhood? Not less deplorable is the opposition raised by representatives of so-called orthodox sentiment to so moderate and necessary a measure as the raising of the age of consent for married girls to 14 and of unmarried ones to 16. But, fortunately, there is a considerable mass of public opinion actively in favour of the change; let us trust it will not be long before the measure, now temporarily defeated, is finally given effect to, in the interests of the mothers of the race and the physical vigour of the generations to come. And when that is done, let us also hope that the pernicious practice of infant marriage, and with it the cruel custom of

Digitized by Google

enforced virgin widowhood, will receive their death-knell, thereby reducing materially the amount of avoidable misery and suffering in this long-suffering world.

There is one form of cruel superstition which, though totally opposed to all conceptions of true brotherhood, still flourishes to-day in strength as an open sore upon the Hinḍū social system. It is the senseless and wicked custom which condemns some sixty millions of our Indian brothers, nearly a fifth of the total population, to the humiliations, degradations and hardships of untouchability, and, in parts of Malabar, of unapproachability, and even, in some instances, of invisibility. Respected leaders of opinion, learned scholars, and others who have approached the subject with an open mind, unite in declaring that there is no warrant or sanction for such a custom in the scriptures of Hinḍūism. The untouchability contemplated by the *Śāstras* has reference to the temporary condition caused by certain unclean states of the body and certain occupations involving contact with dirty matter, and not to the incident of a man being born amongst a particular community. The very fact that, though widespread, it does not prevail in all parts of the country, and hardly at all in the larger cities, and that it is gradually disappearing with the progress of education and enlightenment, shows that it is simply a product of ignorant but obstinate prejudice. It is said to be a relic of the olden days of the Āryan conquest and domination over the aboriginal inhabitants of India; the Āryans have themselves since then been subjected to repeated invasion and domination at the hands of other races, who, luckily, have not dealt with them as they have dealt with the aboriginals. Whatever its origin or explanation, the custom of untouchability has ceased to satisfy the test of reason, or humanity, or even utility, and has no possible justification for its continuance at the present day. Many a Pañchama is purer in his life and cleaner in his person, and often more

Digitized by Google

intelligent and well-behaved, than many a Hiṇḍū who prides himself on his caste, certainly much more agreeable to sit with than many a foreigner or denationalised Indian reeking with perspiration and the fumes of tobacco and drink, with whom we do not object to mingle in a railway carriage or a public gathering. To brand sixty millions of our fellow-Indians as untouchables is not only wicked and sinful, but also extremely foolish and suicidal; it merely drives them into the open arms of Islām and Christianity, and so makes active enemies of them, instead of keeping them as friends and brothers; and altogether it offers a very serious bar to the attainment of solidarity, already difficult enough under a complex system of castes and sub-castes, sects and sub-sects, with beliefs and usages innumerable, and talking a multiplicity of tongues. Thoughtful Hiṇḍūs should take warning betimes, and organise public opinion strongly and effectively against the further continuance of a practice which is a serious blot on our civilisation, and spells ruin for Hiṇḍūism and for Indian nationhood. Its removal after all is not in itself a very difficult process; it does not entail the slightest exertion or sacrifice of wealth, as the abolition of slavery in the United States of America entailed for the slave owners; it does not even require legislation; it only requires a united thought, the thought that these so-called outcastes are our own brothers and sisters, and have as good a right as ourselves to live their lives without artificial disabilities and degradations; and lo! the thing is done, the fetters fall off, and Hiṇḍū Society has the added strength of sixty millions of contented human beings within its ample fold.

A much more difficult problem to solve—because the change of attitude has to be on both sides—is the Hiṇḍū Muslim problem. The tension between the two races is said to be growing in Northern India and the Punjab.

Digitized by Google

But it is not very noticeable in the South; and in the Indian States of Mysore and Travancore, which are administered by Hinḍū rulers, the two races are living in perfect harmony and friendship, a fact which has its own significance. Now in the north there has always been mutual antipathy between the two races, based partly on religious intolerance and partly on social and political differences; and this has been aggravated in recent years by agitations in connection with franchise, communal representation, and other things. The situation has developed into a serious national calamity. The sub-group of the committee of the Bombay All-Parties Conference appointed to deal with Hinḍū Muslim union has apparently abandoned the question in despair; and even Mr. Gandhi has put it by for the present. It is indeed not easy to think of a satisfactory ready-made solution for the existing differences; certainly none that can be imposed from outside.

But the situation all the same is not really and permanently hopeless. For, in the first place, as pointed out by a recent writer on Indian National Problems, the relation between Hinḍūs and Muslims is not an accidental and ephemeral association, but an organic fraternity. Common interests and a common destiny unite them by an indissoluble link. The two peoples, or the bulk of them, belong more or less to the same race, speak largely the same languages, inhabit the same country, have the same outlook upon life, and suffer from the same political and economic disadvantages. The religious differences, too, are not fundamental, and they are being levelled by modern scientific education and rational thinking.

In the next place the differences now existing are strongest among the least educated and most unprogressive elements among the two communities; and, so far as these are concerned, it may be too much to expect men of the present

Digitized by Google

generation to free themselves from the suspicious, intolerant, unbrotherly spirit in which they have been steeped for centuries. We must place greater hopes in the rising generation, the educated youth nurtured in the atmosphere of brotherhood in the classroom and the playground, as boy scouts and girl guides, in young men's and young women's associations, in all the varied movements that foster active social service. It would be a particularly good thing if all our boys and girls could be trained in institutions, like those under the Theosophical Educational Trust, where, along with a knowledge of the fundamentals of their own religion, the pupils would be taught the moral truths common to all religions, and would cultivate a generous tolerance and even respect and reverence for other faiths as well. What is required is a system of national education in touch with the life and the aspirations of the people, which will turn out, not merely good Hinḍūs, good Muslims, good Christians and good Buḍḍhists, but good Indians who will place the greatness of their country above all communal and sectarian considerations, real patriots who will take these inspiring words of the great Gokhale as their watchword:

> I recognise no limits to my aspiration for our Motherland. I want our people to be in their own country what other people are in theirs. I want our men and women, without distinction of caste or creed, to have opportunities to grow to the full height of their stature, unhampered by cramping and unnatural restrictions. I want India to take her proper place among the great nations of the world, politically, industrially, in religion, in literature, in science and in arts. I want all this and feel at the same time that the whole of this aspiration can, in its essence and reality, be realised within this Empire.

Youth fired by such an ideal will solve the problem of Hinḍū-Muslim Unity much more thoroughly and effectively than can the present-day elders with their communal outlook and bargaining spirit. Even as it is, there has grown up during the last fifty years, as competent western observers have admitted, a strong sense of solidarity and a sentiment

Digitized by Google

of a common nationalism among the educated classes all over India; and if this sense of union steadily grows and extends, there is no reason why a new spirit of civic brotherhood may not arise strong enough to weld together all the diverse races, religions and systems into one great national unity.

Is it too much, going a step further, to indulge the hope that the same power of brotherhood may help to purify and sweeten the heavy atmosphere of mutual dislike and distrust which unfortunately clouds the present relations between Britain and India? Their attitude resembles that of obstinate brothers in some joint Hindū families, the younger pressing for partition, the elder resisting on the ostensible ground that the former is not yet experienced enough to set up a household for himself; the dispute leads inevitably to litigation, which involves enormous cost and anxiety, and leaves lasting ill-will behind. Politics is not a sphere in which I am as yet very much at home; but it does seem to me that with a little more trustfulness and good sense, and a little less selfish obstinacy and arrogance, on the one side as on the other, the barriers between the hearts and consciences of Englishmen and Indians might be broken down, and harmonious relations at once established which otherwise might take years of bitterness and strife to bring about.

I might dwell, if I had time, upon many another matter of present difficulty which could be easily resolved by the magic power of brotherhood. It will suffice if I quote the beautiful words in which Mr. Jinarājadāsa has summed up the wonderful transformations of life which will result when brotherhood reigns in the world:

> Something of all men's dreams of good will then be the reality. The poor we shall *not* then have with us, and every man and woman and child in whom the spirit of God breathes will have from life all the opportunities for happiness and growth which are his due.

Digitized by Google

When Brotherhood is a fact and not a dream, our statesmen will find the new statecraft which will rebuild a nation's house so that within it none shall be miserable or diseased, oppressed or ignorant; we shall not say there is no money for this or that reform, because then the earth will open up her treasures of gold and give us the wealth we want, the air and the sea will give us new forms of energy and, when the heart and brain are ready, the hand will be guided by a Divine Architect to build according to His Plan.

The duty now of all who want to help in the inauguration of such a glorious time is not simply to preach to others, but also to practise earnestly in their own lives, the supreme Gospel of Brotherhood, which tells that Man and God are one and that in the seeking of Man is the finding of God. While each is the judge of his own ability and performance and not of his neighbour's, our duty in society is to help forward, as far as we can, every effort for the betterment of our fellows; to strive in thought, word and deed to foster and encourage every unselfish impulse to service. Thus will the spirit of brotherhood, putting itself down from higher to lower levels, strike its roots deep into the national life, and accelerate the inauguration of the reign of Love, when all our dreams of universal peace and happiness shall find their perfect realisation.

K. S. Chandrasekhara Aiyar

Digitized by Google

YOUTH AND JOY

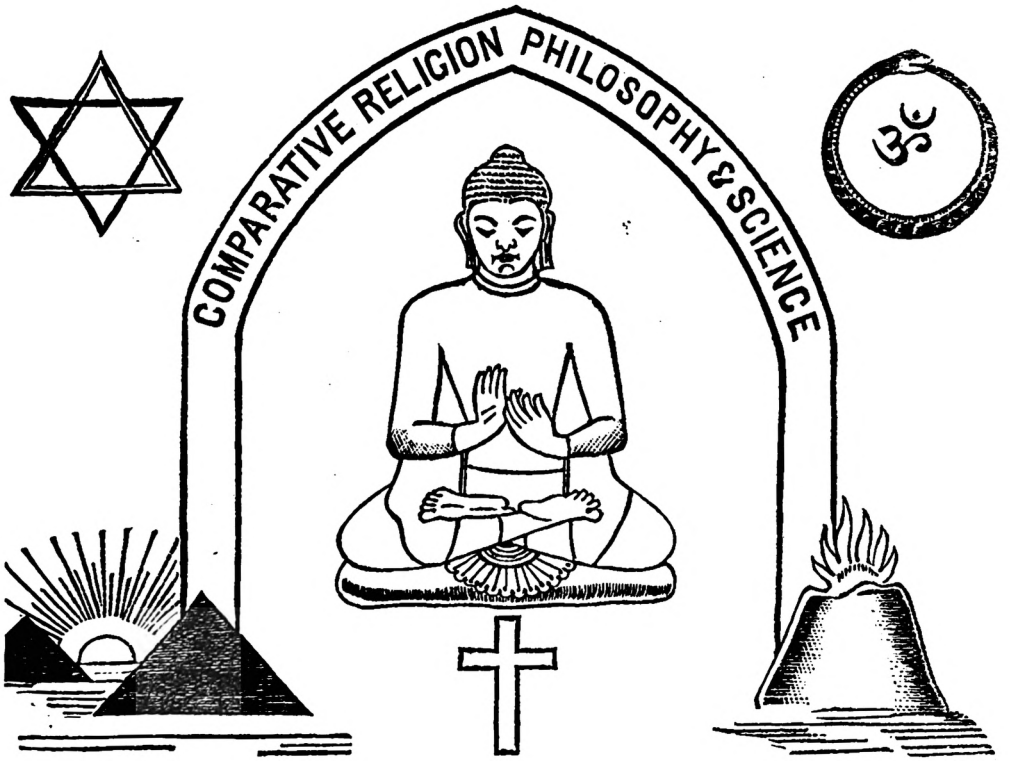
YOUTH and love and expanding joy,
And a brother's way is brightened;
Truth and service and a radiant life,
And the chord of the good is tightened.
'Tis the chord that draws and sets men free,
'Tis the chord that binds in the Holy Sea.

Holy and pure and refining joy,
And a brother's burden is lightened;
Courage and will and a glowing mien,
And the tide of love is heightened.
'Tis the tide that flows and sets men free,
'Tis the tide that rolls in the Holy Sea.

Calm and serene and knowing joy,
And a brother's life is growing;
Peace and patience and a flaming heart
And the fire of love is glowing.
'Tis the fire that flames and sets men free,
'Tis the fire that burns in the Holy Sea.

DR. WOODRUFF SHEPPARD

Digitized by Google



THE INVESTIGATION OF CHARLIER UPON THE INFINITY OF THE UNIVERSE [1]

By C. P. HEYTING

THE progress of astro-physics has during the last half-century brought forth a good deal of new material to arouse fresh interest in the old problem of how the stellar universe is built. This problem has become more fascinating, not only because so much material has been gathered from

[1] Translation of an article by Dr G. C. Gerrits appearing in the November, 1922 issue of *Wetenschappelyke Bladen*.

Digitized by Google

which hypotheses might be formed, but also because mathematics has been further developed, so that it can be of good service in the necessary calculations.

The investigations made by Seliger upon the distribution of the stars in space have introduced this further question of the astronomy of the stars, and many subsequent investigators have worked energetically at the problem.

An important question which must first be answered before a pronouncement can be made on the finiteness or infinity of the universe, is that concerning the place occupied by the spiral nebulæ in the system of the Milky Way. The boundaries of this system have been considerably extended by the investigation of Shapley, who calculates the distances between them and the spherical star-clusters to be up to 200,000 light years;[1] the spiral nebulæ would, if they were considered as part of the system, extend its boundaries still further. If, however, we consider the spiral nebulæ as individual stellar systems of the same order as our Milky Way, then the idea of the universe is at once totally modified and the dimensions enormously enlarged. If we consider the spiral nebulæ as forming a system which is only a member of another system including many such spiral nebulæ, then we are on the way to the conception of an infinite universe—an idea put forward by Lambert as far back as 1761.

Whether the spiral nebulæ are individual stellar systems, is a problem which has not yet been solved. On this point there still is an acute difference of opinion.[2]

Charlier is of the same opinion as Kant, that the spiral nebulæ are distant stellar systems corresponding to our Milky Way. During the last few years he has further developed this idea, and has considered these hypotheses as pointing to the

[1] A light-year is the distance travelled by an object moving at the speed of light for one year.

[2] The investigations of Charlier into this subject are in the main put forward by Bernheimer of Vienna in *Die Natuurwissenschaften*, x, 20.

Digitized by Google

conclusion that the universe is infinite, in accordance with the idea of Lambert. In a treatise appearing in *Transactions of the Astronomical Society of Lund*, Charlier returns to the idea, which he further develops by means of the many new observations which in the meantime have been made. Of special importance is the attempt to form an image of the system of spiral nebulæ to which our Milky Way belongs.

Lambert's idea was briefly this: the first system is the planet with its moons. The second system has as centre the sun round which the planets move. Several suns in turn move round a dark body of great mass, which together form the third system—the star-cluster. Many star-clusters move again round another invisible but immense mass as centre; this being the Milky Way—the fourth system. A number of systems like the Milky Way move in turn round some central point, etc. Universal gravitation holds all the systems together.

Charlier however has made this modification: he simply replaces the dark, unknown, central body surrounded by its stars, by the Milky Way; and as for the rest, he has left the ideas of Lambert regarding the system of ever higher order unchallenged. In order to avoid too complicated mathematical calculations, he supposes every system to be spherical, and then tries so to determine the size of the system (as, for instance, the star-cluster), and the distance between two neighbouring systems (star-clusters), and further to relate these in such a way to the number of systems (star-clusters), that the repulsions which would result from the hypothesis of the infinity of the universe would disappear.

Mathematical calculations tend to show that a star describes a periodical course. A very obvious result is, that the period within which the star again returns to its original place is the same for all stars within the system. At the end of a cycle therefore each star of the system is back again in its original place, so that the whole system has once more its

Digitized by Google

original shape. When Charlier supposes that the density of the Milky Way is relative, and that millions of stars exist in a sphere with a radius of 15·825 light-years, then he finds for the period 1,000 million years. This then would be the time at the lapse of which the Milky Way would once more have the same shape.

At this point Charlier goes a step further from the system of the first order, that of the fixed stars, to the system of the second order—that of the spiral nebulæ. Calculations show that the radius of the system of spiral nebulæ must be greater than about 490 million light years, while the distance between two neighbouring spiral nebulæ must be, roughly, a million light-years. The distance between us and the nearest spiral nebula must also be about a million light-years.

It is noteworthy that Charlier arrives by another way at the same figure of a million light-years for the distance between us and the nearest spiral nebula. Lundmark also, starting from entirely different data, arrives at the same result, a figure further determined from direct measurements, taking the order of accuracy into account. The distance between us and the furthest removed spiral nebula is found to be 544 million light-years, which is in close agreement with the figure above-mentioned, in connection with the radius of the system of spiral nebulæ, which had to be larger than 490 million light-years.

The investigations lead to the conclusion that the infinite universe is built out of systems of spiral nebulæ in the form of a sphere, one of which is our Milky Way. The whole of these systems together, form the system of the second order. This in turn is a member of a system of the third order, and so on. The distance between two neighbouring members of the system of the second order is, roughly, one million light-years, while the diameter of the system is greater than one milliard light-years. Even the nearest system of like structure would lie outside our comprehension.

Digitized by Google

It should be interesting to Theosophical students to compare the above hypotheses of science with what Madame Blavatsky writes in her *Secret Doctrine*. She says:

> Esoteric Philosophy maintains that during the Sandhyās, the 'central sun' emits *Creative Light*—passively, so to say. Causality is latent. It is only during the active periods of Being that it gives rise to a stream of ceaseless Energy, whose vibrating currents acquire more activity and potency with every rung of the hebdomadic ladder of Being which they descend . . .[1]

In the Vatican M.S. of the *Kabalah* the 'Seven Suns of Life' are given in the order in which they are found in the *Saptasūrya*. Only four of these, however, are mentioned in the editions of the *Kabalah* which are procurable in public libraries, and that even in a more or less veiled phraseology. Nevertheless even this reduced number is amply sufficient to show an identical origin, as it refers to the quaternary group of the Dhyān Chohans, and proves the speculation to have had its origin in the secret doctrines of the Āryans . . .

Thus even the exotic Kabalistic teachings speak of a "central sun," and of three secondary suns in each solar system—our own included. As shown in that able though too materialistic work, *New Aspects of Life and Religion*, which is a synopsis of the views of the Kabalists in an aspect deeply thought out and assimilated:

> The central sun . . . was to them [as much as to the Āryans] the *centre of rest;* the centre to which all motion was to be ultimately referred. Round this central sun . . . "the first of three systemic suns . . . revolved on a polar plane . . . the second, on an equatorial plane" . . . and the third only was our visible sun. These four solar bodies were "*the organs on whose action what man calls the creation, the evolution of life on the planet earth, depends.*" The channels through which the influence of these bodies was conveyed to the earth, they [the Kabalists] held to be electrical . . . The radiant energy flowing from the central sun[2] called

[1] Vol. II, p. 249.

[2] Madame Blavatsky here comments that

> This 'central sun' of the Occultists even science is obliged to accept astronomically, for it cannot deny the presence in siderial space of a central body in the Milky Way, a point unseen and mysterious, the ever-hidden centre of attraction of our sun and system. But this 'sun' is viewed differently by the Occultists of the East. While the Western and Jewish Kabalists—and even some pious modern Astronomers—claim that in this sun the God-head is specially present, referring to it the volitional acts of God—the Eastern Initiates maintain that, as the supra-divine Essence of the Unknown Absolute is equally in every domain and place, the 'central sun' is simply the centre of Universal Life-Electricity; the reservoir within which that Divine Radiance, already differentiated at the beginning of every 'creation,' is focussed. Though still in a Laya, or neutral condition, it is, nevertheless, the one attracting, as also the ever-emitting, Life-centre.

Digitized by Google

> the earth into being as a watery globe, . . . [whose tendency], as the nucleus of a planetary body, was to rush to the (central) sun . . . within the sphere of whose attraction it had been created.
>
> But the radiant energy, similarly electrifying both, withheld the one from the other, and so changed motion towards into motion round the centre of attraction, which the revolving planet [earth] thus sought to reach . . .

. . . Explain, or complete the teaching of the 'seven suns' with the seven systems of Planes of Being, of which the 'suns' are the central bodies, and you have the seven angelic Planes, whose 'Host' collectively are the Gods thereof.

C. P. Heyting

LOST AND FOUND

I LOST myself, and wandered full of woe
Down in the lowlands,
Till someone said to me: "Now go
Up to the highlands,
And thou shalt surely find thyself once more,
Thou'st but to follow tracks oft trod before.
Thou art in sure Hands."

I went by well worn tracks that ever wended
Towards the height,
By trusty staff and hidden friends attended
Unto the Light;
There was my Self, who, not content to stay
In semi-darkness, groping all the way,
Had ta'en its flight.

R. P. B.

Digitized by Google

CLASSIC MYTHS

By ARNOLD S. BANKS

PROMETHEUS, THE LIGHT-BEARER

(*Continued from p. 187*)

NOW the myth of Prometheus refers also to definite events in the pre-history of our race, wherein the Titan stands, not so much for the Humanity of our world, as for those earlier-born Sons of God, who, by identifying themselves with this Humanity, became its leaders, teachers, and by far the greatest benefactors it ever had. The race had attained in this present World-period to the point where it had to cross over the great division line, from the condition governed by sub-rational consciousness into the freedom of the forth-thinking higher mind. It is a crucial point in the evolution of a race, as in that of any individual. Mother-Nature, by the great upward force inherent in all the seething, struggling kingdoms, had already done marvellously in lifting herself out of the fire-mist and the later oozes and slimes, even to the point where she then stood. Etheric forms had been remembered from previous worlds, or the models in the workshop of The Great Architect of the Universe had, by some vast cosmic photography, been copied, and the copies wedded to struggling physical matter by the help of the Solar Prāṇa

Digitized by Google

now pouring through the rolling mists in increasing volumes. Ever the turbulence of passion was stirring this Giants' Cauldron, yet the desired living essence showed no sign of distilling from the mighty brew. Mind was needed, that the whole scheme of things could eventually become self-directed from within, yet it gave no sign of appearing in due time.

Hear again the wonderful summary in the *Stanzas of Dzyan*:

> The Breath needed a Form; the Fathers gave it. The Breath needed a Gross Body; the Earth moulded it. The Breath needed the Spirit of Life; the Solar Spirits breathed it into its Form. The Breath needed a Mirror of its Body; "We give it our own," said the Dhyanis. The Breath needed a Vehicle of Desires; "It has it," said the Drainer of Waters. But Breath needs a Mind to embrace the Universe. "We cannot give that," said the Fathers. "I never had it," said the Spirit of the Earth. "The Form would be consumed were I to give it mine," said the Great Fire. . . . Man remained an empty, senseless thing.

