

THE THEOSOPHIST



WE begin with this Number the second half of our THEOSOPHIST year ; October, November, December, January, February and March lie behind us, and we begin with these Notes our second part, April, 1921. And the Editor opens it characteristically in a mail train, and is speeding along through her beloved Rājpuṭāna, that country of warriors and bards, of chivalry and devotion, where life was less cherished than honour, and love was more precious than gold. Who can rightly gauge its glamour or define the urge of

its landscape. The rugged hills, the sandy deserts, the leafless trees with their flaming orange-red blossoms, the river-courses, now foaming torrents, now sandbeds that throw back the burning heat of Sūrya, the Deva-Father of a mighty race of Kings. I glance out of the window, across a sandy plain flecked by flame-tongues of flower on skeletons of trees that stretch bare branches to a blue-grey sky, and above them, bounding the view, is a rocky, barren range of hills. And now comes a village, with cottages all stone-built, for stone is plentiful in Rājpuṭāna, and cattle-yards, and we run into a station; stalwart Rājpuṭ elders, with the beard divided, and each side turned up upon the ears—some of them policemen, old soldiers evidently; pretty Rājpuṭ women, with sarī dropped half-way across the well-cut face, bearing on their heads basket, or water-pot, or milk-vessel, heads so proudly held, figure so stately, that one wonders that race should show itself so plainly in women so lowly, till one remembers the legends that tell us of Rājpuṭ maids of lowliest station dying as readily for country and for Chief as ever a maiden of long descent might do. The Highlander and the Rājpuṭ had many traits in common, and were nursed on songs of ancestors, wondrous brave and wondrous devoted to the Head of their Clan; courage and devotion nourish proud character and stately port, a hand swift to strike, but never a dishonourable blow, a heart fiery but tender, defiant before the strong, but gentle to the weak.

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But what has this dreaming to do with the first Volume of Part II of 1921? The only link is the Editor, writing for the magazine with hand and pencil, but withal awrapt in precious memories of the gallant Rājpuṭāna of the Past, called up by the Rājpuṭāna of To-day, seen through the frame of a railway window.

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Let us turn to two questions which are causing some trouble in two of our most earnest sections, England and Australia ; I think, in both the countries, the trouble is only in two capital cities, London and Sydney (New South Wales). One was as regards the Action Lodge, London. It held a " Memorial Meeting for Terence McSwiney ". Lady Emily Lutyens, who was in the Chair, explained the object of the meeting ; she pointed out quite soundly that the proceedings of any Lodge did not involve the Theosophical Society. She was right, because every Lodge is autonomous, subject to the general Constitution. We have special Lodges in the T.S. formed by members who share each other's views on some subject ; Buddhist Lodges, Ladies' Lodges, Christian Lodges, a Musalmān Lodge, and so on. The " Action Lodge " was formed specifically to take active part, inspired by the Theosophical spirit, in movements in the outside world. Lady Emily was also right in explaining that the particular meeting in question was not called to assert a political opinion, but only to do homage to a man who starved himself to death for an ideal. How often have many of us said that in honouring a man who died for his convictions, we did not necessarily agree with the man intellectually ; we might utterly disagree with him, but we might honour the moral strength which " made the supreme sacrifice " rather than betray his convictions. He may have died for an error, he may have sacrificed to a false God, but his character has grown while his head has betrayed him. The question is so important that I repeat this paragraph from the *Bulletin*, and also print the addresses of Lady Emily Lutyens, Dr. Haden Guest, and Mrs. Despard on the occasion, so that members may see how definitely they put the essential view, and did not commit even themselves to a view on the political side.

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But I venture to think that Lady Emily Lutyens is putting one point rather wrongly: she says that the "Theosophical Society as a whole" remains neutral amid the controversies of the time, and thinks that this is because its members have "a desire to remain neutral and not to compromise itself or its members," or because the members are indifferent and apathetic.¹ One reason for this neutrality is that members hold varying and even opposing opinions on many of the problems of the time, and if it took one particular side, members not agreeing with that side would have to leave. We are associated for certain definite objects, and we have no right to commit members on other matters. Many of our members are very hard workers in various activities in public life, but if the Society were to be committed to all their opposing views, it could not last for a month. If a small group in the Geographical Society insisted that the Society should commit itself to a belief in the Athanasian Creed, they would probably be told that the Society had no opinion on it as a Society. Are we to shut out of the T.S. earnest seekers after the WISDOM, because they are Monarchists, or Republicans, or Tories, or Socialists? Eager partisans of unpopular opinions are apt to forget that it is this very refusal to commit the T. S. to opinions outside its Objects, that enables them to be members, and to find strength and inspiration from its teachings. I would earnestly pray members to help me to guard the liberty of the T.S., of its Sections, Lodges, and individual members. Every Fellow of the Society has a right to his views and to his own expression of them. No one else is committed by a Fellow, a Lodge, or a National Society. We have among us every variety of conservative, liberal, moderate, extreme views on every religious, political and social opinion. "Let us stand fast in the Liberty" we profess, for "where the Spirit of the Lord is, *there* is Liberty".

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¹ See "Memorial Meeting for Terence McSwiney," pp. 88—94.