There was the deadlock at which Nature had arrived in that far-past day. Doubtless she had infinite possibilities from which to choose a plan, but the problem was to bring to those early forms as much of the Great Fire as they could contain, and they could not hold it if given in its own pure, unveiled radiance. A vessel had to be found which would transmit the Fire in such a colour and modification as would be useful. The widest range of powers possible, now or in the ultimate future, to Mind on this earth, is not the full flashing scale of cosmic tones, but merely a series of dim undertones, designed and made possible for this present Scheme by the Plan of the Logos.

So our myth depicts the bringing of the Fire to Man. The occult records say "The Third Race became the Vehicle of the Lords of Wisdom." They endowed the human race for all time with another principle, a greater possibility than was open to it by its own unaided efforts. They, by Their

Digitized by Google

very presence, stirred up, expanded and individualised the whole earth.

> It is They whose tremendous influence so quickened the germs of mental life that these burst into growth, and there followed the great down-rush through the Monad that we call the Third Life wave, causing the formation of the causal body, the birth or descent of the Ego for all those who had come up from the animal kingdom.[1]

Prometheus, then, stands for that comparatively small group of Mighty Beings from the earlier evolution of the Venus Chain of worlds, who in truth "led captivity captive and gave gifts unto man". And his crucifixion to the rocks is a symbol of that captivity or limitation to which those beings condemned Themselves when They, like Prometheus in the myth, defied the Zeus of this world, the ordinary scheme of things, and voluntarily came to some extent into his power. It was the vastest service ever rendered to Man, and would need a Titan's power to tell adequately of it.

Their service changed evolution more than we can imagine or realise. Without Them the wisest of our world might as yet be only higher animal, or animal man, instead of fully human, for a few millions of years of turbulent blind struggling is still a very brief period of time from the Titanic point of view of Nature. Dr. Besant has written :

> They came because, without guidance from higher beings, the intellect would have gone wrong, plunged amid a world of passion and animal nature.

It is perhaps impossible for us to lift ourselves even in imagination out of the past experience of the whole of our race and being, and to understand what would have been the nature of mental processes, if evolution had been left to itself and in the course of ages had won through on its own line unaided. Mere speculation suggests that consciousness and reasoning might have been conditioned by circumstances quite

[1] *Man ; Whence, How and Whither.*

Digitized by Google

other than the actual ones, and might have worked in a manner entirely different from what we know. But though it is possible that even the mode of mentality might have been other than it is, there is little doubt that the degree would now have been far behind that of even the most laggard of the centuries of history. There might have been as yet no Vyāsa, Socrates or Plato; the messages of Gauṭama and Jesus would have found no response; Milton and Shakespeare would still be more mute and inglorious than the savage is to-day. Without the sacrifice of the Great Lords our highest human intellect to-day would be, in comparison, but as a thin stream flowing darkly from one petty animal experience to another, instead of the full flood tide of memory and mental powers; a single feeble ray, rather than a landscape lighted by hope and foreknowledge, with gleams from beyond illimitable, radiant horizons of the future. In *The Heroic Enthusiasts*, Bruno asks, "How can our finite intellect follow after the infinite ideal?" And he replies, "Through the infinite potency it possesses." Prometheus, by the glowing of the divine Fire, welded the finite to Infinity.

Hear the description of the state of men before this gift, in words put into the mouth of Prometheus by the prophetic Æschylus:

> Seeing, they saw in vain; hearing, they heard not; but like dreamy phantoms they did all at random throughout their whole existence. Houses that stand in the light of the Sun, they knew not; no craft they knew. It was their wont to dwell beneath the ground like tiny ants in sunless caverns. No signs they knew to mark the wintry year; the flowery Spring, the fruit-laden Summer returned uncalendared. They did everything without counsel, until I revealed to them the difficult art of the stars, their risings and their settings. Further, I taught them Number, that mightiest of inventions, and the ways of marshalling letters to fix their shifting thoughts, so that Memory, that busy mother of the Muses, might achieve her wondrous works. I was the first to fasten wild beasts to the yoke, that they, submissive to the collar and the saddle, might bring unto mortals relief from their greatest toils. And I first discovered the sailors' cars that rove the sea under wings of canvas. Yet though I, unhappy,

Digitized by Google

found out such cunning works for mortals, I myself have no device whereby I may escape the woe that now abideth with me.

The giving and receiving of even the smallest gift implies kārmic action. Either it is the discharge of a previous liability, or the small beginning of what may grow to be a mighty chain in the future. Even divine gifts are not exempt from this law. "The gift of Fire became first a curse." The existence of fear for the Gods when they bestowed gifts on mortals was easily understood, for with such gifts go also the appropriate responsibility and kārmic debt. So in the fuller version of the Promethean myth, when all the deities endow Pandora with their gifts, and human nature, which in some way she represents, benefits thereby, it is but according to Law that the same agency should cause to be liberated the evils and kārmic reactions which were enclosed in the jar. And in the simpler version used by Æschylus, the Titan suffers, and humanity vicariously through him, for his interference and quickening of the slow scheme of Nature. "Through giving powers unto mortals I am yoked in these distressful bonds," he says.

In the noble conception of Æschylus, Prometheus is no careless or casual offender, nor does he tamely submit to the tyrannical ruler of Olympos. With the foresight which was his very nature and which was envied by Zeus himself, he knew the gravity of his most altruistic crime of quickening the existing scheme of things, as also the inevitable ending of that tyranny. "I foreknew my fate, and if I erred, it was with conscious purpose, purchasing man's weal with my own grief . . . Zeus to me is less than very nothing. Let him command, and rule his little hour to please himself; long time he cannot sway." With a range of vision transcending even Olympian heights, he foretells the coming liberator, the saviour who shall release him. Æschylus apparently breaks the continuity

Digitized by Google

by introducing at the middle of his drama an entirely new character. This is Io, daughter of Inachus, a river-god. She, the desired of Zeus, has been changed by the jealous wrath of Hera, his sister-shakṭi, wife and queen, into a heifer, and is being driven round the world by Hera's gad-fly. To Prometheus in his suffering she comes, and the crucified Titan foretells her fate and further wanderings; but the main purpose of her presence in the play is that the sufferer may predict his own deliverer, sprung from the womb of Io, but in the thirteenth generation. This will be Herakles, the type of the perfect product of the race, daring and achieving all tasks; the demi-god, the Initiate. There is much significance in the symbolism.

It will be remembered that the great Lords of the Flame from the Venus evolution, self-exiled from the grandeur and bliss of some cosmic Nirvāṇa far beyond our planes in order to help, of Their compassion, the struggling ex-lunar Life wave of the early days, have not all remained till this present age of ours. When in the long course of time members of humanity, a humanity at the head of a Life wave which had come here from the previous Moon-Chain, attained to the exalted and initiate level which fitted them to assume the work, many of the Great Lords were released from Their long task, and withdrew. This was the beginning of the unbinding of Prometheus, his release by Herakles the Initiate, thirteenth in direct line from the "horned maiden" Io, who has been taken by ancient writers to represent the Moon. It was after an immense time that the release began to take place, symbolised by the thirteenth generation, the commencement of a new cycle after precessions through twelve zodiacs. And as Io and her wanderings represent the Moon and its life wave, aspect of humanity other than that symbolised by the Titan brothers and by Pandora, so it is not impossible to show that even exoterically there are connections

Digitized by Google

between the mythical Prometheus and the planet Venus. Owen says,

> We find Prometheus in its very earliest stage connected with the planet Venus. He is the morning star, the dawn bringer or the light bringer (Phosphoros) . . . Epimetheus his twin brother is the same planet seen as the evening star (Hesperos) their actual identity not being at first recognised.

Owen also points out

> the moral symbolism that in process of time came to be attached to Prometheus and Epimetheus as the impersonations of the morning and evening stars. The former was the bright harbinger. He is therefore forethought, foresight, anticipation and hope. He symbolises providence, prudence, insight, and therefore skill, energy and progress. He directs men's gaze to the future of light and joyousness, and bids them turn their back on the dark irretrievable past. Hesperos recalls the light that has disappeared.

He further alludes to the transition from the idea of physical to that of mental light, and adds:

> In the religious books of the Sabeans the planet Venus is called by the several names Flame, Heat, Spirit, and in the last designation the meaning seems to pass into mind or intellect.

There may be seen, therefore, in the myth and in the drama of Æschylus, a veiled allusion to the descent of those Great Ones from the Venus evolution to help this humanity which came by the Lunar path. Their imprisonment and crucifixion in pursuance of Their beneficent scheme is also symbolised, and Their subsequent release, when after long ages and struggles the sons of the Lunar and Earthly humanity have qualified to take Their place. They are but four that now remain, dwelling on Earth, yet denizens by right of a sphere of bliss and of inviolable Youth far above this restless sea of matter. Blessed indeed must be any man who consciously serves that veiled Majesty, and is privileged to behold

> The vision of the far immortal Face,
> Divinely fugitive, that haunts the world,
> And lifts man's spiritual thought to lovelier dreams.

Digitized by Google

As to the Fire itself, it should be clear that no merely physical element is intended. Certainly it has been claimed, with the aid of Philology, that Prometheus and all the details of his story and kindred originated with "pramantha," the Samskṛt name for a primitive wooden instrument for obtaining fire by friction. It has been indicated already, however, that "Fire" has a symbolic sense.

Man's constitution contains many "fires," Occultism declares. Recently a scientist has remarked that "life itself is a flame, burning in water," thus repeating Sir Thomas Browne's statement of three hundred years earlier, that "Life is a pure flame, and we live by an invisible Sun within us".

We may take the symbol of the stolen fire as referring entirely to the Great Flame of the planes of intellect. As a lower octave of the cosmic or solar fire, it is Man's greatest glory, and without it the beings who form the crest of the wave of any evolutionary scheme cannot truly be termed *Man*, Thinker. But though the reality is of the subtler planes, the symbol is of the physical, and logically demands a physical vehicle to contain it. Prometheus bore it from heaven in a *narthex*, a reed or stalk of fennel. Now the mind in Man is active in its own bodies of mental substance, but it requires, during the life of the physical body, physical organs wherewith to manifest. It is well known that those organs are chiefly the brain, and the marrow of the spinal column, the cerebro-spinal system. It would be natural to find that some symbol bearing a resemblance to that system of the physical body should have been chosen by the ancient myth-makers to express the containing vessel of the Fire. And such is the case, for "stored in a fennel-stalk I captured Fire's stolen spring," says Prometheus. Let one delve deeply into Folk-lore and Mystery-traditions, and he will find more than one instance of the use of rods or similar objects to symbolise the powers of the mind, or of occult forces guided by the mind; and even in

Digitized by Google

some magical way to be, by a sort of sympathetic correspondence, vehicles for transmission of power. A knotted bamboo staff; a Caduceus; a Thyrsus of twined vines round a central staff, having a pine-cone at the top; a corn-cob on the end of a stick—an Atlantean form—these are some examples. But the hollow stalk of fennel, jointed, and with branching tufts of hair-like leaves growing out from each joint as if they were ganglia of nerves, is a most appropriate symbol of that true physical container of Man's element of Fire, the spinal column and its " lotuses ".

Possibly there is a more deeply occult significance still in this symbol of the stalk of fennel. Blake wrote, " Can Wisdom be hid in a silver rod, or Love in a golden bowl ? " We have heard of a wonderful Rod of Initiation or Rod of Power, kept in the possession of that lofty Lord Who is one of the very few remaining representatives of the Promethean Light-bearers. In some recent books much detail of such rods has been suggested, though we are unable to offer any information as to its accuracy. Still the hint might be followed as to whether Power and Flame were not in fact brought to this Earth at its Initiation long ago, stored in a silver rod, a golden bowl, or a stalk of fennel.

In a truly intimate sense the Light-bearer is the type of Man's immortal part, which can range the heavens and bring down the Sacred Fire, but which is bound for long ages to the material rocks. It is not free except in its nature, immortal, unconquerable, foreseeing. The eagle-messenger of Zeus, his " winged hound," tears at the seat of life during every day of incarnation, but healing night comes, ever knitting up much more than merely " the ravelled sleeve of care," for the night is the period of rest of the heaven-world. So, through long alternation, the ages are accomplished, till the Titan within each man finally steps forth free and Initiate, and identified with his liberator Herakles.

Digitized by Google

Prometheus has been called the Greek Christ, and it is said that a Mystery ritual of his crucifixion and resurrection was enacted many centuries B.C. There was also said to have been a shrine to his honour in the Akademe at Athens, and never was there a worthier object for the reverence and gratitude of men. Nowhere can literature or tradition point to a more lofty example of altruism than in this "awakener of sleeping souls". "Wise, passing wise, for *others'* weal; for his own good, most foolish," Æschylus terms him; and "Man's best friend, and therefore hated for excess of love". And perhaps one of the greatest privileges which the study of occult traditions bestows, and duties that it entails, is that of recognising, and with deepest reverence expressing gratitude to, those great Sons of the Morning, direct messengers and agents of God, for the supreme service rendered to our whole race in the distant days before the dawn of History. *Palmam qui meruit ferat.*

Arnold S. Banks

Digitized by Google

PLATO'S CONCEPT OF MAN

By KRISHNANANDAN PRASAD, M.A., BARR.-AT-LAW

(Continued from p. 200)

WE reiterate again our conviction that Plato has not yet told us all about the soul. The rational 'part' is not the highest, for what are the characteristics of this principle? With it we 'learn,' 'reason,' 'command' and 'exercise forethought'. It is strengthened by the spirited principle; but if the spirited and the desire elements were to join hands, the rational principle would be 'starved and enfeebled'.

This principle then is not self-sufficient. Its highest function, when properly supported by the spirited element, is to curb the monster at the lower end and to reason at the higher. But thinking alone cannot render it spiritual. As Plato says in *The Republic* and elsewhere, while discussing his theory of cognition, this rational faculty gives only 'opinion' and not 'knowledge'. There are two grades of knowledge—opinion and knowledge properly so called. If the rational principle gives us knowledge, what then gives 'opinion'? And indeed, will there then be 'opinion' at all? If, on the other hand, it gives 'opinion,' what then does give knowledge? Or, does it give both 'opinion' and 'knowledge,' as it suits its humour? In the more difficult and mystical parts of *The Republic*, Plato tells us unambiguously that the mind works only in the land of shadows, and that 'opinion,' or understanding, does not touch even the outermost fringe of

Digitized by Google

reality at all. It is but the unifying principle of perception. It gathers together and unifies the discrete impressions got from the external world. But since the external world itself is a world of shadows, its materials, howsoever synthesised, cannot give us knowledge. For true knowledge we have to awaken a particular 'organ' of the soul; and it is this organ to which Plato refers in the *Philebus* as "a life of mind, not human but divine". This 'organ' alone can envisage reality, an organ which we may regard as the *upper layer* of the rational part of the soul. Plato does not argue about its existence; he could not argue about it: he affirms its existence more or less categorically, but he is not sure if "the multitude" will believe in it, for, he says, "it is no easy matter, but, on the contrary, a very difficult one to believe that in the midst of these studies, an organ of the soul is being purged."[1]

When Plato has analysed the soul into the three principles—the rational, the spirited and the concupiscent, he states that an alliance between the first two alone can harness the refractory third to their purposes. For an understanding, therefore, between these two, he recommends "the combination of music and gymnastic" which will elevate the rational part with "lofty discourses and scientific teachings," and "lower the tone of the other (*i.e.*, the spirited element) by soothing addresses till its wildness has been tamed by harmony and rhythm."[2] But when Plato is considering how the aspirants for the Wisdom are "to be carried up to the light," music and gymnastic, which were good enough for the *lower* rational soul, are simply thrown overboard. Now Plato is in search of "a science which tends to draw the soul from the fleeting to the real," for which purpose gymnastic is not at all suited, because it is "engaged upon the changeable and

[1] *The Republic*, p. 252.
[2] *Ibid.*, p. 147.

Digitized by Google

the perishing," nor is music any more so, because it imparts "not science, but a kind of harmoniousness by means of harmony, and a kind of measuredness by means of measure".[1] The scheme of study for the development of the lower mind is widely different from that recommended for the evolution of the higher.

We have already said above that Plato's theory of knowledge will remain faulty, if we do not posit the Higher Mental. Knowledge, from Plato's standpoint, is contemplation of the Ideas in their own region. It consists in the assimilation of one's self to the essence of things. But if one is to rise to a contemplation of abstract forms, one must also have an abstract nature. The two terms of the relation must be homogeneous, hence, Plato's theory of cognition implies the existence in man of an abstract nature, albeit in a potential form.

Thus in Plato's scheme, the rational soul has two layers as it were, the upper, giving knowledge of the real world, and the lower, contacting the phenomenal world. In *Phædo*, something definite is said about the nature of the soul: "the soul is most like the divine, and the immortal, and the intelligible, and the uniform, and the indissoluble and the unchangeable."[2] Again: "the soul, whose nature is so glorious and pure and invisible."[3] Could all this be predicated of the mind which, as we have seen, is largely a pensioner to the spirited element, and therefore more or less of the same kind? But, as said in the *Timæus*, "the individual soul possesses the same nature as the universal soul." This, we believe, must set at rest any doubt that may still linger in the mind as to what part of the mind is referred to here.

But this is not all, for just as the mind has two layers as it were, so has also the emotional nature of man. The lower feelings and emotions emanate from the spirited and the

[1] *The Republic*, p. 244.
[2] P. 147.
[3] P. 148.

Digitized by Google

concupiscent principles. All these emotions are impure, and, what is to be noted, personal, human. Just as the lower mind is essentially human, so are also these emotions. But the mind, as we have seen, can rise to the impersonal regions by bringing into operation a special part of it. Are there similarly no impersonal emotions, such as pure love, pure compassion and the like, which radiate on all and seek no return? Nobody can deny the existence of these 'pure' emotions. Then, has Plato's scheme no room for them?

Our conviction is that Plato has made clear references to them in his books. Just as there are two intelligences in his scheme, so also are there two kinds of emotion, higher and lower. We believe that the science of the emotions has been particularly treated of in *The Banquet*, though the treatment is veiled in allegories. As regards the two emotions, nothing could be clearer than the statement: "Since there are two Venuses, of necessity also there must be two Loves,"[1] namely, the Uranian and the Pandemian. Each of the five allegories in the Banquet is, it seems to us, designed to emphasise a special aspect of Love. The Pandemian love, which is the lower, is "in truth common to the vulgar." Its votaries "seek the body rather that the soul," and are always thinking how best "to satisfy their sensual necessities".[2] This species of love is "worthless," because "it is placed on that which has no stability."[3] Not such is the higher Love, which "inspires us with affection and exempts us from all wantonness and libertinism."[4] It is "constant during life, since he has placed himself in harmony and desire with that which is consistent with itself,"[5] that is, it is above all mutations of time and circumstance.

[1] *Golden Treasury Series*, p. 26.
[2] P. 27.
[3] P. 29.
[4] P. 27.
[5] P. 29.

Digitized by Google

A particular type of men are lovers of this kind. They are devotional people—*Bhakṭas*, for " those who are inspired by this divinity seek the affections of those who are endowed by nature with greater excellence and vigour both of body and mind ".[1] This love " prepares for his worshippers the highest happiness through the mutual intercourse of social kindness which it promotes among them, and through the benevolence which he attracts to them from the Gods, our superiors." [2] A person who has this love in his heart " neither inflicts nor endures injury in his relations either with God or men . . . Love is never even touched with violence ".[3] " In addition to Justice, Love participates in the highest temperance. In power and love Mars cannot contend with Love."[4]

This Love is the intuition of the mystics, for " every one, even if before he were never so undisciplined, becomes a poet as soon as he is touched by love ".[5] It is " the most moist and liquid. For, if he were otherwise, he could not, as he does, *fold himself around everything, and secretly flow out and into every soul*," [6] that is to say, it is all-embracing, all-expansive, all-inclusive. This is the impersonal love we have been in search of in Plato's scheme. This is, one would make bold to say, the Buddhic consciousness of the mystics.

The Banquet tells us where it is located: " he dwells within, treads on the softest of existing things, having established his habitation within *The inmost nature of Gods and men* ; not indeed in all souls—for wherever he chances to find a long and rugged disposition, there he will not inhabit, but only where it is most soft and tender." [7] That it to say, ' it resides in the interior of the heart ; it is its inner core.'

[1] *Golden Treasury Series.*
[2] P. 34.
[3] P. 42.
[4] P. 43.
[5] P. 43.
[6] P. 42. (Italics mine.)
[7] *Ibid.*

Digitized by Google

If one reads *The Banquet* carefully, the conviction is borne in upon one that here Plato is considering a particular type of people—the people who are characterised more by Love than by Intellect. And just as in the case of the latter there is realisation through knowledge, so in that of the former, there is realisation through Supreme Beauty. The method of attainment in both cases is at once similar and different. It is different, because of the two ways being so inherently and essentially different; it is alike, because in either case, one has to rise from the stepping stones of the particular to the universal.

Realisation through Love takes one to the same goal, for the True, the Good and the Beautiful are but three aspects of the Unconditioned One. And so, the conditions of this Path are as difficult as those demanded of a would-be *Gñāni*. In *The Banquet*, Plato sketches out for the man of Love "a correct system of Love," and the aspirant has to 'discipline' himself in it. But this is not the place for an exposition of this method of attainment.

We may now conclude: Just as the rational part of the soul has two layers, the inner and the outer, so has also the emotion a double aspect. The pure emotion has nothing to do with the pleasures of the senses, etc. Its habitat is in the region of the eternal. And just as the discursive mind and the personal emotions are 'natural allies,' so are also the Higher Intellect and the Purer Love. The upper or inner part of the soul, composed of the Higher Intellect and the Purer Love, may be called 'Spirit,' and the lower or outer may be called 'soul'. Thus we have the tripartite division of man so familiar to us, of Body, Soul and Spirit.

Krishnanandan Prasad

Digitized by Google



THE FOUR ELEMENTS

By H. S. GREEN

IN the classification of the signs of the zodiac, four so-called "elements," and only four, are enumerated—fire, air, water, and earth. These are not elements in the sense in which that term is used by modern scientific men, who apply it to hydrogen, oxygen, bromine, mercury, gold, carbon, and similar atomic substances, and who enumerate ninety or more such, all of which exist on the physical plane. The four are rather types of matter in the sense in which the ultimate atom of each plane is the type of the matter of that plane. Thus

Digitized by Google

ultimate physical atoms constitute the element "earth," ultimate astral atoms "water," and so on; so that all the chemical elements of science are "earth," no matter whether they are gaseous, liquid, or solid; and if they could be pushed back on to the astral plane they would all alike be "water"—in the ancient sense, but not in the modern.

This difference of type is due to the creative work of the Third Logos, Brahmā, the Holy Spirit, who begins the work of creation in the first Life Wave by bringing seven types of ultimate atoms into existence out of the relatively uniform and undifferentiated root-matter; and these constitute the ultimate atoms of the seven planes. The difference of type fits them to act as vehicles for as many modes of consciousness. In the man of to-day the type of action, conation, or volition predominates on the physical plane; and the feeling, emotional, or affective type on the astral plane; with all the others present as sub-types in each case.

But if there are seven types of ultimate atoms, one type for each plane, surely there should be seven elements in the zodiac and not four only. Is the enumeration of four a mistake for seven? And how are the seven elements allotted among the twelve signs if this is the case? Whatever may be the answer to the latter part of this question, there is a sense in which the ancient teaching of four elements and only four is correct; and it may be worth while examining the problem in order to discover what this sense is.

The elements, whether four, seven, or any other number, belong to the objective or matter half of the universe, which is energised and animated by its subjective half, called spirit, consciousness, or life. These two are the twins that proceed at the dawn of a universe from the incomprehensible unity that transcends spirit and matter alike, the one as much as the other. In the symbolism of numbers, unity necessarily precedes duality; but in the language of the *Stanzas of Dzyan*,

Digitized by Google

"All is One Number issued from No-Number"; and here a state is suggested called No-Number, nought, zero, which precedes even the One Number or unity. At first sight this introduces a difficulty, for if the duality, spirit-matter, is reduced to unity, how can there possibly be anything more primitive than this unity? Are there two kinds of unity, called respectively One Number and No-Number? To assert that there are, is, by implication, to deny unity by affirming difference; for where there is difference there is duality, not unity.

The solution of the difficulty lies in the idea of the two stages, of manifestation or being, and non-manifestation or non-being, of the universe. During manifestation the universe exists, and at non-manifestation it ceases to exist; nothing, no thing, nought, remains. To say that "All is One Number" is to affirm an essential unity underlying and permeating the whole manifested universe from the highest plane to the lowest; the universe of the all, the many, exists, but it is everywhere penetrated by unity. To speak of No-Number is to contemplate that unknown state of non-manifestation when a universe has ceased to exist or has not yet come into existence. Each of these asserts unity, but whereas to speak of the One Number is to imply that in spite of the appearance of manyness everywhere there is nevertheless a fundamental unity underlying all things and rendering their apparent separateness relatively illusory, the No-Number abolishes manyness altogether, no-thing exists; and therefore although in a sense unity must necessarily remain when multiplicity has disappeared, yet in another sense unity itself has vanished because there is nothing to unify; nought is. As the *Secret Doctrine* points out, it is impossible to speak of this except in symbolism and in negatives. In the symbolism of light, manifestation is symbolised by the seven colours of the spectrum, the One Number by white light, and the

Digitized by Google

No-Number by darkness. In the symbolism of sound, these become the seven tones, sound in general, and silence ; and in geometrical symbolism, the interlaced triangles, the circle with the point in it, and the empty circle.

The unity underlying all manifestation is succeeded by that duality everywhere present, which may be variously described as spirit and matter, or subject and object, or consciousness and that of which it is conscious. But when regarded as the primordial duality, the two members of this pair are never apart from each other; to think of one is to imply the other, so that in a sense they permeate each other and cannot be separated. Consciousness implies something of which it is conscious, and in the absence of which it is unconscious, that is, ceases to be consciousness at all. Subject and object imply each other, so that if the one is abolished the other disappears with it. Spirit uses matter as a vehicle, and in its absence all things vanish in the underlying unity that transcends both spirit and matter. There is no spirit apart from matter, no subject apart from object, no consciousness apart from that of which it is conscious.

The underlying unity cannot be said to be conscious, because this implies an object of consciousness, or the duality of thinker and thought, which cannot exist where there is nought but unity. We are compelled to regard this as unconsciousness even though we qualify it to ourselves by calling it absolute consciousness, meaning by this that it utterly transcends our comprehension, whereas the word unconsciousness, if used alone and without qualification, is open to the objection that it seems to denote an inferior state degraded below the level of consciousness.

The first germ of root-matter arises like a thought in the mind of a hitherto unconscious thinker; that is to say, he does not really exist as thinker until the thought begins to arise; then thinker and thought both come into existence

Digitized by Google

out of the antecedent unconsciousness. Spirit and matter emerge simultaneously out of the unity that transcends both. Either of these two, if considered alone, is the emptiest abstraction; spirit alone is mere subjectivity, matter alone is mere objectivity; both are required to make a universe. Wherever there is objectivity there is matter; not necessarily the kind of matter that exists in the physical world, but matter nevertheless; and because objectivity implies subjectivity, wherever there is matter there is spirit, even in minerals.

At the third stage, each aspect of this duality, whether called spirit and matter, or subjective consciousness and its object, becomes more definite, more clearly outlined, more sharply demarcated; and the two are recognised as being in relation to each other. Consciousness becomes personal self-consciousness, even though cosmic in extent; spirit is individualised and recognises its separateness from matter, the Not-Self, which surrounds and limits it. That is to say, matter is no longer a mere possibility in universal consciousness, but has been thrown outwards, brought definitely into existence, and, when moulded by the divine mind, assumes the various forms pertaining to the seven planes of the universe, which are fields for the evolution of seven types of being.

But before the seven come into existence, there is the manifestation of the three or the four; which number is used depends upon the way the count is made. Manifestation is at its third stage, and there is spirit or Self or the divine Mind on the subjective side, and root-matter or Not-Self on the objective, acting and reacting on each other. Each one of these, spirit and root-matter, may be regarded as a unit, relatively homogeneous in itself; but as soon as interaction begins each assumes three modifications. Spirit, or the divine Mind, is the positive, active source of the creative impulse;

Digitized by Google

and root-matter is the negative, receptive, plastic stuff out of which forms are moulded. Then:

(1) Spirit, or the Creative Self, clothed in root-matter, the Not-Self, separates off some of this root-matter from itself and acts upon it, moulds it by will power into the form it is intended to assume, according to the Plan in the divine Mind. In doing this, spirit is positive, active, energising; and matter is negative, passive, receptive, acted upon. This is Will in Action on the part of spirit, but is *tamas*, inertia or immobility, on the part of matter; which matter is thereby modified so that, when built into vehicles, it becomes fitted to receive impacts from without and to transmit them to the Self within, through what in the animal and human kingdoms become the sensory nerves, in terms of feeling, the pleasure-pain aspect of consciousness.

(2) There is no action without reaction; matter reacts upon spirit, and the polarity of the first stage is reversed; spirit, the cosmic Self, clothed in a thin film of root-matter, becomes aware of the Not-Self in terms of feeling, pleasure-pain; but the matter of the Not-Self, because it has been forced to become active, has been modified as *rajas*, so that when built into vehicles it will be fitted to transmit the active will-impulses of the Self outwards by the motor nerves to the muscles, the movable parts of the body, and the organs of action.

(3) The two extremes of the previous two stages are balanced by a third, which is intermediate between them, co-ordinates and harmonises them, and brings them into relation with each other. This stage is dual. In the Self, it co-ordinates the sense data received through the sensory nerves, and thereby ultimately evolves thought and wisdom in all grades from the lowest to the highest; and this co-ordination then supplies the guiding plan in accordance with which motor will-impulses are sent out and actions are

Digitized by Google

performed. In the matter of the Not-Self it evolves *sāttvic* atoms and compounds such as are fitted to be built into the brain and nerve ganglia in order to serve as vehicles for thought and wisdom in the Self.

Starting with the relatively homogeneous Self or Spirit on the one hand and the relatively homogeneous Not-Self or matter on the other, the interaction of the two has brought out three modifications or aspects of each, the ternary of Spirit and the ternary of matter. Each of these ternaries, when added to the relatively uniform basis from which it starts, makes a quaternary or tetraktys of a kind, but there is an important difference between these two quaternaries.

It has already been pointed out that spirit is the universal subject or Self, and that matter is the universal object or Not-Self. The relatively homogeneous spirit manifests in three aspects, which clothe themselves in the three corresponding modifications of matter; and the relatively homogeneous root-matter provides these three modifications of itself which are used to clothe the three aspects of spirit. But whereas in spirit the three aspects are relatively manifested and their homogeneous basis unmanifested as the eternally subjective Self, in matter the whole quaternary is manifested and not its three aspects only. Root-matter is itself manifested as the Not-Self, being objective to Spirit, which is universally and for ever subjective. Therefore in the quaternary of Spirit only the three aspects are manifested, never their unitary basis; and even these three are always hidden behind matter and are never on the surface of things; but in the quaternary of matter the whole four are objective. So that Spirit is a ternary during manifestation and matter a quaternary. Spirit is symbolised by a triangle and matter by a cross or square. The spiritual Self is crucified on the cross of matter at the dawn of creation, and remains so crucified as long as the universe endures.

Digitized by Google

The three aspects of Spirit are personified in the Divine Trinity; in Will, Wisdom, and Activity; in Power, Love, and Wisdom; and in three aspects of consciousness in the human personality, cognition, feeling, and action.

The quaternary of matter is constituted of root-matter and the three *guṇas* or qualities working in it; and these are expressed in the four so-called elements of fire, air, water, and earth. They are the only four that ever did or ever can exist, *in this sense.* The matter of the seven planes is a different question altogether.

The nature of the four elements may be illustrated by considering how many factors are necessary in order to create anything; that is, to bring it out from latency into objectivity.

(1) There must be the Will to create, the energising power that actuates all things, turning passivity into activity. The vehicle for this is what is called *Fire.*

(2) There must be some formless plastic material to act as a vehicle for the creative energy and be moulded by it into any desired form, as the clay or wax is moulded by the modeller to express the idea previously existing in his imagination. This is what is called *Water.*

(3) Energy or fire, and matter or water, are not sufficient if taken alone; some ideal plan or architectural design is necessary in accordance with which the energy shall mould the matter into form. The result without this would be mere confused and purposeless changes, beginning and ending in chaos. The vehicle for this abstract idea of what is to be done is what is called *Air*, which covers and includes all forms of thought and understanding and is integrative; upbuilding, drawing together, and establishing relations between things that would otherwise be scattered and unrelated.

(4) The co-operation of these three gives the objectified result, the completed work, the finished statue of the sculptor, the house built to the design of the architect out of the

Digitized by Google

materials ready to the hand of the worker, or the solar system formed from root-matter by creative energy working in accordance with the idea present in the creative mind. This objectified result is *Earth*.

As illustrated in the birth of a child, fire is the creative will or desire (which of these it is depends upon the attitude of the self) that brings the soul earthward. Water is the raw material out of which its body is formed. Air is the plan given by the Lords of Karma in accordance with which the artificial elemental builds the body. And earth is the child's body, born alive as the vehicle and expression of an intelligent being.

From another point of view, fire is the father, water the mother, air the incoming soul not yet descended into the body, and earth is the child born as the result of the intermingling of the three factors. Or yet again, with reference to the physical body alone, fire is *prāṇa*, water the etheric double, air consciousness, and earth the dense physical body.

This suggests the following:

Spirit—	Cognition	Air	—Water
	Feeling	Fire	
	Action	Earth	

These are the three aspects of consciousness in the personality and are familiar to all of us, whereas the three of the individuality and the still higher divine three, although correspondential, are so far beyond everyday experience as to be easily misunderstood.

Water here stands for matter in general, the raw material out of which forms are moulded on any plane and into which life and consciousness are breathed. If taken as primitive

Digitized by Google

root-matter, it contains the three qualities evenly balanced and neutralising each other. The creative impulse disturbs this equilibrium, and three modifications issue from it which serve as vehicles for the three states of consciousness.

But this equilibrium in the full and complete sense only exists in the case of primitive root-matter ; on all lower levels matter is active and manifests various qualities in various proportions ; it is no longer virgin. On the descent into rebirth, the mental, astral, and physical bodies have to be built up afresh, and there is no really virgin matter in the pure state of equilibrium with which to build them, because all atoms and compounds have already been influenced and qualities imparted to them by the first and second life waves, in addition to which most of them must have been built into forms many times before. In the case of the new physical body, the complexity is very much greater, because the matter of which it is formed is something more than the raw material of the physical plane, complex as that is ; it is physical matter modified and specialised by the vital energies and modes of consciousness and subconsciousness of parental heredity.

Because matter is thus infused with a life of its own, the bodies we inherit have qualities and attributes of their own, some of which represent powers that the Ego has evolved satisfactorily and mastered fairly well, whereas others stand for weakness of character, where the unruly energies of matter overpower the self that is too weak or inexperienced to control them wisely.

If matter were virgin it would be a perfect mirror of spirit and would show forth the powers of the Ego accurately ; and even when the balance is disturbed, the three modifications that result would be relatively harmonious if the disturbance had been effected by an all-wise Being free from man's lop-sidedness. Water as the symbol of matter would then stand for mere raw material, the food of spirit, relatively but not

Digitized by Google

absolutely characterless in itself. Every astrologer however knows that in the actual horoscope this is not so; there is no neutral abstract water, but only the three modifications, Cancer or *rājasic* water, Scorpio or *ṭāmasic* water, and Pisces or *sāṭṭvic* water; and that each one of these can be either harmonious and expressive of good, or inharmonious and expressive of evil.

Similarly, although air is the vehicle for Cognition, none of the three aspects of consciousness is ever divorced from the other two. If it could be so divorced it would be the emptiest of abstractions, for in real life each one contains the other two as subdivisions. Continuing these subdivisions in terms of the *guṇas*, there results: *rājasic* air, Libra, the action subdivision of cognition, perception, attention; *ṭāmasic* air, Aquarius, the feeling subdivision; and *sāṭṭvic* air, Gemini, reason. Then follow: *rājasic* fire, Aries; *ṭāmasic* fire, Leo; *sāṭṭvic* fire, Sagittarius; *rājasic* earth, Capricorn; *ṭāmasic* earth, Taurus; *sāṭṭvic* earth, Virgo. This gives three subdivisions of each of the four elements, *rajas* being allied predominantly to action, *ṭamas* to feeling, and *saṭṭva* to cognition. The twelve signs can then be arranged on the three lower planes upon which man's personality carries on its evolution. In their relation to that personality they become:

Mental Plane	Gemini	Virgo	Sagittarius	Pisces	*Saṭṭva*
Astral Plane	Taurus	Leo	Scorpio	Aquarius	*Ṭamas*
Physical Plane	Aries	Cancer	Libra	Capricorn	*Rajas*

It is as well to repeat that, in the actual life of imperfect humanity, any one of the twelve can be used either for good or for evil, and that we must not think that *rajas* and *ṭamas* are always evil and *saṭṭva* always good.

If sufficient information were available, it would be possible to draw up a second table, showing the relation

Digitized by Google

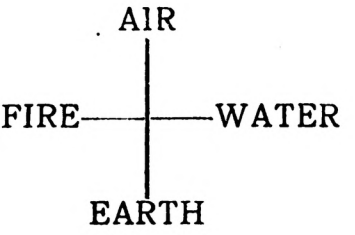
of the twelve to the human individuality in its evolution on the *ātmic*, *buḍḍhic*, and higher mental planes; repeating there the abstract principles that guide the evolution of the personality, but in a higher mode and in a different sequence. And a third application would be possible in relation to the evolution of the Monad in its three aspects, on the divine, the monadic, and the spiritual planes. This gives three applications of the principle, with the unity of the whole solar system underlying the three as the hidden fourth—or first. Speaking in terms of matter, or of life involved in matter, the unity underlying the triplicity is that of the relatively uniform root-matter of the whole system, which is modified in three directions to express the evolution (*a*) of the Monad, (*b*) of the Individuality, and (*c*) of the Personality. Each of these three evolutions in its turn exhibits the same principles, being a relative unity differentiated to express three modifications of itself; and if we had sufficient information we should find the principles underlying these larger and smaller triplicities identical, and therefore the triplicities themselves mutually to correspond.

The previous table shows the whole four elements, fire, water, air, and earth, present on each of the three lower planes. In each case water stands for the raw material out of which the atom of the plane is formed; fire represents the energy animating it, impelling it to activity, and constituting the life of the atom and of the whole plane; air is the wisdom that guides and orders all things—in this case it provides the architectural design in accordance with which the atom of the plane is formed; and earth is that atom itself completed and objectified.

The association here between fire and water on the one hand, air and earth on the other, will be noticed. Unless fire animates and differentiates the water, no evolution can take place. When water thus animated is guided and controlled

Digitized by Google

intelligently, the result is will, but when uncontrolled or insufficiently controlled it is desire. Air is the relatively formless wisdom or intelligence which, when concretely formed and objectified, becomes earth. In accordance with this a zodiacal sign of fire is always associated with one of water; thus Mars rules over Aries, fire, and Scorpio, water. Air and earth are similarly associated; thus Mercury rules Gemini, air, and Virgo, earth.



H. S. Green

Digitized by Google

THE WEAKNESS OF ARJUNA

By P. K. TELANG

THE *Bhagavaḍ-Gīṭā* has been differently described by various students as the textbook of the *Jñānī*, of the *Bhakṭa*, of the *Karma-Yogī*, of the *Sannyāsī*. This is natural in the case of a book which is a World Scripture in the true sense of the word, being the message of the Jagaṭ-Guru to all thinking people. In the *Anugīṭā*, another portion of the *Mahābhāraṭa*, in which the Lord goes rapidly again over the main teachings of the *Bhagavaḍ-Gīṭā* for the benefit of Arjuna, who had forgotten them, He declares:

> I am the Guru, and the Mind is my Disciple.

It is not, therefore, surprising that serious-minded students of the *Gīṭā*, of different temperaments and outlook, should find in it answers to all the questions on spiritual subjects which agitate their minds. It satisfies the different spiritual needs of different groups of human beings, and helps every one in the Great Quest in some way or other. An attempt, therefore, may not be out of place to study the *Gīṭā* from the standpoint of those whose one aspiration in life is to be the efficient servants of a Master, very humble, though conscious, helpers in "God's Plan for man, which is Evolution," on which the Masters are engaged, the Masters who, in the fine words of Shrī Shaṅkarāchārya, "Unruffled, Great, Good, abide, constantly acting for the good of the world like the spring," by the impulsion of their very nature, and "not through any

Digitized by Google

motive," which we here can understand. Studied thus, each discourse of the *Gīṭā* presents points which are as guiding stars to the aspirant for the Path; and some of these, as they have struck me, I may, perhaps, venture to set down.

In the first discourse is described the "Dejection of Arjuna," when faced by a critical choice, a condition which is emblematic of the hesitation of the would-be Disciple in making the proper choice at crucial moments in life. Arjuna, in a soul cry of poignant pathos, thus describes this condition of mind:

> My heart is weighed down with the vice of faintness; my mind is confused as to duty.

Evidently, a paralysis of the will and a clouding of the judgment had overtaken him, as he visualised the great and difficult task which he was called on to perform. Why did Arjuna, living in close contact with the Lord, and thus having before him a living example of high thinking, noble living and glorious achievement, why did Arjuna, well trained and properly instructed in the principles of Kshaṭṭriya life, show this tendency to fail at the crucial moment? Why are there so many cases of backsliding, hesitation, and timidity among aspirants?

The answer, it is submitted, is found in the opening words of Arjuna, and in the remarks which he makes from time to time, as the exposition by the Lord goes on. Some of these remarks, no doubt, propound questions arising out of the topics that the Lord is dealing with at the time, and are not germane to our inquiry; but some are the projection in words of the weaknesses of his own nature, weaknesses that we are all conscious of as we live our lives, mixtures of high aspiration and grievous failure, while yet we are trying under the guidance of the Masters' accredited agents, to secure a stable foothold on the Path trodden by the Masters.

Digitized by Google

To take the opening words of Arjuna first, one of the weaknesses that they reveal is, as pointed out by the Lord Himself, the habit of using

words that sound wise but miss the deeper sense of wisdom.

It is a tendency to cloak essential failure to rise equal to an occasion which demands vital action, by a resort to wise saws and sage maxims, platitudinous proverbs, and resounding epigrams. One knows in one's innermost heart that one must act in a particular way if one is to be loyal to the principles one has proclaimed, and to the ideals one has professed. But the world is too much with us, and we give way, seeking to cover up our ignominy with a wilderness of words, which lays, perhaps, a flattering unction to our souls, and throws, perhaps, a little dust in the eyes of the unwary. We must remember that Arjuna had not come to the task quite unwarned of its nature and consequences. At the very start, he wants to see

with whom I *must* strive in this outbreaking of war,

and he knows that he has to fight with

the *evil-minded* sons of Ḍhṛtarāṣhtra,

so that he is fully aware that a struggle must be waged, and that, in the struggle, right is on his side. But when he is actually face to face with the situation, he loses courage, his feeling and sentiments overpower him. He would not, however, admit this even to himself, and begins to argue against the prompting of his own higher nature and his well-founded convictions. First, "I see adverse omens, O Keshava"; next, natural affections and natural pieties are marshalled forth; then comes the cry of religion being in danger and the certain crash of the whole social edifice, with wild chaos everywhere; last of all is assumed the pose of self-sacrifice:

Better in this world to eat even the beggar's crust than to slay these most noble Gurus.

Digitized by Google

But the Lord sees through the glamour of words to the weakness behind. That is why, when He speaks in reply, He "smiling, as it were, spake." That smile we might almost visualise as a smile of utmost compassion and love, but mixed a little with a feeling of weariness at the "childishness" of people; a smile which was meant as a warning and also as an encouragement. The Samskṛṭ poet, Jagannāth, has put the position with great point:

> O Lord, the teaching that You have given in clear words, sweet as nectar, I have left severely alone, without so much as coming near it even in my dreams—I, immersed in self-centred thoughts and pursuits and without shame. Even such a one as I, full of a hundred sins, You count amongst your own. O Lord of Yāḍus, there is none more full of compassion than You, there is none more full of folly than myself.

This habit of using words without understanding their real significance may, however, betoken in some cases, a more disastrous attitude of mind. It may point to a tendency to bring worldly standards to the testing of spiritual truths, to attempts to judge spiritual verities by considerations of worldly profit and loss, to interpret words having a special spiritual significance as having a worldly import, thus dragging things of the Spirit in the mud of the world, and quoting scripture, like the devil, for devil's ends. The danger, of course, arises from inverting the well-known occult principle, "As above, so below" into "As below, so above". The real value of the knowledge of spiritual things is, as Dean Inge says of the Christ's message, that it leads to a "transvaluation of all values." It supplies, that is to say, a higher standard than the world, engaged in "getting and spending," and then "laying waste its powers," ordinarily can supply to judge aright of things, a standard that transforms the significance of things into something ethically and spiritually noble, instead of something economically profitable or politically expedient. The contrary process, on the other hand, not only drags down the spiritual truth and degrades it, but the tone of worldly life

Digitized by Google

itself is lowered and degraded. The fact is, that to realise spiritual things in their real significance, we must take to heart the Master's words: "Come out of your world into Ours." The difficulty of course is, that we do not realise what a difference there is between "your world" and "Ours." We try to drag down the higher to suit our lower purpose, rather than to cast off our lower purpose to win the higher. We must realise, as the Marātha Saint, Ēkanāṭh, says, that

> the criterion at the Master's house is just the opposite of that in the world.

He drives the lesson home by an image which is meant to be striking by its unexpectedness rather than to be taken as a statement of fact:

> There the God is slaughtered, and the goat is worshipped.

Truly, the mark "of the Disciple as of the Adept is kept at Shamballa, not at Simla." The Lord characterises this state of mind in words, which cut like a lash:

> Whence has this dejection fallen on thee in this perilous strait, ignoble (Un-Āryan), Heaven-closing, infamous, O Arjuna?

It is entirely out of harmony with the principle of the Āryas—the Noble Ones—who have advanced far on the Path; it is bound to push the far distant goal further out of reach; it leads to ill-fame, for it adds to the number of wrecks, with which the approaches to the Path are already thickly strewn.

In this plausible arguing against the promptings of his higher nature, Arjuna has given expression to another of the weaknesses that beset the path of the inexperienced aspirant; it is lack of faith:

> nor know I which for us be the better, that we conquer them or they conquer us.

In an age like the present, full of men and women of small faith and much cleverness, this weakness seems almost all-pervading. Men have lost faith in everything, and there is

Digitized by Google

a contentment with little things and evanescent gains. High aims, high aspirations are at a discount, spiritual ideals and goals are scouted and ridiculed. People always are constantly asking the question: "How do you know?" This lack of faith has impoverished life, made it arid and joyless. What is needed is that we lose consciousness of our cleverness for a time. Our knowledge and learning have a great significance no doubt, and we justly place a high value on them, but let us forget it all for a moment and get the point of view of faith. We shall then see how all our knowledge and our learning assumes a greater significance, and all falls into place in the scheme of things. We want faith, faith which has been defined as

> the assurance of things hoped for, and the hope of things assured.

Faith really supplies us with an ideal, and the strength by which that ideal will be realised. With such faith things which appear to be moonshine become sober facts, and offer solutions of the most puzzling riddles of life. It nerves the sinews for action as nothing else can; it energises the intellect; it calms the spirit; it elevates and purifies the emotions. Such faith is not opposed to reason, but it recognises its limitations without denying its value. A reasoned faith, and a devout reason, these are essential to the advancement of the aspirant, till he stands face to face with the Truth itself. But we have lost faith in the Love of God and the Power of Man, and with that loss has disappeared much of the dignity and the culture of life, the High achievements and adventures of the Spirit have become painfully rare. The Lord warns Arjuna against this condition in the fourth discourse:

> The ignorant, faithless, doubting self goes to destruction. Nor this world, nor that beyond, nor happiness is there for the doubting self;

Digitized by Google

and calls upon him thus:

> With the sword of the Wisdom of the Self, cleaving asunder this ignorance-born doubt, dwelling in thy heart, be established in Yoga. Stand up, O Bhārata.

In these opening words, Arjuna reveals another strand of weakness in his nature, which comes out again in some of the remarks which he interposes in the course of the exposition. He cries:

> I ask Thee, which may be better; that tell me decisively. I am Thy disciple, suppliant to Thee. Teach me.

Again:

> Therefore tell me, with certainty, the one way by which I may reach this.

And again:

> Of the two which one is the better, that tell me conclusively.

In these persistent demands is voiced a general tendency to expect a ready-made solution for the difficulties of life. It is forgotten that life is a matter of experience, and that the real triumphs of life are won mostly as a result of suffering and of struggle. "The process is the prize," as Browning points out, not the final reward. The difficulties of life, therefore, cannot be solved with the aid of any *ex-cathedra* statements; answer may be had thus, but not solutions. Those one must gain for oneself, and they will differ with each individual. For, if they are really helpful they must answer to different temperaments, needs and capacities. A teacher may point the way by which one may travel to achieve such solutions, but the feet that tread the weary way must be one's own. There are no ready-made, facile answers, reduced to logical phrases, available, like patent capsules, to cure one's ills. The solutions must be achieved by each one for himself: they must be acquired with labour in a life full of experience. Spiritual progress is a matter of spiritual

Digitized by Google

experience; textbooks, Scriptures, wise advice will avail but little:

> To look at food and say that it is good, will not satisfy a starving man; he must put forth his hand and eat.

This tendency, as it manifests itself in the concerns of spiritual life at the present day, seems to be due to the fact that spiritual life has become a matter of reference to holy books. The living voice of the authentic teacher is but rarely heard, while schools of spiritual discipline, which give real knowledge with a discipline of life, are, with a few exceptions, conspicuous by their absence. Having to do with books, and the interpretation of texts, spirituality has thus come to be looked upon as a mere intellectual pursuit, and answers which amuse or impress the intellect are taken to be solutions. But intellectual answers in the realm of the Spirit can only formulate possibilities: certainties are to be found only in actual personal experience. In real Occult Schools, where only those who have actually achieved speak with authority to those who are aspiring to achieve, the limitations of mere intellectual understanding, and the inevitable necessity of personal experience, are always insisted on. Spiritual progress is a matter of inner growth which must come by the efforts of the man himself, not an addition from outside, endowed by somebody else. "It is when we suffer like men, that we understand like Gods." These are the words of one who has achieved, and ought to be kept in mind by those who would achieve. A man must solve his problems for himself, the direction only can be pointed out by teachers and texts.

The lack of personal experience, and the failure to apply truths embalmed in holy texts and the words of teachers to life, thus proving their validity to oneself so that they become principles in one's life, often lead to a bewilderment of the mind, which may end in moral and spiritual confusion.

Digitized by Google

Arjuna was thus bewildered ; and many another aspirant has been similarly bewildered in his day. Then complains Arjuna :

> With these perplexing words, Thou only confusest my understanding.

The problems of life are not simple by any means, and human language is too inadequate to express all that a teacher may wish to say out of his own experience. The student must make an effort in his own life to grasp the situation, and understand the solution. Life, we must remember, is complex in its conditions, and infinite in its variety, and its problems must be complex and infinite. To expect easy, clear-cut solutions of these is to misunderstand the very nature of things; they cannot be reduced to formulas or set phrases, and where such are offered they must be put to the test of personal experience and valued in that light.

One other weakness Arjuna reveals when, after the Vision of the Universal Form, he cries :

> I have seen that which none hath seen before. I myself am glad. Yet my mind faileth me for fear. Show me, O God, that other form again.

In that cry of amazement and fear, is echoed an inability commonly met with among aspirants, to grasp the full glory of the possibilities unfolded by spiritual science and their significance to one's own life. The Plan seems too appallingly vast, overwhelmingly grand, insufferably glorious for the human mind to compass, for the human heart to cherish, for human hands and feet to work for. The spirit seems to stagger and quail, and even to fail and faint ; and in very despair the aspirant turns away to search for a scheme more commensurate with his powers. Some do not actually turn away, but nevertheless regard the Plan as something cold and far off, not of actual and immediate concern in life. Their minds and hearts fail to raise themselves to the breadth and height of the

Digitized by Google

Plan and to grasp its actuality ; and in sheer weariness they pray to be allowed to rest from the trouble of thinking, from the agony of feeling, from the unending strain of acting, that the Plan demands. The workaday, humdrum world seems such a quiet and cosy place. The round of ordinary daily life seems so comfortable and free from strain. So, after being on the heights for a time, men seek to get back again to the plains, and even the valleys, from light and pure air into shadow and squalour. This is a great obstacle in spiritual life, thus to lose sight of the Ideal even for a moment. It is difficult, no doubt, always to live at high pressure, always to be under a strain, all the time to mean business, but it is only in this way that real results can be achieved. We must live constantly in the light of the vision which we may have seen, even when the vision is not actually before our eyes. We must live in the thought of those glories, glimpses of which might have been vouchsafed to us even for a moment. We must live in the exaltation of the Master's Presence, even when He seems to have withdrawn Himself. To say like Guiniver that "It is the low sun that makes the colour," is to be guilty of Guiniver's sin of disloyalty and treachery. The kārmic reaction to him who has seen the glory and will not live up to it must be very disastrous, for from him who hath much, much will be demanded.

Arjuna himself seems to have become conscious of these weaknesses as the exposition drew to its conclusion. The Lord's words have power to search the innermost recesses of the heart, and to keep such a light beating on man's nature as to expose even hidden faults, and faults of which he might have been unconscious. At the end of the lesson he is in a chastened mood and is able to declare :

> Destroyed is my delusion. I have gained recollection through Thy grace, O Immutable One. I am firm, my doubts have fled away. I will do according to Thy word.

Digitized by Google

The delusion that was destroyed was, of course, that which had led him in the beginning to confuse "your world" and "Ours," and to fail to assume the outlook that comes from moving out of the former into the latter. This is the first necessary step in the life of one who would follow a Master. The recollection that he had gained was that of the Vision of the Plan, and of his own place and function in relation to It, which, with a ruthless shock to his self conceit, had been pointed out to him with great exactitude. This is essential to him who would work under a Master. The doubt which had fled was that lack of faith which had come over him. Its removal is essential for him who would serve a Master. Thus relieved of his weaknesses, he now stood prepared to "do according to Thy word." Only such disciples, freed from weaknesses, or at least made conscious of them, and determined to remove them at all cost and in spite of repeated failures, only such disciples, "dedicated in body, mind, and spirit to the feet of the Master," in Jñāneshwar's words, and working with a body ever ready, with a mind ever alert, with a spirit ever willing, in unison with their Master's will and under His command, achieve great triumphs, not for themselves, but for the whole race; triumphs which are really the triumphs of the Master working through them. This seems to be hinted at in the verse with which the *Gīṭā* closes:

> Wherever is Kṛṣhna, Yoga's Lord, wherever is Pārṭha, the ever ready bowman, assured are there prosperity, victory, spiritual bliss, firm morality. So I think.

P. K. Telang

Digitized by Google

LIFE AND DEATH

BIOLOGICALLY CONSIDERED

By PROF. SRISH CHANDRA SINHA, M.A.

LIFE and its origin is one of the most difficult and complicated problems with which the mind of man has been occupied for thousands of years. The wonderful nature of life and the mystery with which its origin is enshrouded have hitherto baffled all attempts to define. This world-enigma seems to transcend the limits of natural law, and life to be beyond the range of rational explanation. The scientists and philosophers of all ages, in their ceaseless efforts to give a short, comprehensive definition of life, have so far followed the mockflare of the Will-o'-the-wisp; they have been led on through one definition after another into a slough of error.

What is life? This great question—the question of all questions—has elicited myriads of attempts to answer it, legions of truths and untruths. Nature, a veritable Sphinx with her unanswerable riddles, seems inexorable in refusing to vouchsafe a solution to this cosmic problem. However, in this century of the triumph of Science, great and admirable have been the conquests of human intelligence. Scientists have now been able to draw back the veil of the Temple of Nature, and to walk into its sacred precincts. Many problems which appeared insoluble a hundred years ago have now been solved. The biologists, in their ardent desire to attain a full vision of truth,

Digitized by Google

have offered a rational, though not perfect, explanation of the riddle of life.

In investigating the nature and significance of life, we are brought at the very threshold of our inquiry into the question, what do we mean by life? Life has been variously defined by different thinkers. Bichat defines life in terms of death. He defines it as "the sum total of the functions which resist death." Schelling defines life as "the principle of individuation, or the power which unites a given all into a whole." According to Treviranus, life may be defined as "the constant uniformity of phenomena with diversity of external influences." Duges considers life as "the special activity of organised bodies," and Beclard, as "organisation in action". These definitions are insufficient and unsatisfactory, since they either really mean nothing, or do not stand the test of experimental Science. In point of fact, no rigid definition of life appears to be at present possible. Of the attempted definitions, one of the best is that given by Herbert Spencer, as "the continuous adjustment of internal relations to external relations." To the biologists, life is nothing but the expression of the constant interaction going on between the living organism and its environment.

Biologically speaking, there is no abrupt line of demarcation between the living and the non-living, no precise limit where inanimate nature ends and life begins; as Dumas has said,

> There is an eternal round in which death is quickened and Life appears, but in which matter merely changes its place and form.[1]

The idea of life became the subject of speculation at a very early age. For millions of years men have realised the difference between living, and lifeless bodies, between animate, and inanimate matter. All bodies in nature are divided into

[1] *The Chemical and Physiological Balance of Organic Nature.*

Digitized by Google

two great classes—the living bodies or organisms, and the non-living or inorganic bodies. This brings us to the question—what are the characteristics of life?

To primitive man, movement appeared to be the essential characteristic of life. In living beings, certain peculiar movements were noticed, for example, spontaneous locomotion, breathing, the beat of the heart and so forth. But similar phenomena were also noticed in lifeless nature. The flowing stream, the heaving waves, the flickering flame, the sighing wind seemed to exhibit movements analogous to those in the organic world. Such movements in inanimate nature were regarded as indicative of the possession of life. To primitive man, the wind, the stream, the flame, the waves, all were alive. Ancient Greek myths and legends give poetic expression to this elementary conception of Life which is intimately associated with the phenomenon of Motion. The animate conception that was attributed by the ancients to such external forces of nature as Air, Water and Fire, was based on Movement considered as the exclusive characteristic of Life. The rhythmic wave-movement of the ocean is regarded as its respiration, the surge as its voice, and so forth. Scientists like Theodor Fechner (1873) and Wilhelm Preyer (1880) extend the idea of life to the whole cosmos. The whole universe is regarded as one vast organism, of which the individual organisms are merely parts. Preyer regards the glowing heavenly bodies as "gigantic organisms, whose breath is, perhaps, the glowing vapour of iron, whose blood is liquid metal, and whose food may be meteorites." The fiery mass of the forming earth is the gigantic organism, Life, according to Preyer, being manifested in its rotary movement. Fechner considers the whole earth as a gigantic organism, "whose countless organs have been arranged in an orderly whole by the world-reason (God)." The anthropomorphic conception of Nature ascribed in earlier times all the attributes of Life,

Digitized by Google

even consciousness, passion and sentiment, to everything that showed movement, whether it was the motion of a flying bird or a flowing stream. True it is, the wind moves and the stream moves; they do so as a result of the action of forces external to them: but, in the movement of a living being, the guiding impulse comes from within, and manifests itself in "some form of purposeful activity." In modern times, however, we learn that everything in nature moves. The universe is a *perpetuum mobile*. There is motion in the tiniest particles of matter, there is movement in the eternal play of cosmic bodies. In every chemical reaction the atoms are in motion, and so are the molecules. In infinite space the Sun and its family of planets, and a host of attendant comets and meteorites, rush hither and thither with amazing speed. There is no real rest anywhere. All things in the universe are in perpetual motion. So movement cannot be considered as the exclusive characteristic of life.

It is generally believed that irritability is a property peculiar to all organisms, *i.e.*, living beings are endowed with the faculty of responding by changes in themselves to changes in the environment. It has been observed that this property is not confined to living beings only. It is universal in nature. Excitability is really a fundamental property of all substance. Everything in nature responds to exterior action. There is no action without reaction. In nature every object undergoes expansion with heat and contraction with cold, and also responds to the stimulus of light. We may, therefore, ascribe sensation to everything in nature.

The disproportion between action and reaction is considered by some biologists as the essential characteristic of a living being. "Allow a gramme weight to fall on a nerve, and the muscle will raise a weight of ten grammes. This disproportion is the characteristic of life." But a much greater disproportion is noticed, when the turning of a switch lights

Digitized by Google

the electric lamps and illuminates the palaces and cities. A simple mechanical shock, in the case of a dynamite, is sufficient to cause a terrible explosion. The slight pressure of the finger on the tense cord of a bow is all that is required to discharge the arrow and send it out on its fatal mission. In these and numerous other instances, a very slight stimulus is sufficient to provoke the largest effects in the stimulated substance. This disproportion between an excitation and the response it evokes cannot, therefore, be associated with life only: it is universal in nature.

Nutrition is essentially a vital phenomenon, since without nutrition life cannot exist. A living organism takes in alimental substances from its environment, submits them to chemical transformation and, after assimilation, finally ejects the waste products of the reaction into the surrounding medium. But this phenomenon is seen in a great number of ordinary chemical reactions. The process of digestion is imitated in the laboratory by the use of purely physical and chemical methods. So nutrition cannot be regarded as the exclusive characteristic of life.

We always associate growth with life. Every living body grows by the "intussusception" of matter, that is, by the absorption of foreign material into its interior and its assimilation there, after chemically transforming the material into an assimilable form. Growth, however, is not peculiar to living bodies only, as, we know, crystals of substances grow, although the mode of increase in this case is different. The marvellous physical production, the so-called "Osmotic growth" from "a crude lump of brute inanimate matter" without the trace of any organic substance—so ably demonstrated by Leduc—closely resembles the growth of living organisms and presents all the essential characteristics of life.

Reproduction is essentially a vital phenomenon, which represents a crisis in the life of an organism to which all its

Digitized by Google

energies tend. Living bodies show a tendency to periodical vicissitudes, that is, a tendency to pass through spontaneous and cyclical changes. Every living body is endowed with the power of reproducing its like ; that is, in the climacteric period of reproduction it gives rise to new individuals, which are developed into the likeness of the parent, and thereby the perpetuation of the species is secured. Although this faculty is inherent in living beings, it is not exclusively confined to them, since crystals are seen to multiply. Crystals may be reproduced by introducing small bits of crystalline matter into a supersaturated solution. It has been shown that the egg of the sea-urchin can be artificially fertilised and the whole body developed, by the application of a mechanical or electrical stimulus.

Science thus fails to define the exact boundary which separates animate from inanimate nature. We may fairly conclude that no sharp line of demarcation can be drawn between living and non-living bodies, since living organisms are made of the same substances as the minerals, and life is the arena of the same physical and chemical forces which effect the rest of nature. Researches in the field of biology affirm that life itself is not the result of the mysterious intervention of a supernatural Being, nor the product of any sudden and epoch-making world change. It is the result of a gradual and insensible transition from non-living matter, first to matter on the borderland between life and non-life, then to matter with all the attributes of life.

The world is made up of matter and energy. "Give us matter and energy, the Scientists say, and we will make a world out of them." Truly, the fundamental chemical law of the conservation of matter established by Lavoisier, and the fundamental physical law of the conservation of Energy, discovered by Mayer and established by Helmholtz, constitute the greatest intellectual triumphs of the nineteenth century.

Digitized by Google

According to the doctrine of the conservation of matter, the total amount of matter which fills infinite space remains constant. It is indestructible, though the forms it assumes may vary. Nowhere in nature do we find an instance of the creation of new matter, nowhere does a particle of existing matter pass entirely away. When a body disappears, it is not totally annihilated, it merely changes its form. When coal burns, it is changed into CO_2 gas by the combination with the Oxygen of the atmosphere. Water may exist in a solid, a fluid, or a gaseous form. Water becomes solid when its latent heat is dissipated, and gaseous when its particles are driven asunder by heat.

Similarly, the doctrine of the conservation of energy establishes that energy cannot be destroyed or created anew; the sum total of energy remains constant. No particle of living energy is ever created afresh, no particle is ever lost, it simply undergoes different phases, such as light, heat, etc. Energy is of two kinds, actual or kinetic energy, *i.e.*, energy in movement, and potential or slumbering energy, *i.e.*, energy locked up in the body. For example, a stone lying on a mountain, a watch wound up but not going, powder in a gun, have potential energy. This becomes actual or kinetic when the stone falls, the watch goes, and the powder explodes. The potential energy passes into the kinetic, and *vice versa*, and the several forms of kinetic energy pass into one another—motion into heat, heat into electricity; 'a definite amount of any one form of energy is transformed into an equivalent amount of the other, the one disappearing as the other appears.' "Energy is like water-power, potential in the lake, actual in the waterfall, or river." Actual energy is a current of energy, continually changing its place and form:

> In accordance with the conception of the conservation of energy, there is no real cessation of energy motion, there is only an alteration in its mode; thus the sum total remains for ever the same, one mode

Digitized by Google

changing to another without any energy ceasing or being lost in the transformation. Such an imaginative flight is far beyond all sense experience. To the thought of a scientific man, the Universe, with all its suns and worlds, is throughout one seething welter of modes of motion, playing in space, playing in the ether, playing in all existing matter, playing in all living things, playing, therefore, in ourselves. Now locked together in more intimate embrace, potential energy, now unlocked and streaming as kinetic energy through space, continually alternating between these two settings, this eternal motion never ceases, is never dissipated, and is never recreated ; it simply exists. The conception thrills the imagination like a poem.[1]

Nothing is constant but change :

There is a perpetual flow, all is one universal current ; nothing remains as it was, change alone is eternal.[2]

A continual circulation of water takes place between the hydrosphere and atmosphere. Water rises in vapour from the sea, and this water-vapour is blown by sea winds and is carried by ascending currents of air into the upper atmosphere, where it condenses and returns, either directly as rain or through springs and rivers to the sea. This perennial flux is seen in all objects on the globe.

Believe me, nothing perishes in this vast universe, but all varies and changes its figure. I think that nothing endures long under the same appearance. What was solid earth has become sea, and solid ground has issued from the bosom of the water,

so says Ovid in his *Metamorphoses*.

Srish Chandra Sinha

(*To be continued*)

---

[1] Gotch, *Lectures on the Method of Science*.

[2] Heraclitus.

Digitized by Google

SOME ART-CRAFTS OF MEXICAN INDIANS

By A. DE LA PEÑA GIL

THE indigenous art of ancient countries is characterised by certain peculiarities associated with definite types of people, as the result of their giving externalisation to their racial conceptions of beauty—whether applied to architecture, to manufacture or to the ornamentation of objects of utility. The requirements of social life lead men to the invention of household material for daily use, as well as objects of beauty for lasting joy; creative activity, under æsthetic impulses, leads men to develop Art, and groups of Art-crafts, which evolve as social organisations evolve, and which form a criterion by which to measure their standard of culture at any stage of civilisation. The popular crafts arising out of experiences common to all men of a particular time and place practically show the virtue of the race in that particular age. But the æsthetic manifestation of culture in the form of peaceful arts implies a long period of homogeneity in the race and stability in the country, during which time, the methods, ideals and individualised sense of art have been tested.

Wandering peoples never make concrete their art ideals. The older, less mixed and more subjective a people, the stronger, more vital, its artistic expression; and the deeper, therefore, the art influence in its national life, persisting through generations and surviving even the cyclical decline of the race. Rome conquered Greece, but was conquered in turn by

Digitized by Google

Grecian Art. Spain, defeating and throwing off Arab domination, remained under the influence of Arabian arts and science, Arabian ornamental design and Arabian crafts. Centuries later, Spain conquered Mexico and Perú; but did not succeed in rooting out their social and artistic habits as easily as she altered their religious images. Nor was she able to substitute their art products. On the contrary, the white man very soon accommodated himself to the practical genius of the Indian, so that Indian industries still continue to thrive and hold their own, in spite of the expansion of modern industrialism. There are some racial industries, like pottery, which cannot be transformed by alien influence: they are so peculiar to the people, so linked by tradition with the race soul, that to touch them for "retouching" purposes means to destroy their spirit and expression, their inner language. Whenever modern industry has attempted to "perfect" popular art production, the new manufacture (or better, machinefacture) lacks freshness and originality; the relation or linking with a definite type of people is lost. Machinery applied to easier and more rapid art-production by economising human labour leads to a multiplication of objects all alike, which bear equally the trade-mark of calculation and are equally destitute of individual artistic character. When modern Chinese and Japanese ceramics were industrialised some years ago for exportation, quality was sacrificed to quantity and the new export production ceased to be a genuine expression of racial artistic craftsmanship. Art is opposed to any gestatory acceleration: plastic, pictorial, literary, textile, indeed all manifestations of art require peace and quietude for inspiration and creative working out.

Except for those who, following the way of four hundred years ago, do not see in art objects anything except surfaces, the current distinction between higher and lower arts seems illogical. Art in nations is to be considered

Digitized by Google

as the whole expression of the genius of a people at a given stage. "A nation's art is"—quoting Mr. Coomaraswamy —"an integral quality inhering in all activities, entertained by all in their daily environment and produced by all in proportion to the vitality (not the kind) of their activity."[1] Art, being spiritual, cannot be measured by any standards of form, size, purpose, etc. "Higher art" and "lower art" are deviations from the terms *maggiore e minore* by which, in some Italian cities, commercial and manufacturing enterprises, organised on a considerable scale for exportation of art objects, were named, according to the nature of the industry. Now some arts, like literature, poetry, music, require TIME for actualisation, while others, like pottery, sculpture, architecture, require SPACE; nevertheless, every expression of the arts contains some of the characteristics of all others, because of the inner relation of unity. That distinction is, therefore, merely subjective. It consists only in the way in which things are sensorially contemplated; or the way in which certain conventional rules are applied to skill in execution. Such differentiation cannot be objective since there may be through Art, or owing to it, a world of significance in the insignificant; hence the impossibility to affirm where the "major" arts end and the "minor" arts begin, and *vice versa.*

***

Fortunately—and it is a sign of growth—the main and truly national group of Arts in Mexico is that which has for its end not pleasure but use. It cannot even be affirmed there that national "fine arts" exist, distinct from national "applied arts." All is "folk art." There are several varieties of popular hand-crafts in which the demarcation line is difficult to trace. But in every individual craft production, the tradition peculiar to the great Atlantean Race, highly developed

[1] *An Introduction to Indian Art.*

Digitized by Google

in its emotional character, is revealed by its remnant, the Indian, and linked with the highly skilled hereditary craftsmanship of the latter.

Four, among many, different native art-crafts are textiles, pottery, wood and basket-work, of which specimens are shown in the illustrations.

I. SARAPES. Among the textiles, the *sarape* is a typical feature of the national dress, and the most important for men. It consists of a rectangular cloth, generally manufactured from wool but occasionally from cotton or the flocks of both. It serves as a mantle—the adornment *de luxe*—or as a wrap; as covering for the bed, or as protection from rain, cold, etc. Everywhere in Mexico sarapes are manufactured and used, each region having its peculiar type, though the fundamental characteristics are identical throughout the country. It measures an average length of 160 centimeters by 80 centimeters in width.

The sarape evolved from the *tilma*, a traditional rough cotton cloth having an opening in the centre through which the head is passed. Similar in shape to the sarape, but much smaller, the tilma is still worn by Indians, hanging from the shoulders and covering the torso only; and its origin can easily be traced back to the Aztecs.

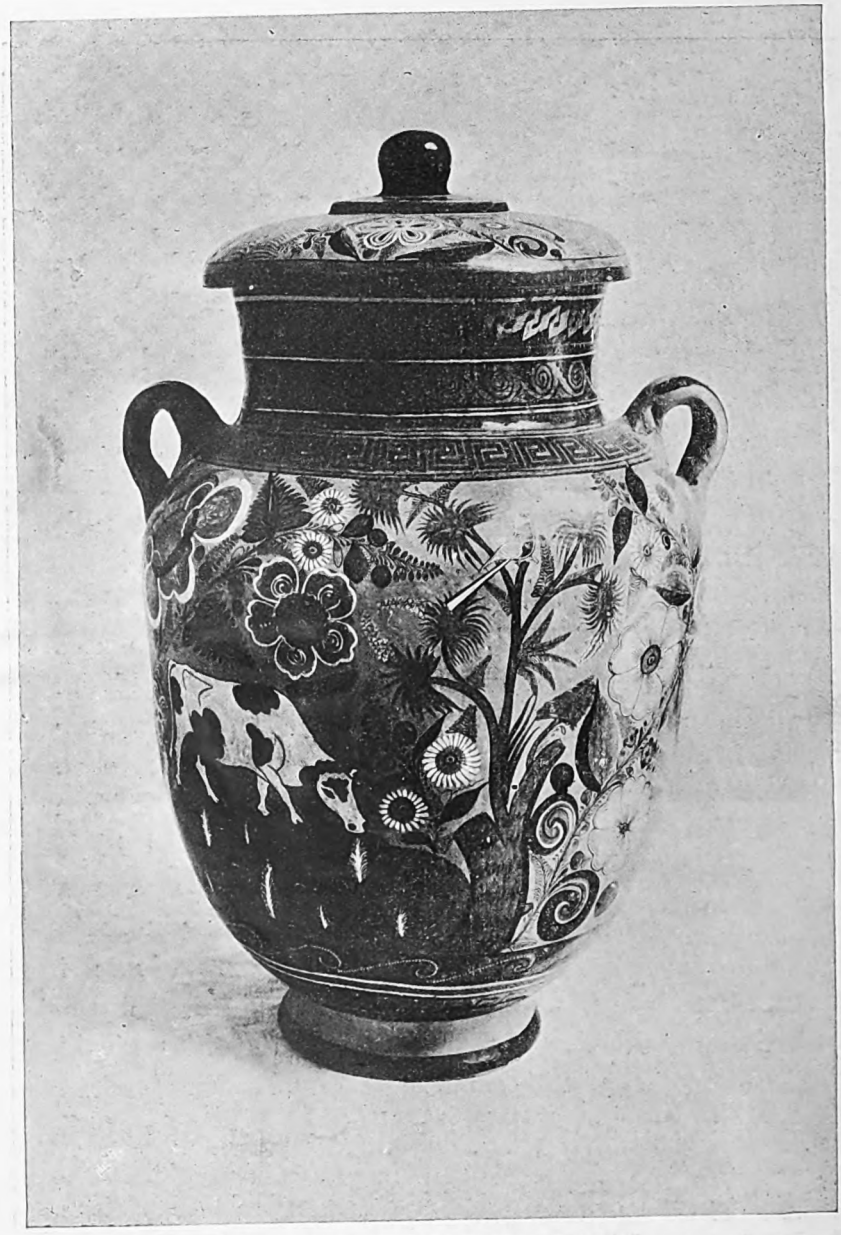
The genuine and leading sarape production comes from the State of Oaxaca, and is noted for quality, design and workmanship. Some of the cloths are of snow-white wool, with blue or black ornamental borders, presenting a noble and mystic appearance by virtue of their purity of colour and smoothness of texture; others are made from roughly carded wool, showing in brilliant colours geometrical designs of national emblems, designs of Aztec gods, heraldic shields, animal and flower figures, interwoven on a grey background. Manufactured on very old and primitive looms, they are generally dyed with native products by processes handed down

Digitized by Google



MEXICAN SARAPE

Digitized by Google



MEXICAN WATER JAR—THE TINAJA

Digitized by Google

in pupillary succession. No foreign influence has yet been impressed upon this strictly national craft, the inheritance from a glorious past. Historians say that, in A.D. 1580, all the national production of wool was practically consumed by native factories for native cloth making. The city of Puebla, one of the most important textile centres, manufactured 300,000 pounds weight of wool. At present the native textile cotton industry is also flourishing in Tehuantepec, where 60 per cent of the population wear exclusively home-made cloth.

Although sarapes are still being manufactured in comparatively large proportions, there is a tendency to shortening production. Modern industrialism is fighting this ancient handicraft. Another adverse factor is the precarious life of the weavers; in the unfavourable sanitary conditions, caused by dust detached during the weaving process, almost all suffer from affections of the respiratory organs which lead after two or three years to consumption and premature old age.

II. POTTERY. There is an enormous production of pottery in the Mexican Republic, facilitated by the superabundance of good clay and by the requirements of popular social life and customs. Under the generic name of *loza* is included every kind of baked-clay ware—cooking pans, water-pots, jars, eating and drinking vessels, etc. One of the most remarkable products, a large jar about four feet high, called *tinaja*, serves not only as a water vessel, practical and useful; but also as an object of artistic beauty and pleasure, matching in merit and excelling, perhaps, in quality any similar foreign jar. Its ornamentation, to quote Dr. Cousins "has not subtracted anything from the carrying capacity of the vessel: its utility remains, but its water has now a power to quench a deeper thirst than that of the body, the thirst of the spirit for the draught of æsthetical joy." The illustrations show three different types of water-pots, as well as the above-named jar, all delicately decorated. All four

Digitized by Google

come from the small village of Tonalá, in the State of Jalisco, the leading manufacturing centre for these articles and well worth visiting.

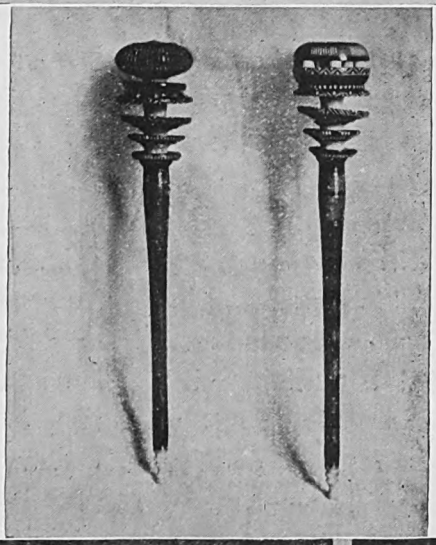
Tonalá earthenware is famous for elegance of form, purity of expression, sumptuous artistic ornamentation and, especially, for its lightness and thinness. The raw material is a very fine and plastic black clay abundant in that region. There are two varieties of this; one, in red or black tones, becoming very brilliant after baking, and especially well adapted for cooking-pans and chocolate-pots; the other variety a white clay for adding to the black, when kneading it, in order to get the beautiful, pearly, final tone characteristic of almost all Tonalá pottery.

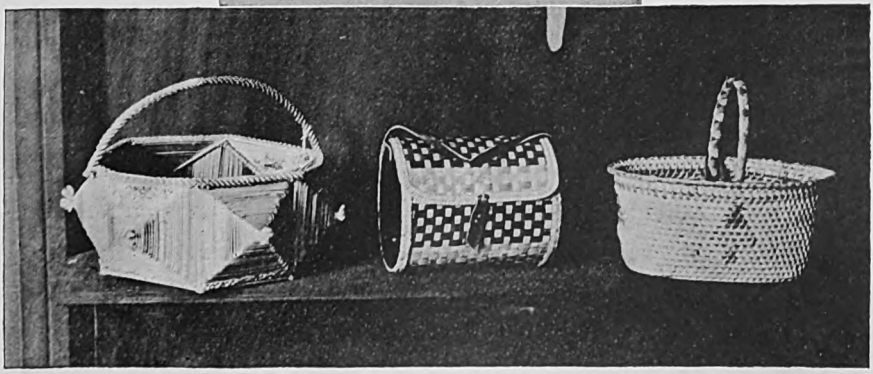
Earthenware in Mexico as in other countries has been made from time immemorial, and the process in use is still that of the remote past. After kneading, the pieces are moulded by hand and dried in sunlight or in the shade, as the case may be. Then comes the artistic decoration—painting or carving; after which the objects are carried to the furnace and baked, generally at a temperature of 250 degrees, for about eight hours. Dark glazed pottery requires a second baking, after a complementary washing in a mixture of lead, tin and black clay; this second energetic baking at 500 degrees is given to amalgamate the new ingredients.

The colours used in decoration are ochre, red, rose, grey, black, white and blue. Except the last, all are obtained from native earths found in the neighbourhood of Tonalá and San Pedro Tlaquepaque. Decoration is always made by hand, their primitive methods resisting the pressure of evolution which has influenced only the artistic sense of this people. Through generations it has acquired exquisite perfection. Disregarding the limitation of rules, and combining sensibility with dexterity, a remarkable equilibrium has been achieved under highly ideal conceptions. The inspiration is drawn

Digitized by Google







TONALÁ POTTERY FROM JALISCO STATE, MEXICO
MOLINILLOS (CHOCOLATE WHISKS)
MEXICAN BASKET-WORK

Digitized by Google

Digitized by Google

from the great inexhaustible source—Nature. The organic vegetable life is æsthetically reproduced in designs of plants, fruits and flowers. Some of the decorative motives are practically indescribable. Among flower motives there are very complex examples, such as the so-called Tonalá-Flower —strange, admirable—appearing in many and varied patterns, one of them ending in the silhouette. Such complex effects can only result from the exercise of an equally complex set of faculties. For this flower, the Tonalá artists have the same local attachment as the Australians have for the Waratah and the Wattle.

No other product of Mexican art-craftmanship has such widespread use as this pottery, in spite of its one defect—its extreme brittleness. No house, not even the humblest, throughout the country, is to be found without some cooking-pans or water-pots (*botellones*) of this ware. Tonalá artists having attained such supremacy, their *loza* industry will perhaps never languish, supported as it is by long-tested popular favour.

III. MOLINILLOS. There is, among domestic Mexican wooden implements, one small and very typical, perhaps unique. It is in constant use on account of an ancestral custom of the people; and is called *molinillo*. This is a wooden utensil for beating up chocolate and is turned between the palms of the hands. The circular stick of precious wood, plain at the top, is exquisitely carved underneath, and fully decorated with circular reliefs between which some non-detachable rings have been cut out at the time of shaping. There are two varieties; the finest is of black hardwood, manufactured in Teocaltiche, Jalisco; and the other kind is of white wood grown in Michoacan. Some of these molinillos are miniature masterpieces. Chocolate, the favourite beverage in Mexico, is made by dissolving cakes of chocolate in boiling water or milk. This food-drink was taken to Europe by the Spaniards. Bernal Diaz del Castillo, one of the conquerors,

Digitized by Google

writing about a Mexican market at the beginning of the sixteenth century, remarks upon a special section for *cacahuateros* or ground-cocoa merchants; *cacahuatl* and *chocolatl* being the original Nahuatl names for cocoa and the drink derived from it. The chocolate "habit" is responsible for the creation of these fascinating little molinillos.

IV. BASKETS. This branch of local hand-craft meets with general and constant favour owing to its practical usefulness. All over the world basket-work is known, so it is only necessary to refer briefly to the artistic side of the Mexican product. Following their inner creative impulse, and resisting outer restrictions of form, they always seek new geometrical patterns which, while detracting nothing from the practical or commercial value of the object, add an element of fancy to utility, a touch of originality and grace, and so transform a mere trade product into an object of art intended to match harmonious environment and to beautify life.

***

Dr. Atl, from whose work *Las Artes Populares en Mexico* several data were taken for this article, says: "Artistically, the popular handcrafts as a whole have great ethnological value, and should be studied in their intrinsic qualities as, so far as I can guess, they will disappear as soon as Mexico has settled down into the definite industrial stage to which she is called by her natural resources and geographical situation."

In the meantime, real, autonomous and æsthetic craftsmanship is practised by the Mexican nation for her own use and pleasure, satisfying her racial artistic needs, crystallising the mental, emotional and bodily activities of her people in exquisite creations for the embellishment of their life, and thus taking her share in the Universal working out of one aspect of Eternal Cosmic Beauty.

A. de la Peña Gil

Digitized by Google

MARS AND MERCURY

(A SUMMARY OF ASTRONOMIC, LOGICAL AND CLAIRVOYANT KNOWLEDGE)

By E. BENNETT

THE Earth, Mars, and Mercury, together with five others, form the family of physical planets which revolve around our Sun. Mercury is far closer to the Sun than we are and Mars is farther away. To us both look like stars, but differ from those in being much nearer. At its closest, Mars is forty times as far away as the Moon. Neptune, the planet farthest from the Sun, is seventy times as far away as Mars, and the nearest star is twenty times the distance of Neptune. All the planets revolve in the same plane, so they are always seen against the same strip of their starry background. This extends around the sky and is called the Zodiacal Belt.

Venus, a planet about the size of the Earth, appears brightest. Every two years and seven weeks, from being a very dim point of light, another planet grows into a brilliance almost rivalling Venus before it again begins to fade: this is the planet, Mars. It is a fine sight, seeming a more friendly, familiar body than Venus, which shines with a colder light. Their history suggests an explanation of this effect. There is a simple reason for Mars' varying brilliance. Its circular path around the Sun lies just outside the similar path of the Earth. It takes twice as long to get round the circuit. When the Earth is passing it and very close, it looks bright: when, outracing it, the Earth is on the opposite side of its track, Mars is far off and appears fifty times as dim.

The idea that all the planets move around the Sun is the simplest view which explains their visible movements. Assyria knew it, Pythagoras hinted it: then a misunderstanding of the Jewish Scriptures led to the acceptance of the false idea, that Sun and stars existed as ornaments of the sky, and that our Earth was the centre of the Universe, both in position and importance. For many centuries this idea prevented any re-discovery of the truth. Four hundred years ago Copernicus realised it, but the Church was all-powerful: so he

Digitized by Google

left the publication of his book until death put him beyond the reach of punishment. The book was prohibited, placed on the "Index Expurgatorius". Later Galileo found the same truth, but was forbidden to teach it. The ban on speech and writing was enforced for two hundred years. To explain the planets' movements on the false assumption of their moving round the Earth, maps were made, showing them to revolve around imaginary points, which points moved around the Earth. The importance of this bit of history lies in its illustrating how a pre-conception, firmly implanted in the mind, prevents one's comprehending an unfamiliar truth.

Through a powerful opera-glass, Mars looks like a very tiny moon; through a good telescope, bigger and far more beautiful than our Moon, coloured salmon-pink and bluish-brown with a white patch at the Pole. In 1918, tests were made to find its real colour. Discs of coloured cardboard were arranged, so that while watching the planet, these could also be seen through the same telescope. Seen beside Mars, the tints which matched were those actually much darker than the tint observed. Mars is brick-red and dark-green.

In the planet's summer the polar white shrinks, a narrow belt of blue appearing around it clinging close to the border of the shrinking white. This was assumed to be water, and Mars was thought to have seas and life like our own world. In 1877, an astronomer announced the discovery of channels on the surface of Mars. Five hundred of these perfectly straight lines are now known. They run from 75 to 100 miles apart, covering the entire planet and varying from 1 to 15 miles in width. In the equatorial regions, over fifty of them are doubled, two lines running parallel and close together. Some astronomers opposed the view that these lines were proof that intelligent life existed on Mars. They asserted that as Mars was much farther from the Sun than the Earth, it must be very much too cold for life to exist. To them the lines were volcanic cracks, the whiteness of the Poles showing that even the gases of the air were freezing in that terrible cold. This dispute is practically over. Photograhic proof that the whiteness was snow, frozen water, has been obtained. Under martian conditions, frozen gas would not thaw into a liquid, but would change straight back from a solid to a gas. No belt of liquid would have been seen in that case. Its presence showed that the temperature there was very near that found here.

In 1918, lines were observed to cross the dark portions which had been called 'Seas'. This showed that they were not seas. As it was known that they were below the level of the rest of the surface, it was decided that they were the former beds of oceans, now dried up. In a long series of observations, Professor Lowell proved that two or three weeks after the snow began melting, the lines began darkening closest to the Pole. This change of tint spreads at the rate of thirty to fifty miles a day towards the Equator, going beyond it and far towards the opposite Pole. The same process starts at the other Pole when the snow begins to melt around that one. The darkness spreads

Digitized by Google

along the same lines with the same speed, but in the opposite direction. Water would start to flow as soon as it became liquid, so this is not an extra flow of water which is seen: it is the growth of vegetation started by irrigation.

For the water to travel so far at so fast a rate, it must be an artificially accelerated flow. From this, we can feel certain that the Martians are more than mere canal-builders. Races capable of that have already been on Earth, long before this: but to drive the water along needs some type of powerful pumping engine, such as we have only become capable of making within the last century. The actual building of the water distributing system on Mars was not so great a task as it would be in this world. Labour is less, for articles weigh about one-third of their weight down here. There are no mountain chains which need boring through, and far fewer geologic obstacles than are found on Earth.

The irrigated crop takes thirty weeks to mature. It has been noticed that the same strip is not always cultivated in successive years, another strip, parallel with the first years, being taken and then another. In one case, sixteen such strips have been used before the return to the original strip. We know that this rest-period makes the ground more fertile, and we see that these beings are farming scientifically.

From the amount of the snowfall and the time it takes to melt, the amount of water can be estimated. The usual figure is five-millionths of the amount found on Earth. There are reasons for believing that this is merely the amount needed in their work. There may be some reserve, stored where it will not evaporate, in some great underground reservoir. If Mars had our supply of surface water, the winter would freeze more than the following summer's heat could melt. Each year, the ice would cover more of the land, until all Mars would be buried under it. The amount they do use—about 1,700 cubic miles of water—is sufficient. It irrigates all the strips of the higher lands, and, in most years, leaves a good surplus which is discharged into the low-lying beds of the former oceans. There a more slowly ripening crop is grown.

We can safely assume that the water runs in pipe-lines. On Mars, the boiling point of water is very low, and the evaporation from an open channel would be enormous. To construct that great network of pipes would take more metal than all the mines of Mars could produce: they are likely to be concrete channels. Possibly there are open channels in the low-lying lands where the surplus is discharged. The power needed to drive the water so swiftly will be about double the total energy used in the United Kingdom for locomotion, heating and manufactures. We get our power from coal: Mars must have had a shorter carboniferous age, so will have had smaller supplies of coal and petrol. All such supplies must have been exhausted long ago. There is neither tidal power nor waterfalls to help them. The

Digitized by Google

only source of energy is the Sun. Even here, in some districts where transport is costly, there are engines driven by the heat of sunlight. From a ten-foot square of reflecting surface, the engine extracts one horse-power. This type of engine would be very suitable in a cloudless land like Mars.

Astronomic observations and deductions therefrom teach us that Mars is a land of deserts and dried-up seas, across both of which stretch narrow strips of irrigated land. There is food enough for a large population: even the deserts yield a scanty crop of a brick-red colour, growing in the same time as that of the strips. Estimates of the population vary from 50 to 300 millions, but Mars will not be crowded. As all its surface is dry land, it has exactly the same area of habitable surface as the much bigger Earth. Much of our planet is covered with water. The area of their land under cultivation varies very little. On Earth, each half-century the crops must be doubled to satisfy the fast growing population. We deduce that the martian race is neither decreasing nor increasing. This is in agreement with the teaching that Mars is in obscuration.

The cultivated strips give no indication of any territorial limits. The planet must be under one rule, or the power controlling the canals is superior to the local rulers. This accords with our teaching of their origin.

Signalling to Mars has been delayed by mistaken ideas of its difficulty and cost. Our delay in the attempt future generations will consider with the pitying amusement we feel, in thinking of the opposition to Copernicus and Galileo. There are plausible objections, plausible and fallacious. London looks the merest speck of light from Mars, so patterns drawn in lights must be on a vast scale. If wireless signals were possible—which they are not—a sending station one million times more powerful than any yet made would be needed. Neither is necessary. A properly focussed searchlight, aimed at Mars, would be easily seen as a bright patch upon the surface of the Earth. The signals would be made by this one light being turned off and on for varying intervals.

Mr. Sinnett doubted their understanding our language. An American writer suggests that thirty years of signalling will be needed before intelligible messages can be exchanged. The truth is that less than one week of preliminary signals is needed. The observer of any signals must see them through a telescope. He will have many clues to assist in their translation. He will know that they are planned so that they will be easy to read. He will know that the sender is a being who understands mechanics and astronomy, or there would be no telescope to watch for answers. The instrument used in signalling implies a knowledge of electricity. A man of such knowledge would know enough to start signalling in the one language which all civilised races can read whether here or on other planets. That language is mathematics.

Digitized by Google

The numerals and the mathematic symbols would come first. Each arithmetical sign has a verbal equivalent: these would form the earliest words to be sent. The rest would present no great difficulty. Having studied the problem thoroughly, I know that there are many surprising short-cuts to the transmission of an understandable system of speech. The reading of the Egyptian hieroglyphics was far harder; yet that was done. Signals equal in length to less than four hundred words of morse-sending would give a vocabulary sufficient for conversation. We could make phrases describing objects, their colours, consistency and shape. Diagrams could be signalled swiftly. Theosophy could be explained.

Physical communications with Mars are of great value. Such messages could be used to verify our super-physical observations of the planet. Bishop Leadbeater has given us a clairvoyant view of the planet's people, and Mr. Sinnett has had letters from the Masters. The outer world doubts the reliability of such information. I hope to see the day when signals will confirm their teachings.

Bishop Leadbeater states that the people are like us in form, slightly smaller and deep-chested. Black and yellow-haired types predominate. Houses are one-storied, built of semi-opaque glass, having central courts where flowers are grown. Doors slide apart automatically on approach. Labour saving machines are much used, and little work is done save what is compulsory. They make use of trained animal servants. Generally the State rears the children. In old age the people have the option of euthanasia. They are scientific materialists, who forbid any teaching of religion. Letters are phonographic, and books are written in minute script upon a reel of metal tape, read through a magnifier. The people wear long robes and sandals. There is one supreme ruler, chosen from a group of trained executives. The race is indolent, showing little inventive power, and is morally below our standard. It has shown very little change in rule or type for 6 million years.

It is extremely probable that their calendar and their mathematics are based upon sixteens, instead of using seven-day weeks and decimals. The two moons of Mars come to conjunction at exactly the same point once in every sixteen days forming a convenient indicator. Owing to their rapid movements, they also come to conjunction at intermediate points, but this recurrence at the same point forms the only good indicator.

I read an unpublished story about Mars, written by a non-Theosophist who had not seen any of our accounts. The two descriptions agreed in 26 points, partially in two more, differing only in one—a striking agreement. From the earliest childhood, the author had felt a strong attraction to that planet. Having an easy proficiency in everything, yet excelling in nothing, that individual might be worth studying clairvoyantly. Some relation with Mars in past lives is only to be expected. The type suggests that this personality has passed

Digitized by Google

through that swift transfer from planet to planet known as the Inner Round.

Mr. Sinnett's account is different. He learnt that the normal type, the majority, were more primitive than the African Bushman. Long armed and short legged, they resemble gorillas more than man. They live in a land of narrow seas, inhabited by reptilian lizards and great saurians upon which they live. Bishop Leadbeater referred to them as a more primitive race living near the Pole. Further letters explained the apparent discrepancy. This bestial race was the original: the advanced type was a specially evolved race who ruled the planet. The primitive people inhabited the former ocean beds which lie near the south Pole and receive the surplus water. Possibly, the trained animals observed were specimens of this lower race acting as servants to the higher type. A selection of the original people were segregated by one of the Lunar Arhats. For their improving he called on the Egos evolving on the Earth. Some volunteered to come back to Mars, leaving their Atlantean bodies and accepting ones infinitely inferior: others were sent on to make the round of the planetary chain at a higher speed. When the latter reached Mars, they found much improved bodies ready for them, these then multiplying fast and dominating the entire planet.

The early work, in which those who went back from the Earth had a share, was the building of the great irrigation system. They were helped by a host of the primitive people who were their slaves. The type which went back was peculiarly suited for the task: the sacrificial, fiery-willed zealot. The main work of the later type, the Inner Rounder, has been the humanising of the older race. A selected host of these work in the houses and on the farms. These are on the high-lying tracts which run through the deserts. Their diet is vegetable, and they gradually improve from the association with, and the training of their masters. The Inner Rounder should be the sort with all-round development but essentially superficial. Those of varied interests, more attracted by variety of experience than excelling in one particular line, would have been drawn to this work.

We have all seen the home of those backward people, but few have seen Mercury, the more advanced planet of our Earth-Chain. It is only visible a few times a year, when at its greatest distance from the Sun. Then it may be seen low down in the sky, either just after sunset or just before sunrise. It is always close to the Sun, and for the greater part of the year is lost in the sunlight. In its winter, Mercury gets more than 5 times as much heat and sunlight as the Earth. Our observers think that it is much too hot for any life to have evolved on that planet. The martian astronomers would feel even more certain of this, seeing that it gets 24 times as much sunlight as their world. Must this view be correct? There was a time when Mars was thought far too cold for life. Views change as our knowledge grows. Remembering the danger of accepting plausible pre-conceptions, consider the problem with an unbiassed mind.

Digitized by Google

Observation of the planet is very difficult, and little is known with any certainty about it. Some astronomers believe that it has little or no air, and that we see the bare, scorched surface. Judging from its lack of any permanent markings, others assume that it has a dense atmosphere, and assert that we never see the true surface. The reflecting power of the planet suggests the right answer. The Earth and Venus have clouds, white and laden with moisture, which cause them to be good reflectors. Cloudless Mars has a much duller surface, but Mercury is far duller than Mars. If its surface is bare, it must have different constituents to the others: a dense, dry atmosphere, laden with dust clouds would better explain its dullness.

Opinions are also divided as to the length of the mercurian day. Some hold that it is very similar to our own, others that the planet turns on its axis in the same time that it travels once around the Sun, so making its day and its year of equal length. A short day would mean that every side of the planet in turn would face towards the Sun: all sides would be scorched and dry. The other case could be illustrated by a man walking around a lamp towards which he always faces: his back would never be illuminated. So with the planet if its day was as long as the year. There would be a bright side and a dark side; one scorching hot and one freezing cold. There would be no abrupt change from the region of night to that of perpetual day. Between them would be a section where the climate would be neither too hot nor too cold. Under the dense clouds, this would be a land of twilight, never dazzlingly bright and never quite dark. Only under these conditions and in such a place upon Mercury could the physical life that we know have evolved.

That such conditions should give rise to terrible storms, and end in all moisture being deposited as ice on the night-side, I do not agree. In our winter, the polar cap of snow spreads down over the greater part of a hemisphere, over more than the extent of Mercury's dark side, yet we do not have these frightful storms supposed to make it uninhabitable. The circulation of air upon the surface would be from the cold side towards the hot. There would be high winds in which the dust, lighter stuff than it is here owing to the lesser power of gravity, would rise easily. This would happen on the hot side, and the surface winds would not be so heavily dust-laden over the habitable belt. They would cross over those before reaching the dusty parts. This would be an advantage to that section. The circulation of higher, hotter return currents would prevent the dark side getting unendurably cold.

Conditions on Mercury are improved by what is known as the planets libration. While Mercury spins at a steady speed on its own axis, the trip round the Sun is performed at a varying speed. When most distant, in its winter, it makes that quarter of its trip at a much slower speed. In consequence, it does a little more than a quarter-turn on its own axis in the same time: the Sun gets a glimpse of a bit of another side of it. In the same way, travelling faster during

Digitized by Google

the summer quarter, it does not finish its quarter-turn in the same time: a bit of the other side is illuminated. Thus the sunlight sweeps across the twilight belt once in every year. This is the summer of that region. The brightening light moves on from five to nine miles, melting the glacier-ice, which creeps forward from the dark-side in the winter. On one side the libration takes 37 days; on the other it takes 51 days. The full year is 88 of our days in its length, quite long enough for the ripening of crops.

The habitable belt is at least 350 miles across; in that short width displaying all climates from the sub-arctic to the tropical. Calculating it all as habitable land, it is found equal to one-third of Europe, big enough for a large population, such as it is said to have by the clairvoyant. The lands must be cut by deep gorges, gouged out by the summer torrents flowing from dark to light. As the planet is so small, everything will be very light, and bridges will be easy to construct with far greater spans than we can use. Labour is easy for the same reason. The water-flow being one-directional, it needs no driving pumps. In no case will it have to travel a quarter as far as on Mars.

Most of the outdoor work will be done in the cooler parts of the year. To this clairvoyance agrees. It also states that the people are far more advanced than we are: most are developing the capacity for seeing through matter, which is known as etheric sight. Mr. Sinnett states that the majority of the race are the failures of the Venus evolution: failures meaning, those who have evolved too slowly to remain on Venus, but who are far ahead of ourselves. In view of this, it is very interesting to note that some astronomers hold the view that Mercury was once a moon of Venus, thus having a physical relationship as well as a psychic one.

There are also some few advanced egos from the Earth, and some of special sorts sent on from the third Root Race for training. The latter are due to return and assist in the Fifth Race. As is well known to all Theosophists, Mercury is now coming out of obscuration, and from this time onwards, an increasing number of egos at present incarnate upon Earth, will be transferred to that planet.

As far as the physical evidence goes, we have Mars, Venus and the Earth, all at very different distances from the Sun, all having their temperatures adjusted to something near the same point by their clouds. Mars, furthest away, has a clear sky, and the surface gets all the sunlight. Venus, closer to the Sun, is screened from excessive heat by a complete coating of clouds. The Earth's condition lies midway between these extremes. These three planets are fit for life as we know it. Under one set of conditions which may exist, the fourth physical planet, the one nearest of all to the Sun, can support the same life. Is it not extremely likely that the adjusting process will also have been used in its case? Are we not justified in seeing design in these arrangements?

Digitized by Google

Physical proof of intelligent life upon Mars obtained by signalling, is of great value: so is astronomic proof that Mercury has a day and year of equal length. Knowing both those facts, we should have a far more obvious case for presentation to the sceptical world. We could show far more clearly that these worlds are all parts of one great plan.

Life passes from planet to planet, finding in each, conditions suitable for some special type of training. Mars is a world of self-will, where man does what he pleases to a far greater extent than he can do on Earth. It is a land where a strong will gets its own way to an extent astonishing to us. Earth-life is passed in more solid bodies, which teach him dogged endurance and stability. Mercurian conditions give a more harmonised, smoothly flowing life. Man follows the seasons, and the limitations imposed on life by the all-powerful Sun. As far as the personality is concerned, the three worlds are respectively *rājasic*, *tāmasic* and *sāṭṭvic*, expressing energy, endurance and harmony through the lives inhabiting them. We have to endure Earth before we are fitted for the happier life of the Mercurian. Many of us have endured Mars.

E. Bennett

INARTICULATE[1]

WORDS? Yes, they *are* queer, lumpy things,
Blocking the way between your dream and the outside.
But, comrade—sometimes, they are wings . . .
And wings grow strong against resistant air.
Never you mind dulled eyes or vacant faces,
The querulous tone, or gesture of impatience;
Forge in the furnace of your thought till clear white heat
The metal has attained; then out with it!
Hold the dream tight, its warmth and light
Will lift you over the top
Of these lumbering things
Called words.

E. G. SALT

---

[1] For some of us, words are indeed winged things; but to those souls who have sat alone too long in the darkness of their thoughts, words are not a help but a *barrier*. —E. G. S.

Digitized by Google

KARMA AND HEALING

By JACOB BONGGREN

THE word Karma is often misunderstood, and so is the word Healing. Let me therefore try to explain both. True knowledge is important, and to define words carefully is a necessity, when true knowledge is wanted.

Karma is the effect of previous causes, and also, in its turn, the cause of subsequent effects. Karma implies action; karma is a link in a chain of actions.

Activity, of whatever kind it may be, is the cause which produces effects. Activity is either progressive or retrogressive. Progressive activity keeps up work without stoppage or break; retrogressive activity stops and breaks off. Keeping up work brings karma, and so does likewise refusal to work or to go further. In the first case the result will be progressive, in the second, retrogressive.

When disharmony is the effect of previous causes, moral, mental, emotional or physical, efforts are needed to restore the equilibrium on the plane affected and disturbed. The harmonizer is truly named a healer, for he is healing the breaks in vital harmony. If he uses exclusively physical means for that purpose, the name of physician fits him better.

There are people who think that no conditions whatsoever should be changed, because every condition is the result of karma. They do not take into account that cosmic existence is constant activity, nor that all activity includes co-operation. All the comets, planets and moons in a solar system co-operate with their sun and with each other. All the solar systems have their individual activity, and they co-operate also with each other. Every microcosm is a true copy of the macrocosm. Every atom and molecule in an organism united by the One Life acts in its own way and co-operates continually with every other atom and molecule in the organism. As long as this keeps up there is health in the organism; as soon as any part refuses to work and to co-operate there is disease. To restore the activity and the co-operation is to restore the health.

If a person thinks that he should make no effort to get rid of his disease because it is the result of karma, *i.e.*, of previous action, and

Digitized by Google

because he is afraid that his effort to get well creates new karma or retains the old, let him then be reminded, that such hesitation also is a cause which will produce karma. Lack of initiative leads to lack of experience, and lack of experience means lack of progress. None can go forward by stopping, by being discouraged from going further; none can learn by refusing to go ahead and find out. Only those who use their will, who dare and do, can be counted as progressive.

I have been asked, if I consider it right to heal any one against his will. I have answered, that it all depends. We heal sick animals and small children without asking their permission, simply because we know that it is good for them. But if we meet people, who for some reason or other do not want to be healed, it is better to let them have their own way and to let them suffer as long as they want. To help those who don't want any help is unsolicited intrusion and should be avoided. With some people, their sickness is their most valuable asset, and they do not want to lose it by being cured. The longer they can retain the sympathy of others on account of their frail health, the longer they expect to be assisted in their work, directly or indirectly. They could have no excuse for neglecting their work and for letting sympathizing friends help them with it, if they were cured. This we should remember.

To take away from anyone something that he considers desirable, even if it is not, that would be wrong. Those who think that they need sickness, let them by all means have it, until they are tired of it. Those who think that healing is a fight against karma, at least in their own case, because they want punishment for their sins, and want to choose sickness as punishment, let them be left alone. None ought to be healed against his will. We may thus help them to remain helpless, until they change their mind and want to be helped in another way.

Life is action and co-operation. To act and to co-operate for the spiritual, moral, mental, emotional and physical welfare of our fellow beings is to make good karma. To be permitted to help where we are able to do so is the best kind of co-operation from those who give us that permission. And their reward is also good karma. In co-operation, the good kārmic fruit is mutual. Let that fact never be forgotten.

"We do not want good karma for ourselves, for that is selfish," you say. Very well; but we want it as a gift for our Masters. We must come to Them with gifts, and not empty-handed. It is wrong to ask everything, but to give nothing in return. The best gift we can offer is good karma: loving, helpful work, done in a Master's name.

Jacob Bonggren

Digitized by Google

LOYALTY AND LEADERSHIP[1]

By CHRISTMAS HUMPHREYS

THIS question involves an examination of the relationship between three allied, yet distinct, concepts. The first of these is the difference between a principle and its application, which is tantamount to that between abstract and concrete; the second involves the doctrine of what we will loosely call self-dependence or self-determination; and the third is expressed in that most abused of terms—loyalty.

Abstract and Concrete.—The Theosophy of to-day is, unfortunately, becoming more and more materialistic, and one of the causes would appear to be this: The Theosophical Society offers to the World a body of general principles, purporting to be fragments of the Eternal Wisdom. Some student of Theosophy applies one of these principles to a particular set of facts, according to his own interpretation thereof. This is as it should be. But this crystallised fragment of a general principle, coloured by the individual interpretation of the student, is placidly accepted by those too lazy to think for themselves and by them propagated as being a principle of Theosophy. Hence formulæ of conduct and dogmas on every topic, which are to all, save the original student, as dead and meaningless as any other form of dogma. For example, it is a principle of Theosophy that there is but One Life. It follows, says one student upon thinking the matter over, that we must not wear leather boots. This is his application to personal attire of the conception of the Unity of Life. But it is not Theosophy in the sense of being given to the world as a fragment of the Law. Yet there are many who will tell us that "Theosophy lays down that we must not wear leather boots". The principles are there, let each student imbibe them and apply them for himself, but let him at the same time leave others free to do likewise. Let us suggest to one another, by all means, ways in which any given principle may be applied, but let us avoid dogmatising, for each must ultimately be his own interpreter of the law. In short, let Theosophy be given to the world upon higher mental or conceptual levels, as a body of ideas or principles, and let the application of them be left adaptable to the needs and special viewpoint of all who seek Truth along any line whatever.

[1] A Transaction of Youth Lodge, London, whose Members are in no way bound by the opinions of the writer.

Digitized by Google

Self-determination.—Having raised the discussion to a level of principle, let us proceed.

Now it is submitted that there is only one form of true loyalty, and that is Self-loyalty, or loyalty to the Self. We must therefore first examine the doctrine of self-determination, which, for the purposes of this article, may be cited as the cryptic proposition "I am I," and all that flows therefrom. This amounts to identification with the Ego or Higher Self, which may be considered as the relatively permanent part of one's being as opposed to its temporary vehicles of expression, or personality. Among other considerations which logically follow from our first premise, is the refusal to submit to any discipline from whatever source save that imposed by the Self or Ego on the self, the not-Self, the personality. Secondly, and almost as a corollary of the above, the necessity of perfect control of the personality by the Ego. Finally, and for our purposes perhaps most important of all, the inherent right to lay down a line of conduct for oneself, and to follow it unswervingly, so long as it does not infringe an equal right in others.

Loyalty.—This following of the Self becomes of paramount importance, and all other considerations must give way before it. Such at any rate would appear to be the law of the Great Ones. The Master "M" writing to A. P. Sinnett on the subject of discipleship, lays down in terms that "only those who have proved faithful to themselves and Truth through everything will be allowed further intercourse with us".[1] Is not this the fundamental quality of "an honourable man," and who for one moment can in its absence be trusted? Truly Polonius spoke for all time when he advised Laertes:

> This above all, to thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man.

But by being untrue to the Self there arises an internal conflict, the self vainly lying to the Self, and experiencing considerable discomfort from that factor which can never be quite ignored, the memory of past error known as conscience. Every idealist understands the nature of Self-loyalty. Suppose that I try to be loyal to some ideal. Then to whom am I loyal in following that ideal? My Ego, my Self. For it is the Ego that is an idealist, not the personality. Does it not logically follow that by being loyal to the ideal I am but being loyal or true to myself?

Let us now consider the nature of what is called "personal loyalty". This occurs when some person decides to be loyal to some other person, and to "stand by" him or her, come what may. Such personal loyalty should be the effect of an unseen cause, not a cause in itself. It should be the result of the harmonious co-operation of two Egos rather than the blind following of a personality in total disregard of violated principles. Yet even the greatest have been known to allow themselves to be blinded by the personality of another. Let

[1] *Mahātmā Letters to A. P. Sinnett*, Ed., A. T. Barker, 1st Ed., p. 264.

Digitized by Google

personalities follow personalities if they will, but when I, the Ego, stoop to pledge my loyalty to a mere personality, however great that personality may be, I have, by so doing, ceased to rely entirely upon my Self, and consequently ceased to be true to my Self. By thus placing my reliance on another I have virtually abdicated from the throne of Self, and thereby renounced my powers of spiritual perception, the power to contact Truth.

The Self follows principles, unalterable Laws, and only the self, the not-Self, follows personalities. How, then, can I be loyal to others and at the same time " to mine own Self be true " ? Is not the answer that the finest loyalty to others is unswerving loyalty to one's Self? Examine this, and it will be found to be true. A man who merely follows personalities cannot be relied upon by the Ego whose personality he elects to follow not to be led off on a new quest at the critical moment by some " more attractive personality." On the other hand, an independent thinker, who follows his own ideals and principles before all else, can always be trusted. For the leader realises that the follower is working to the same end as he, and that as long as he, the leader, works faithfully towards the ideal he represents in the eyes of his follower, he can rely upon his loyal support. But he knows equally well that if he proves disloyal to the common ideal, as surely will his follower desert him. Thus does the very genuine loyalty of his supporters keep the leader to the lines originally laid down. Blind obedience may be laudable on the battle-field but is of little avail in spiritual evolution.

The one apparent contradiction to this principle proves, upon examination, to be its most perfect illustration. It may be argued: " What of the unswerving devotion of the pupil for his Master " ? But is this a case of following a personality? Of course not. It is at least as high a relationship as Ego following Ego, and perhaps something higher still. Have not the Masters in *Light on the Path* defined Themselves as " Symbols of the Higher Self " ? It follows that in following the Master the pupil is only being true to his own Self. Nor is the metaphysical explanation of this doctrine of loyalty difficult to understand. There is but one Self, and how can he who is loyal to the fragment of that Self within him be disloyal to any other fragment enshrined in any other human being? Conversely, how can a man by being loyal to something which is not-Self, such as a personality, remain true to the One Self? Be loyal to the Self, and the problem of loyalty to others is automatically solved.

Types of Leadership.—There are three main types of Leadership. Firstly, spiritual leadership, or the devotion of the younger for the older brother in evolution. This, as we have seen, is but a faithful following of the Self within. Secondly, leadership in what may be called the form-side. Such leaders are simply business officials, cogs in the machinery of an organisation. These two types are the two extremes. But in between them comes a third. Most collections of people, combining to form a new unit, elect certain of their members to hold a dual position. Such persons hold office on

Digitized by Google

the form-side, and at the same time are respected to a greater or less degree as being spiritual leaders. Such are at once head of the form, or business-side, and of the life-side from which the organisation draws its strength. Now, it is a business maxim that executive officers are elected to act within certain limits, and as long as they keep within those limits they will be obeyed. Otherwise there would be no point in electing them. This ensures the smooth running of the organisation. Therefore, to the extent that any leader is a business official acting *intra vires*, you obey him. But to the extent that he is a spiritual leader you, your Ego, are prepared to follow such leader only as long as his path and yours are one. For you, the real You, are primarily pledged to your principles.

Keep the dual capacity of such a leader clear, and the problem of loyalty is solved. And that dual capacity resolves itself in the long run into a question of Ego and personality. On the form-side you obey the elected official, for only so is business done; but on the life-side you follow principles, your Self, and only people in so far as they embody those principles. This distinction leads to a disciplined and smoothly running organisation composed of free and independent units—surely the Ideal. For the more independent those units are the more faithfully will they follow both aspects of their leaders. Working only for the good of the whole, they obey on the form-side their officials, *qua* officials, while on the life-side retaining their independence.

These principles seem to be clear and unanswerable, but their application is by no means easy. The line of Self-loyalty is seldom, if ever, the line of least resistance. But, though it be a hard road to travel, there are those who prefer its rigours to the "pricks within" from an ever watchful conscience. For, in following the harder road, you have only the world with which to reckon, but on deviating from it you will find yourself in conflict with the Self. Choose, then, for sooner or later the choice must be made. Self-loyalty is something far greater than mere "ultimate expediency." It is the fundamental principle of conduct, and the road it lays down is the only Right Road in evolution, and one that, come what may, must ultimately be trodden by every evolving soul. Has it not been said:

> To follow right
> Were wisdom in the scorn of consequence.

These are general principles. Let each apply them for himself.

Christmas Humphreys

Digitized by Google

THE THEOSOPHICAL FIELD

THE Theosophical Society in Chili is collecting money to build a T. S. Headquarters in Santiago, their capital. The committee for collecting money reports that its fund is growing steadily. The members of the T. S. are responding generously to their appeal, some giving large sums according to their means: three persons have given 1000 pesos; seven, 500 pesos.

The total amount already cashed is $2·268·80. Considering that there are in Santiago no more than 100 members and in the whole Republic of Chili only 200 members and that most of them are poor, we certainly congratulate the Section and appreciate fully the spirit of Service and Sacrifice displayed by its members.

* * *

Upon the initiative of Senora Guadalupe Gutierez de Joseph, F. T. S., there has been established in Madrid a Central Office for Spanish speaking Theosophists, created with the object of being a rallying-point for all the T. S. Lodges of Spanish tongue.

This Central Office has been formed on the following principles:

(1) Each affiliated Lodge shall pay a yearly contribution of $1·00 for the maintenance in Madrid of an Independent Central Office for Theosophy with the object of drawing together all the Spanish speaking Theosophists spread over both hemispheres.

(2) The affiliated Lodges shall send their Rules, Regulations and By-Laws to the Central Office with special notice of the Subsidiary Activities and Special Movements for promoting Brotherhood which they have initiated or helped by their active co-operation. It would also be most helpful if they were to mention the failures of their endeavours in any line of work, as a warning to other Lodges to avoid the same stumblingblock.

(3) In cases of difficulties the affiliated Lodges should be willing to put their difficulties before the Central Office, asking their advice, which will be given to the best of its abilities; the Central Offic

Digitized by Google

will choose among the members of the affiliated Lodges experts on the given questions, and communicate their answer to the Lodge which asked their advice.

(4) The affiliated Lodges should give assistance to all Lodges and Brothers who ask for assistance.

We hope that all the Lodges of Spanish speaking lands will send in their application. Great is the Theosophical work and it is necessary to unite all our forces for this work of Brotherhood to which we have pledged ourselves. Where such an opportunity to unite our work presents itself, we must not let it pass unnoticed.

It would be useless to sum up all the benefits, great as they are, of having a Central Office for the Spanish speaking Theosophists spread over the world. Such a Central Office would facilitate greatly the organisation of our Theosophical work and smoothe the difficulties with which we all have had to struggle in forming new Lodges.

It is an absolute necessity to have an Independent Central Office which answers promptly all our questions when we are in difficulties; which sends us the regulation papers for the organisation and administration of our Lodges; which explains to us the rules and regulations which are often contradicted by other rules, etc., etc. It would certainly make our Theosophical work easier to have expert knowledge at our disposal.

We invite you to send to Senora Guadelupe G. de Joseph, Calle de Guzman el Bueno, no. 5 Madrid, the name and address of the President and Secretary of the Lodge which wishes to join the Central Office of Spanish speaking Lodges.

E.

Digitized by Google

THE WELFARE MEDITATION UNION

Thought has to precede action, and wise action will follow wise thought.

(THE following notes are already known to Members of the Union but are repeated here for the benefit of new Members and enquirers.)

The Union asks for the help and co-operation of all thinking people, irrespective of class, creed or race, with the object of charging the mental atmosphere with thoughts of peace and good will, thus influencing for good the massed thought of the world.

It should be the daily privilege—it need occupy but a few moments—of every person of goodwill, to contribute to the general reservoir of good thought morning and evening, by quietly using the power of mind and brain to "broadcast" into the thought atmosphere, a strong, clear desire for wisdom and peace in the conduct of all human affairs.

This valuable aid to the world's welfare would further tend to provide, at the back of the mind, a body of helpful and uplifting thought ready to be discharged into the mental atmosphere during the day, at any moment when the mind was sufficiently free. Such a ceaseless stream of noble, unselfish thought would, in the mass, become a most potent factor for good, especially if the transmittors were numbered by the thousand.

Apart from the value to humanity of such addition to the good thought of the world and the purifying of the mental atmosphere, a marked effect for good would result to the transmittor by the developing of character and the increased efficiency of the mental life.

It is hoped to issue fresh Thought Slips every few months, or when any great question affecting the welfare of humanity is prominent. But the potency of welfare meditation depends ultimately on the constant impregnation of the thought-world by a steady, continuous use of a Welfare thought.

Any friends who are in sympathy with the objects of the Union and care to send their names and addresses for entry on the register, will have sent to them a copy of any further Thought Slips issued.

At present the Union has no list of Patrons and makes no appeal for funds. The expenses, which consist solely of printing, postage and stationery, are met privately. If the Union grows, and the ideal

Digitized by Google

would be for it to become world wide, we may have to ask for a few pence each year from members.

SPRING 1925

There have been, there are, rumours of war. Nation has risen against Nation and kingdom against kingdom. We hear of earthquakes in divers places; there are storms and floods, the sea and the waves roaring.

Such happenings as these, said the Christ, would be the signs of His coming to earth again at the end of the Age.

The Age (not the world, as mistranslated) is drawing to an end, men look for and talk of, a New Age.

"And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh."

SPECIAL THOUGHT

If we believed that the Christ was coming back to help the world with His teaching and His presence, how should we live?

We should live peacefully with all that lives, giving ourselves to the service of humanity and of all creatures, growing in that greatness of which He spoke when He said: "Whosoever will be chief among you, let him be your servant," and "He that is least among you all, the same shall be great".

THE HON. SECRETARIES,

The Welfare Meditation Union,

29, Craven Road, Reading.

CORRESPONDENCE

GIVING AND GETTING

DR. WELLER VAN HOOK in his article on *The Law of Contest in Evolution*, in the April number (page 90) says: "The discovery of the joy of devoting oneself to the satisfaction of giving instead of mere getting comes with surprise, no doubt." It is interesting in this connection to note that according to latest authority, a saying of our Lord, for which we are indebted to St. Paul: "It is more blessed to give than to receive," should be rendered, "It is more blessed to give than to be getting." It is good to be getting, but it is more so to be giving; and this is in accord with Dr. Weller Van Hook's argument.

JOHN BARRON

Digitized by Google

THE EXPORT OF HORSES FOR BUTCHERY

To anyone who recollects the manifestation of public opinion against this traffic at the Mass Meeting in the Albert Hall of 1921, it seems incredible that the same evil calls for remedy in 1925.

The Government's amelioratory measures have but emphasised the fact that nothing short of stopping this trade altogether can prevent the sufferings of our old servants on the other side of the Channel, where we have no control over the horrible treatment to which they are subjected.

What happens to the horses for which this country has no longer any use, which we export throughout the year at the rate of about 200 a week?

If a horse boat is caught in a gale, it means a pile of dead and injured at the port. Then there is the suffering of hunger and thirst often prolonged for days, the long tramp to death, and the brutal killing, generally by knife or hammer.

The large proportion of the horses go for butchery, some go to the bull fights (comment on that fate is superfluous), some are bought for the unrestricted vivisection of foreign veterinary schools, where a horse a day is given over to relays of students, who perform upon it every possible operation without anæsthetics until death ends its tortures. Some of our old, blind, pit ponies have gone to this fate.

Whatever the value of this traffic, surely some considerations come even before £. S. D.—the credit of the country to which the trade has so long been a disgrace, and a recognition that animals whose lives have been spent in our service deserve at least the last mercy of a painless death?

Moreover there is no reason why profitable business should not be done on this side in the carcasses and bye-products as soon as stoppage of the traffic compels attention to be turned to the subject.

Captain Fairholme of the R.S.P.C.A. observed in a recent Press letter, "The only remedy for this trade, a remedy which would merely turn the trade in live animals into a trade in carcasses, is to render the export of live animals for butchery too expensive to be worth carrying on."

Surely the time has come for the Public to refuse to tolerate any longer "the Law's delays," to insist upon a measure to end this iniquity, and to take to heart the old saying "Inaction in a deed of mercy is action in a deadly sin."

I. E. BRUCE

Digitized by Google

OUR EXCHANGES

We acknowledge with many thanks the following:

The Theosophical Review (April), *Theosofie in Ned. Indie* (May), *Teosofia* (April), *The Canadian Theosophist* (March), *Shama'a* (April), *The Servant of India* (May), *Theosophy in South Africa* (January, February and March), *Light* (April), *The World's Children* (April-May), *Modern Astrology* (April), *The Indian Review* (April).

We have also received with many thanks:

Theosofisch Maandblad (May), *The Vedānta Kesari* (April-May), *Servizio* (March-April), *The Vedic Magazine* (April), *Nature* (April), *The Young Theosophist* (March), *The Beacon* (March-April), *The Nation* (April), *Zofia* (April).

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

An Epitome of the Science of the Emotions, by K. Browning, M.A., *The Mystery Teachings of the Bible* by Daisy E. Grove (From The Theosophical Publishing House, London); *A New World By a New Vision*, by Gilbert T. Sadler, M.A., LL.B. (C. W. Daniel Co., London, E.C.); *Ti-Me-Kun-Dan*, Prince of Buddhist Benovelence, Wisdom of the East Series (John Murray) London; *The New Decalogue of Science*, by Albert Edward Wiggam (J. M. Dent & Sons); *The Seeker*, by Muriel H. Carré (Arthur H. Stockwell, London).

Digitized by Google

REVIEWS

With Mercy and with Judgment, by Alexander Whyte, D.D. (Hodder & Stoughton, London. Price 7s. 6d.)

The sermons in this volume are representative of all periods of Dr. Whyte's ministry, and as they date from 1882 they are written in the old orthodox style. They are imaginative in character, with very little of the later day reasoning; this makes the reader hunger for a greater and deeper knowledge because his intuition has been moved. Inasmuch as former publications of Dr. Whyte's have been welcomed by the people of St. George there is no doubt that this volume will likewise find itself upon the shelf of friends.

D. G.

Life on the Heights, by J. H. Jowett, C.H., D.D. (Hodder & Stoughton. Price 5s.)

For the weary after the labours of a full day, and for those who enjoy poetic beauty in their devotional studies, as well as those who need to find peace of mind, we recommend, "Life on the Heights."

To-day the general public will go far to get away from the orthodox in any form, and because of this tendency it is to be regretted that the author uses so many orthodox expressions and phrases, for we believe the main desire of a writer is to reach the masses and not the few. He frustrates his own aim by giving his ideas to the masses in the colour language he wants to give them rather than in the shades and lights that will be attractive to them. How often we try to help humanity in the way we wish to aid rather than in the way they need help.

The book is full to overflowing, with peace, goodwill and a soothing undertone that quietly lulls all pains and troubles of the reader to rest. The word-pictures are graceful, artistic, poetic. A book well worth placing beside your chair in the quiet hour before you retire. It contains much food for thought.

B. S.

Digitized by Google

Another 'Handful' on Spiritualism:

(*a*) *The Survival of the Soul, and its Evolution after Death*, by Pierre-Emile Cornillier. (Kegan Paul, London. Price 10s. 6d.)

(*b*) *Revelations of a Spirit Medium*, by Harry Price, F.R.N.S., and Eric J. Dingwall, M.A. (Kegan Paul. Price 7s. 6d.)

(*c*) *The Classic of Spiritism*, by Lucy Mc Dowell Milburn. (Kegan Paul. Price 7s. 6d.)

(*d*) *Do the Dead Live?* by Paul Heuzé. (John Murray. Price 5s.)

(*e*) *Psychical Research for the Plain Man*, by S. M. Kingsford. (Kegan Paul. Price 6s.)

This handful is better than the last.

(*a*) Contains an account of over a hundred sèances held in Paris in 1913, the medium being a young girl whom the author hypnotised, and sent out on to the Astral Plane. She had a Guide, who did his best to obtain information on any questions the investigator asked. These ranged from Physiology to Atlantis. Definite teaching was given upon reincarnation, which is rather unusual in such communications. There were also some remarkable prophecies made with regard to the War, and perhaps with regard to a Greater War yet to come, and to seismic catastrophies. This book is one of those which is helping to unite the two worlds. The 'Guide' was unusually intelligent.

(*b*) Contains a reprint of the book of the same title which created such a stir in America in the Nineties. It deals with the methods employed by fraudulent mediums to produce physical phenomena, and is written by a prominent medium who states that all his phenomena are fraudulent! America at the time was crowded with impostors, and this book did a good work in exposing them. There is a compendious bibliography of books written against spiritualism. When a subject can arouse this opposition it is a sure sign that there is something in it.

(*c*) This is a book which we have been waiting for. It is a spiritistic interpretation of the Bible. The chief doctrines of Spiritism are taken and extracts are made from the Bible to corroborate or explain these. It is wonderful what a lot can be got out of the Bible in this way. It is truly the 'Classic of Spiritism'. Why is the price of this book 7s. 6d. while the price of (*e*), a larger book in the same style, is 6s.? This is our only criticism. The book fills a gap.

Digitized by Google

(*d*) Contains opinions of various eminent people with regard to spiritualism. Such books have little value. Opinions can have no effect upon a man of conviction, and we usually form our opinions of such a subject as this for ourselves.

(*e*) This book takes such subjects as Clairvoyance, Telepathy, Automatic Writing, and gives typical examples of each, putting them before the public in the manner in which evidence is put before a jury. We think that any average jury would be convinced of the reality of these things. A good book for the general public.

W. I. I.

Dante, by Edmund G. Gardner, M.A., Litt.D. (Dent & Sons, London. Price 3s. 6d.)

The city of Florence, through her fighting love for freedom in the Middle Ages, has been regarded as the first germ of the present Italian political entity. She is proud of having been the cradle of Dante, that great poet-seer, one of the few intellectual torches kindled during the dark night of that Age: "the perishing world of the Middle Ages was finding imperishable monument in his work" says the author.

Dante's defence of the liberty of Florence caused him to be banished. It was while in exile, when nearing his fifties, that he completed the *Divina Commedia*—"with eyes clear from passion and acute with discernment" according to his own saying. Soon after, he expired in Ravenna, and Boccaccio wrote that eight months after his death he appeared to Jacopo, the poet's son, to reveal to the world where the manuscript of the last thirteen cantos of the *Paradiso* was hidden. One year afterwards the work was copied, and the first commentary appeared in 1336, fifteen years later.

To the very extensive list of bibliographical works on Dante, the above named is a good addition. Four chapters constitute this book, namely: Dante in his times: Minor Italian Works: Latin Works and Divina Commedia; the latter followed by diagrams and tables exceptionally helpful to the ordinary reader. The author is a painstaking scholar, and although in this second edition of his carefully reasoned volume he says that his aim had been "to attach considerably less importance to the allegorical meaning of the *Divina Commedia*, and to emphasise the aspect of Dante as the symbol and the national hero of Italy," we are glad that his book remains as it is. Dante is not merely

Digitized by Google

Italian but universal; his message was for the world. While his personality as a national hero belongs to Italy, his individuality, as the exponent of one of the advancing steps of Human Thought and Knowledge, belongs to the World. His work still remains, and will stand for ages, as an inexhaustible source of allegorical interpretation, in which every one of the aspects of thought, either mystic, religious, philosophic, artistic or scientific can find its expression.

A. P. G.

Problems of Belief, by F. C. S. Schiller, M.A., D.Sc. Fellow and Senior Tutor of Corpus Christi College. (Hodder & Stoughton Ltd., London. Price 3s. 6d.)

"This is a small book on a big subject," as the author remarks in his preface, and it is written with the idea of evoking fresh thought, and stimulating philosophic progress. There are ten chapters on Belief, Implicit Belief, Half Belief, Debatable Belief, etc. At the end the reviewer did not know what to believe, except that the book should prove invaluable and most inspiring to those attending the author's lectures. Between the book and his somewhat flippant remarks, *inter alia*, it will probably attain for him the author's wish to stimulate philosophic thought.

M. H. S.

The Garden of the Sun, by Albert Earnest Stafford Smythe. (The Macmillan Co., of Canada Ltd., St. Martin's House, Toronto. Price 3s. 6d.)

This is a collection of fifty poems by a Canadian singer on the beauty of Nature, and they are very beautiful. There is a strength of rhythm, of expression and virility of thought that is refreshing, in these days, so that one can indeed "hear the Sound that Echoes Out His Life."

There is a love beyond the grange and mart
Above the range of vows for which the frown
Of custom sets no pale: whose Word brings down
The Ineffable power of Life whence all things start.
And with that love I woo thee to this breast
And with that power I join thee on the heights
And draw thee from the deeps to make one life
Between us—rich for our fellows—
God Possessed

Digitized by Google

The Moon of March. (To Franz Lehars' famous Waltz) is exquisite in its lilting and singing rhythm:

> Golden rose the Moon of March that still mild night,
> Silver white through purple pierced the star points bright.

One admits having read them through from end to end twice—some more often—they catch up one's Soul to a purer atmosphere, and to the glorious boundlessness of the widths of the Golden West—Canada.

M. H. S.

Poems of the Empire, by I. S. M. Ward, B.A. (John Marlowe Savage & Co., London, W. 1. Price 3s. 6d.)

A collection of thirty-five small poems culled from the series of books entitled *Epic Tales of the Empire*; Australia, Canada, New Zealand, South Africa, India, all contribute their share of Song. The book has several good illustrations.

M. H.

The Story of Christ, by Giovanni Papini. Translated by Mary Prichard Agnetti. (Hodder & Stoughton. Price 6s.)

This is a very striking book written by a man who has vision and heart. With all the different stories of the Christ, this one, simply told, fills a gap, and a want that possibly one has not realised until one takes up this volume.

We think that the charm of it is difficult to describe, perhaps it is that we feel that it is written by an onlooker; and not by one who dreams that he saw. One lives in those times when one takes up this book.

"Like all lofty spirits, Jesus loved the country . . . He has seen the grain of corn consigned to the earth whence it will rise again, a bursting ear . . . Familiar alike with the gentle and the wild animals, He has seen the dove, a little vain of its glossy neck, cooing out its love on the housetop . . . the dog waiting under its master's table for the scraps and bones . . . Born among shepherds, He who was destined to become a Shepherd of men, knew and loved the sheep."

Another short passage shows insight into the deeper meaning of the story of the Temptation.

Digitized by Google

"When Jesus had overcome Satan within Himself, He came forth out of the desert to conquer him in man."

This volume ends with a long prayer which has some very beautiful passages in it; we quote one only among many.

"Thou didst once say: 'When a man is alone, I am with him. Lift up the stone and ye shall find me, cut into the wood and I am there.' But to find thee in the stone and in the wood we must possess the desire to seek for Thee, the capacity to see Thee. And to-day the majority of men cannot, will not find Thee . . . we entreat Thee to come once again amongst those who crucified Thee, amongst those who slay Thee day by day, that Thou mayest shed upon all of us . . . the light of true life."

There are many who believe to-day in the near Coming of the Christ and this book would be very useful to those who thus seek. We cannot too highly recommend it.

W.

The Coming Light, by Mary Bruce Wallace. (John Watkins 21 Cecil Court, Charing Cross Road, London. Price 2s. 6d.)

This is one of the many little books that we may class under visions. They are very helpful to those who have a dim faith, and to those who need an outward vision to help them to realise that which is within.

C.

The Dilemmas of Jesus, by James Black, D.D. (Hodder & Stoughton. Price 7s. 6d.)

We cannot do better than to quote in this short review the foreword addressed to the Reader:

To express the purpose of this book, I borrow the ancient prayer, "Sir, we would see Jesus."

"I believe that we see this Jesus—best, if not only—amid the adventures of His own soul, when he settled His ways at the cross-roads of life and walked on His clear way to God."

"In all points tempted like as we are, yet without sin."

The whole book emphasises the fact of the Christian attitude man and God, tempted as man, triumphant as God.

Digitized by Google

It has original thought however and is of great interest in the present day. It is also written in a clear and original style that is very pleasing and attractive. It should have a good sale.

The Men Whom Jesus Made, a Series of Studies in the characters of the twelve Apostles by the Rev. W. Mackintosh Mackay, D.D (Hodder & Stoughton. Price 6s.)

This study of the Twelve Apostles is a very interesting one for all students of humanity and not only for students of Christianity. The thought comes to one that these are types and that all of us belong however remotely to one or other of these types. We are all being trained too, and the great use of this book appears to show itself in the manner in which each of us can apply that training to ourselves.

The choice made by Jesus in calling his Apostles, is a subject of equal importance, and yet again we can apply that to ourselves. Each Apostle had a gift or virtue that was of use to the work that Jesus had to do, and therefore was he called. We cannot help our thought going back to the time that David was called. God looketh upon the heart, and the world has not yet learned all that means; we still judge by outside appearances. This book is written in an original way and will be very helpful, we are convinced, in many ways, so we thoroughly recommend it.

The training that Jesus gave is a study in itself, for judging differently He also trains differently, has a different standard of values. There is much to learn in these pages. Read it and mark well.

W.

The Life Ray, by Maud S. Levett. Price 1s. 6d.

This booklet is " to show the importance of the discovery that the healing power of light can be transmitted through the mind." It should prove of value to students of healing in this line.

The Blue Fairy, by Alice Gaze. (C. W. Daniel Co. Price 1s.)

Quite an interesting fairy tale for all to read. It is full of life and many thoughts will be stirred as it is read.

C.

Digitized by Google

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1925, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Hankow Lodge, T.S., China, 4 members, per 1924 ...	14	0	0
Shanghai Lodge, T.S., Entrance fees of 4 new members and Dues of 24 members, per 1925	99	8	10
"Hiawatha" Lodge, T.S., Pittsburg, U.S.A., Charter fee and Dues of 3 members, per 1925	27	6	5
T.S. in England, Dues of 453 members, received in March, 1925, £14-5-4	190	2	6
Hungarian Section, T.S., per 1924 and 1925, £1-10-0 ...	20	0	0
Australian Section, T.S., part payment of Dues, £25-3-0...	333	4	0
Mr. F. Tennyson Tay, Coomassie, West Coast Africa, per 1923 and 1924, £2	26	8	0

DONATIONS

T.S. in Ireland, "Adyar Day" Collection, £2-15-4 ...	36	12	0
„ Bulgaria „ „ „ $20 ...	55	0	0
American Section, T.S., for "Adyar Day" Collection through U. S. Adyar Committee ...	14,165	3	0
Additional Collection, $300	835	11	0
Mr. C. D. Shores, Cocanada	5	0	0
	15,808	7	9

Adyar
11th May, 1925

A. SCHWARZ,
Hon. Treasurer.

Digitized by Google

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1925, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Dr. Y. M. Sanzgiri, Bombay, White Lotus Day Gift for Food Fund	20	0	0
Lightbringer Lodge, T.S., Washington, $25	67	15	0
U. S. Adyar Committee, Los Angeles, $197·25... ...	549	7	0
Donations under Rs. 5	1	0	0
	638	6	0

Adyar A. SCHWARZ,
11th May, 1925 *Hon. Treasurer, O.P.F.S.*

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Manasquan, N.J., America ...	Manasquan ...	6-10-1924
Hartford Connecticut, America...	Hartford Capitol ...	23-11-1924
Caguas, Porto Rico, Cuba ...	Charles Leadbeater...	2-12-1924
Johnstown, Penna., America ...	Johnstown... ...	11-12-1924
Seattle, Wash., America ...	Lodge of the Inner Light	24-12-1924
Gijon, Spain	Asturias	1-1-1925
Tampa, Florida, America ...	Tampa	26-1-1925
Rio de Janeiro, Brazil... ...	Hamsa	1-2-1925
Konigsberg, Germany... ...	Orpheus	"
Terijoki, Finland	Temperantia ...	3-2-1925
Manitoulin Island, Headquarters	Hiawatha	3-3-1925
Royapettah, Madras, India ...	Royapettah... ...	24-3-1925

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
London, England	Alpha	7-3-1925

Adyar J. R. ARIA,
9th May, 1925 *Recording Secretary, T.S.*

Printed and published by J. R. Aria, at the Vasanta Press, Adyar, Madras.

Digitized by Google

READY SHORTLY

VERY IMPORTANT

Our Forthcoming Publication of Exceptional Interest

THE MASTERS AND THE PATH

By Bishop C. W. LEADBEATER

Contains latest and most useful information on

The Masters

The Pupils

The Great Initiations and

The Hierarchy

Demi Octavo—about 400 pages

With a large coloured picture of the Wesak Ceremony

Price: Cloth and Gold about Rs. 7

Postage Extra

Will be ready early in July. Book your orders now.

Theosophical Publishing House

Adyar, Madras, India

Digitized by Google

JUST OUT JUST OUT

A Very Useful Publication

BUDDHIST STORIES

Translated from the Pali by

Prof. F. L. Woodward, M.A.

Translator of Yogavācara, Dhammapada, Samyutta Nikāya, etc., etc.

The well-known scholar has made a choice of the best SHORT stories in Buddhist Literature

Extremely interesting

Gives a fair knowledge of Buddhist ethics

Pp. 140. Wrapper Re. 1

Cloth Re. 1-8

Postage Extra

Theosophical Publishing House

Adyar, Madras, India

Digitized by Google

MODERN ASTROLOGY

The leading Magazine of its kind

Annual Subscription, 13/6 post free

A Specimen Copy will be sent on receipt of 4d. in stamps to cover postage

POCKET MANUALS

2/6, post free 2/9.

The Horoscope in Detail.
Horary Astrology.
The Degrees of the Zodiac Symbolized.

2/-, post free 2/3.

Weather Predicting by Astro-Meteorology.
Everybody's Astrology.
What is a Horoscope and How is it Cast?
Planetary Influences.
Directions and Directing.
Medical Astrology.
1001 Notable Nativities.

ASTROLOGICAL TEXTBOOKS

15/-, post free 16/-.

Astrology for All.
Casting the Horoscope.
How to Judge a Nativity.
The Art of Synthesis.
The Progressed Horoscope.
The Key to Your Own Nativity.
Esoteric Astrology.

Practical Astrology. 5/-, post free 5/6.
Rays of Truth. By Mrs. LEO. 5/-, post free 5/6.
Astrological Essays. By Mrs. LEO. 5/-, post free 5/6.
Life and Work of Alan Leo. 6/-.
The Romance of the Stars: Astrological Stories. By Mrs. LEO. 3/6, post free 4/-.
The Pathway of the Soul: A Study in Zodiacal Symbology. By J. H. VAN STONE. 3/6. post free 4/-.

Send Direct to:—MODERN ASTROLOGY OFFICE, 40 Imperial Buildings, Ludgate Circus, E.C.4

THE HERALD OF THE STAR

The International Organ of the Order of the Star in the East.

A monthly survey of the idealistic movements of our times; Social, Educational, Religious, Humanitarian, etc.

"The Herald of the Star" is conspicuous among contemporary periodicals for its loftiness of tone and the largeness of its outlook.

Price 1/- (posted 1/2). Annual subscription, 12/- (postage 1/6 extra).
U.S.A.—Single copies 25 cents. Annually 3 dollars 50 cents posted.
Specimen copy free on application

Published at the office of the

HERALD OF THE STAR, 6 Tavistock Square, London, W.C. 1

Agents for India: **T.P.H., Adyar, Madras**
(Annual subscription: Rs. 9-8, post free)

Have a Trial! ***Be Convinced!!***

THE GREAT WORLD'S PREDICTIONS

Simply state your time and date of birth, or writing letter and your approximate age. 5 years reading with character delineation costs Rs. 4-8. Foreign 7s. Extensive life reading costs Rs. 10. Foreign 15s. Postage extra. Cheques are not negotiable. Money should be remitted in advance by M.O. Mr. P. K. Ghosh, M.A., B.L., Calcutta, writes: "I am much delighted to say that the results are most accurate and to the point, etc."

Mr. Feroze Ahmed, B.A., LL.B., High Court Vakil, writes from Amritsar: "I am much struck with your true calculations. Your character reading is wonderfully accurate, etc." Testimonials highest. Beware of imitations here. The book, "Self-Instructor of Astrology" in English costs Rs. 2. This is highly praised for its usefulness as home astrologer.

Apply for Prospectus to:

THE GREAT INDIAN ASTROLOGICAL HALL,
P. O. Kasimkota, Vizag. Dist. (S. India).

Digitized by Google

The Oldest and Best Cultural Paper of India

THE CALCUTTA REVIEW

(Estd. 1844 ; Third Series 1921)

Illustrated Monthly

Published by the CALCUTTA UNIVERSITY

Annual Subscription Rs. 8-8.

Half-yearly Rs. 4-8 only

Year begins from October

Regular Features

1. Articles of general interest, dealing with literary, historical, economical, philosophical and scientific subjects.
2. Orientalia.
3. Popular Literature.
4. Pictorial Section.
5. Reviews.

Best medium for advertisement among the Educated Public.

For terms and other particulars apply to:

The Manager, "Calcutta Review," Senate House, Calcutta

THE NEW ORIENT

A Journal of International Fellowship

Edited by SYUD HOSSAIN

THE NEW ORIENT provides a meeting place for the keenest, most sincere and most sympathetic minds of East and West. It seeks to cover the entire field of political, economic and cultural relations between East and West from a constructive and forward-looking viewpoint, and to interpret the Renaissance that is dawning over the East against the background of her age-long civilisation.

Some of the Contributors:

A.E., C. F. Andrews, Edwin Björkman, Claude Bragdon, Prof. Edward G. Browne (of Cambridge, England), L. Cranmer Byng (Editor, "Wisdom of the East" Series), Witter Bynner, Ananda Coomaraswamy, Prof. John Dewey, Grace Ellison, Mahatma Gandhi, John Haynes Holmes, Benjamin Guy Horniman, Count Alfred Korzybski, Robert Morss Lovett, Naardyn Lyska, Alexander Meiklejohn, Prof. Paul Monroe, Sarojini Naidu, Yone Noguchi, Giovanni Papini, Marmaduke Pickthall, Paul Richard, Romain Rolland, Bertrand Russell, Rabindranath Tagore and H. G. Wells.

Published Quarterly. *Illustrated.* Annual Subscription $4·00

(Foreign Dollar 4·25)

12 Fifth Avenue, New York City, U.S.A.

Digitized by Google

JUST OUT

Edwin Samuel Montagu

A STUDY IN INDIAN POLITY

In "Edwin Samuel Montagu—a Study in Indian Polity" the author after giving a succinct account of the career of this remarkable man traces in brief the part played by Montagu in the growth of the Indian Constitution. Beginning with an account of his part in the Minto-Morley Reforms and the Crewe—Hardinge Despatch on Provincial Autonomy, the sketch recounts his famous speech on the Mesopotamian Report, his subsequent acceptance of the Secretaryship of State for India, the famous Announcement of August 20 and the historic tour in India. Then follow extracts from the Montagu-Chelmsford Report and his speeches in the Commons in piloting the Reforms Bill of 1919. We have then an account of the Rowlatt legislation, the Punjab Tragedy and Mr. Montagu's Speech on the Hunter Report. A detailed account of the part played by Mr. Montagu in reversing the Treaty of Severs and his great services to Islam is also given. The sketch reviews the circumstances of his resignation and his spirited defence of his action and ends with an account of his premature death. In reading the sketch we are reminded again of Mr. Montagu's injunction, so apposite to the present time: "There is no use for pronouncements that are not fulfilled. There is no use for pronouncements which take geological epochs to fulfil."

Price Annas Eight Only

To Subscribers of *The Indian Review*, As. 6

SRI KRISHNA'S

MESSAGES AND REVELATIONS

BY

BABA BHARATI

This book of "Messages and Revelations" is published at the request of an American disciple of the Baba. In the words of the Baba, "this is the purest Nectar of Spiritual Love. Let the reader open his heart to it and I am sure it will fill it with ecstasy. The soulful reader will thrill with joyous vibrations of every sentence of the "Messages and Revelations".

Price Annas Eight

To Subscribers of *The Indian Review*, As. 6

BY THE SAME AUTHOR

LIGHT ON LIFE

Six Spiritual Discourses with an autobiographical sketch. Contents: The Real, Real Life: Have you Loved? Do We Love? Thought Force; Sages, Saints and Sons of God. "An inspiring book."

Price Re. One

To Subscribers of *The Indian Review*, As. 12

G. A. NATESAN & Co., G. T., MADRAS

Digitized by Google

£1
per annum

ASIATIC REVIEW

5/-
per issue

(Each issue contains nearly 200 pages)

THE VERDICT OF THE PRESS IN 1924 :

ENGLAND : *The Times* : "Obviously well-informed."

FRANCE : *Dépêche Coloniale* : "Une collection d'excellents articles."

INDIA : *Kaisar-i-Hind* : "It is most desirable that every educated Indian should be in touch with it."

New India : "This magazine has justified itself in being of world-wide fame."

FEATURE : This magazine is divided into sections designed to attract the most varied interests and tastes.

AMONG THE CONTRIBUTORS IN 1924 WERE :

POLITICS : India : Sir Abbas Ali Baig, S. R. Das, Earl Winterton.
Far East : Gonnoské Komai, T. Okamoto. General C. D. Bruce.
Near East : Prof. Michaelion.

NAVAL AND MILITARY : Capt. A. C. Dewar, R.N.

COMMERCE : The Indian Trade Commissioner.

EDUCATION : Yuan-Pei Tsai, Lady Drummond Hay.

SCIENCE AND MEDICINE : Sir Edward Gait.

ARCHÆOLOGY : Prof. E. H. Parker. ART : The Earl of Ronaldshay.

TOURISM : Indo-China, by A. Garnier. Ceylon, by C. A. Hewavitarne.

FRENCH COLONIES : Prof. Dupuy. BOOK REVIEWS by Sir Thomas Arnold, Sir Thomas Holdich, Sir Verney Lovett, J. B. Pennington.

LITERATURE : Stanley Rice. LEAGUE OF NATIONS : F. R. Scatcherd.

PROCEEDINGS OF THE EAST INDIA ASSOCIATION : Papers (with discussions) on Indian Art, Customs, Irrigation, Industries, Timbers, etc.

How to obtain THE ASIATIC REVIEW

(37th year of Publication)

Please use this SUBSCRIPTION ORDER FORM

To T.P.H., Adyar, Madras, S.,

Bookseller.

Date.....

Please send THE ASIATIC REVIEW *for Twelve Months, beginning with*.....*to*.....

.....

for which I enclose equivalent of £1 (One Pound sterling).

(Please write full name and address distinctly)

VOL. XX 2 N.

Digitized by Google

THE PROGRESS OF EDUCATION

A Journal devoted to the Cause of Education

(Published six times a year)

Royal 8vo pp. 64

Subscriptions Rs. 6 per year. Postage Extra

(Editorial Committee)

Prof. V. B. NAIK, M.A. (Fergusson College).
„ M. R. PARANJPE, M.A., B.Sc. (New Poona College).
„ N. G. DAMLE, M.A. (Fergusson College).
„ N. G. NARALKAR, M.A., L.T. (New Poona College).

Contains articles on educational subjects, educational news, notes on current topics, notices and reviews of educational publications, extracts from contemporary journals, pedagogical discussion on school-craft, notes on lessons, etc.

The rates of advertisements are as under:

	One issue	Three issues	Yearly
Full page	Rs. 12	30	50
Half page	„ 7	18	30
Quarter page	„ 5	10	18

Contract rates for advertisements will be settled by correspondence or personal interview.

Apply to: The Manager, "The Progress of Education,"
C/o Aryabhushan Press, Poona City.

Hon'ble Prof. V. G. Kale's Works

Indian Economics.—(4th edition). Featherweight paper Demi. 8vo. pp. 700. Cloth Bound Revised and Enlarged. Rs. 8.

These books can be had of:
The Aryabhushan Press, Poona City.

The Original Christianity

By E. F. UDNY, M.A.

Why the Gospels were written and what happened to them. The "Miraculous Draught of Fishes" (*Luke* V) a Fable inserted in fourth century to record their corruption. The Gospel story an Allegory of the Perfecting of Man. Dr. Klein of Vienna writes "I feel it my duty to tell you that I owe you one of the greatest experiences of my life. Your book is . . . a mighty new wave of occult wisdom, and it is one of the signs of His coming that such a wisdom can be given now to mankind".

Published by Edson (Printers) Ltd., 15a Springdale Road, London, N. 16, and sold at Star Shop, 61 Baker St., W.1. and T. P. H., 43 Gt. Portland St., W.1. 4s. Bound, postage 3d.; 3s. Limp, postage 2d.

Digitized by Google

LIVES OF ALCYONE

In Two Volumes

Comprising about 50 Past Lives from 70,000 B. C.

This much-desired and long-expected publication is now on sale. These Lives which have been discovered as the result of clairvoyant investigation are so informing and so full of absorbing and romantic interest that every Theosophist, and every Theosophical Library at any rate, should have a copy. 12 Exquisite colour portraits of some important characters figuring in the Lives have been added. They form a very charming feature of the publication.

Two Volumes—Cloth and Gold. Price Rs. 17-8.

Theosophical Publishing House, Adyar

YOGA-MIMANSA

Edited by Shrīmat Kuvalayānanda (J. G. Guṇe)

The journal is a quarterly organ of the *Kaivalyadhama* recording scientific researches in Psycho-physiology, Spiritual and Physical Culture, etc., with their application to Therapeutics. Each number covers 80 pages of the royal 8vo size including 16 full page illustrations. The matter is divided into four different sections so as to meet the needs of all types of readers. The journal appears in the middle of February, May, August, and November.

Annual Subscription, Post Free, Indian, Rs. 7, Foreign, 12s.; Single Copy, Rs. 2.

N.B. For registration, advertisement-rates, etc., write to:

The Manager, Yoga-Mimansa Office, Kunjavana, Post-Lonavla, (Bombay—India).

A FEW APPRECIATIONS

"The first issue before us is a very valuable and interesting production and fully justifies the unique place and importance of the journal in the realm of modern scientific and philosophical literature . . . The printing and get-up of the journal is fine, as befitting a scientific journal recording great truths." (*Current Thought* Madras).

"From its general appearance and get-up of the journal and the matter it contains one can see that the work is in able hands, and in time the institution will be as useful and popular as the New York Institute of Science." (*United Indian and Indian States*, Delhi).

"The October number of the quarterly magazine is rich both in style and matter and so far leaves nothing to be desired." (*Nava-Sangha*, Chandranagar).

Digitized by Google

THE THEOSOPHIST

Editorial communications should be addressed to the Editor, Adyar, Madras, India. Rejected MSS. are not returned. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

The half-yearly volumes begin with the October and April numbers.

Annual Subscription (payable strictly in advance). Post Free:

India: Rs. 9, payable to the Manager, T.P.H., Adyar, Madras, India.

Great Britain and Europe: 15s. (Agent: T.P.H., Ltd., 9 St. Martin's St., London, W.C. 2.)

U. S. and Canada: $ 3·75 (Agent: Theosophical Press, 826 Oakdale Ave., Chicago, Ill.)

Australasia: 15s. (Agent: T.P.H., Cathcart House, Castlereagh St., Sydney, N.S.W., Australia.)

Dutch E. Indies, etc.: 10 guilders (Agent: Minerva Bookshop, Blavatskypark, Weltevreden Java.)

Other Countries: British Dominions 15s; Non-British Rs. 11-4; payable to Adyar or nearest agent.

Single copies, India—As. 14, Foreign 1s. 4d. or $0·35 or Re. 1 post free.

Changes of Address and complaints should be sent direct to Adyar. Agents are not responsible for non-receipt of copies by subscribers. Copies lost in transit will not be replaced free of charge, unless lost through the fault of the publishers. Remittances to Adyar should be made payable to: The Manager, T.P.H., Adyar, Madras, *never to individuals by name*, and all communications relating to subscriptions should be addressed to him.

VERY IMPORTANT

Our Forthcoming Publication of Exceptional Interest

THE MASTERS AND THE PATH

By Bishop C. W. Leadbeater

Contains latest and most useful information on
The Masters
The Pupils
The Great Initiations and
The Hierarchy
Demi Octavo—about 400 pages
With a large coloured picture of the Wesak ceremony

Price: Cloth and Gold about Rs. 7

Will be ready early in July. Book your orders now.

THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS

Digitized by Google

THE THEOSOPHICAL SOCIETY

President: Annie Besant. Vice-President: C. Jinarajadasa. Recording Secretary: J. R. Aria. Treasurer: A. Schwarz.

Monthly Organ of the President: *The Theosophist.*

Journal of the Non-Organised Countries: *The Adyar Bulletin.*

SECTION	GENERAL SECRETARY	SECTIONAL ORGAN
1. America	Mr. L. W. Rogers—826 Oakdale Ave., Chicago, U.S.A	The Messenger.
2. England	Edward L. Gardner Esq.—23 Bedford Square, London, W.C. 1	The Theosophical Review (News and Notes).
3. India	Dewan Bahadur Sir T. Sadasiva Iyer—T.S., Benares City, U.P.	Theosophy in India.
4. Australia	Mrs. Josephine Ransom—114 Hunter Street, Sydney, N.S.W.	Theosophy in Australia.
5. Sweden	Herr Hugo Fahlcrantz—Ostermalmsgatan 75, Stockholm	Teosofisk Tidskrift.
6. New Zealand	William Crawford Esq.—371 Queen Street, Auckland	Theosophy in New Zealand.
7. Holland	Mej. C. W. Dykgraaf—Amsteldijk 76, Amsterdam	De Theosofische Beweging.
8. France	Monsieur Charles Blech—4 Square Rapp, Paris VII	Bulletin Théosophique.
9. Italy	Colonello Oliviero Boggiani—8 Corso Fiume, Torino VII	Gnosi.
10. Germany	Herr Axel von Fielitz-Coniar—Zocherstraat 60 III, Amsterdam, Holland	Theosophisches Streben.
11. Cuba	Señor Don Rafael de Albear—Apartado 365, Havana	Revista Teosofica, and Heraldo Teosofico
12. Hungary	Professor Robert Nadler—Müegyetem, Budapest I	Teozófia.
13. Finland	Dr. John Sonck—Kansakoulukatu 8, Helsingfors	Teosofi.
14. Russia	Madame A. Kamensky—Coutance I, Geneva, Switzerland	Vestnik.
15. Czechoslovakia	Herr Jan Bedraicek—Palace Lucerna, Stepanska ut, Prague II	Lotus
16. South Africa	J. Bruno Bischoff Esq.—P.O. Box 935, Pretoria	Theosophy in South Africa.
17. Scotland	Mrs. Jean R. Bindley—28 Great King Street, Edinburgh	News and Notes.
18. Switzerland	Mademoiselle H. Stephani—2 Rue du Cloitre, Geneva	Bulletin Théosophique Suisse.
19. Belgium	Monsieur Gaston Polak—45 Rue de Loxum, Brussels	Bulletin Théosophique Belge.
20. Dutch East Indies	Heer J. Kruisheer—Blavatskypark, Weltevreden, Java	Theosofie in Ned. Indie.
21. Burma	A. Verhage Esq.—Olcott Lodge, No. 21, 49th Street, East Rangoon	The Message of Theosophy.
22. Austria	Herr John Cordes—Theresianumgasse 12, Vienna IV	Theosophisches Streben.
23. Norway	Fru Agnes Martens Sparre—Gabelsgatan 41, Oslo (Kristiania)	Norsk Teosofisk Tidskrift.
24. Egypt	J. H. Pérèz Esq.—P.O Box 240, Cairo	The Papyrus.
25. Denmark	Herr Christian Svendsen—Hauchsvej 20, Copenhagen	Theosophia.
26. Ireland	T. Kennedy Esq.—16 South Frederick Street, Dublin	Theosophy in Ireland.
27. Mexico	Prof. Jose Romano Munoz—Apartado Postal 8014, Mexico, D.F.	El Mexico Teosófico.
28. Canada	Albert E. S. Smythe Esq.—22 Glen Grove Avenue West, Toronto	The Canadian Theosophist.
29. Argentine	Señor Adrian A. Madril—Calle San Luis 953, Rosario, Argentina	Theosophia en el Plata.
30. Chile	Señor Armando Zanelli—Casilla de Correo 548, Valparaiso	Revista Teosofica Chilena.
31. Brazil	General R. Pinto Seidl. Retd.—112 Rue Général Bruce, Rio de Janeiro	O Theosophista.
32. Bulgaria	Monsieur Sophrony Nickoff—84 Tzar Simeon, Sofia	
33. Iceland	Herr Jakob Kristinsson—Ingolfsstr. 22, Reykjavik	
34. Spain	Commandante de E. M. Julio Garrido—Sociedad Teosofica, Travesia de Trujillos, No. 3, Madrid (12)	Boletin Trimestral and Sofia.
35. Portugal	Señor A. R. Silva, Jr.—Avenida Almirante Reis 58, 1E, Lisbon	Isis.
36. Wales	Coun. Peter Freeman—3 Rectory Road, Penarth	News and Notes.
37. Poland	Mademoiselle Wanda Dynowska—10, Wilcza Str. M. 14, Warsaw.	Przeglad Teozoficzny.
38. Uruguay	Señora A. M. Gowland—Lindoro Forteza 59, Union, Montevideo.	Teosofia en el Uruguay.
39. Porto Rico	Sr. Francisco Vincenty—P.O. Box 85, San Juan.	

Presidential Agent for Roumania: E.F.D. Bertram Esq., 42 Strada Regale, Ploesti.

Presidential Agent for Yugo-Slavia: Miss Jeli Vavra, Primorska 32, Zagreb, Yugo-Slavia.

Enquiries may be addressed to the Recording Secretary, Adyar, Madras, or to any one of the above officers.

Digitized by Google