The other case is less complicated. Some members of the Sydney Lodge, Australia, while inviting to its platform priests and bishops of the Liberal Catholic Church, refuse to print their ordinary courtesy titles on the syllabus. Now a Lodge need not ask any particular person to lecture on its platform; but if it does invite him, it is bound to put his name on its syllabus with whatever adjuncts are used in his religious or social community. If I invite a Pope to lecture in my Lodge, and he accepts, I must give him his papal name and prefix, "His Holiness, Pope Gregory XVII". I cannot print as his description, "Signor Paulo Venezia". As a mere matter of courtesy, this should be obvious. Many Roman Catholic priests and Nonconformist ministers have lectured for us; we do not refuse to print "The Rev. Father Vaughan," or "The Rev. Dr. Clifford". It is said that, where the L. C. C. is concerned, to give the usual prefix "the Rev." or "the Rt. Rev." is to commit the Lodge to belief in the Apostolic Succession, and that H. P. B. did not accept it. But those statements are surely in the first case untrue, in the second irrelevant. The Roman Catholic Pope and priest both believe in the Apostolic Succession and in everlasting hell. I may wish to hear their views on these or any other subjects, without accepting these or any other of their tenets. The Rev. Dr. Clifford does not believe in the Apostolic Succession, nor probably in everlasting hell. Yet a Lodge may listen to both with profit, but is not committed to either view by giving them both the prefix usual in their several communities. No Lodge has the right to pick out a particular religious community, and force on it any view of a section, or even of a majority, of the Lodge. No one in a Lodge is committed to any views of any speaker. This is so obvious, that only prejudice could allege it as regards the views of one community only. H. P. B.'s statement is irrelevant in the discussion, as no member of the T. S. is bound to accept H. P. B.'s views, any more than they are bound to

accept those of Mr. Sinnett, of the Rt. Rev. C. W. Leadbeater, of myself. No one would have protested more strongly against her views being made into a Theosophical orthodoxy than H. P. B. would have done.

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M. Paul Richard—co-editor with Mr. Arobindo Ghosh in that remarkable and valuable magazine, *Arya*—left with me a little pamphlet entitled, *League for the Equality of Races*. It starts by remarking “that a durable peace and the safety of all [Nations] depend on their respect for each other—on Equality”. The League in question “first took birth in Japan”. While the Peace Conference was meeting in Paris, there was a Conference of thirty-seven important Associations in Japan. The Conference approved the idea of the establishment of a League of Nations, but protested against the racial discrimination included in it; the Japanese looked to the Peace Conference for “the final abolition of all racial discrimination and disqualification”. The Japanese delegates very properly brought in an amendment to the Constitution of the League, affirming the principle of Racial Equality, and obtained a majority of votes, but President Wilson, who was presiding, declared it to be rejected, as unanimity was necessary for the adoption of such an amendment. The Japanese called another meeting in Tokyo of the thirty-seven Societies—political, religious, press, army and navy veterans, and so on—and passed a declaration: “The Japanese Nation refuses to join a League of Nations founded upon the maintenance of racial discriminatory treatment.” As they had been defeated on the League of Nations’ constitution, they decided to form themselves into a permanent organisation and to try to federate the Asian peoples. This is the origin, as described by M. Paul Richard, and the “general object” is “to proclaim the principle of Democracy as between the races” of mankind, and “to ensure respect for human dignity in every man, whatever be his race or colour”. For

Asia, its object is practically to form a Federation of the Asian peoples, "the League and the Congress of the Nations of Asia". India is offered help in her problem of equality within the Empire by associating it "with the larger issue of the equality of all races in Humanity".

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Much turns on what is meant by the word "equality". If it means that every individual shares in the One Life and will unfold that Life by evolution, then it is true. If it means that all individuals and races are at the same stage of evolution, then it is false. I admit that my cannibal brother shares with me in the Divine Life, and that it is my duty to try to help him, if I come into contact with him; but I deny that he is at the same stage of evolution that I am, and should refuse to share in his dinner of human flesh; I should decline to eat with him, even at the risk of being denounced as unbrotherly.

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Nor am I in sympathy with the idea of shaping Europe, America and Asia into two camps; the provocation comes from the White Nations, but that is no reason why we should take up their challenge, and help them in carrying out a division injurious to Humanity as a whole. Is Japan ready to go against racial discrimination in Asia, and to establish racial equality between herself and, say, the hairy jungle tribes of Borneo? The question is not so simple as some think.

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The news from Vienna continues to be very sad. We give publicity to the following:

HELP VIENNA'S CHILDREN!

Many thousands of Viennese children are severely endangered to fall a prey to consumption, rachitis and scrofula. The generous organisations for placing children abroad, however, seem to have come to an end more or less, although there are many left, who badly need a stay of several months outside of Vienna, but who have never been able so far to leave this unhappy town, over which a heavy

cloud of despair and famine is brooding. Every child that can be rescued from the fate of slowly starving to death will prove in the future to have been verily a treasure saved. Therefore it is proposed to found a new Children's Home near Vienna in the coming spring. It is the purpose of these lines to ask the help of all kind-hearted people to further this aim. A group of men and women, who have devoted themselves to active social work, the Action Lodge of the Austrian Theosophical Society "Adyar" (Headquarters: Vienna IV, Theresianumgasse 12), most ardently desire to assist in relieving the misery still prevailing among the children here. Now it so happens that an opportunity lends itself to realise the object in view. On the outskirts of Vienna, upon the Wolfertsberg (Hütteldorf), the settlement "Eden" is to arise in the coming spring. We have the possibility of erecting a Children's Home in a charming hill-country in the grounds belonging to this settlement. (Address of the settlement "Eden," Vienna VI, Liniengasse 33 or I, Himmelfortgasse 9.)

In order to be able to build the Home already this spring on the site kept reserved for us by the architect of the future little garden-city "Eden," prompt financial help is required. It shall be a Children's Home, that could permanently lodge 20 to 25 of the most needy children, or, in case it should be impossible to get sufficient money for this, we should, to commence with, simply take in as many day-boarders during the summer-months. There they could recuperate themselves, be educated and invigorate themselves all round. Arrangements have been made that a kindergarten and an open air forest-school for the children of the neighbouring settlements are to be linked up with the Children's Home. This Children's Home shall become a place where children will be prepared for the coming happier era in a spirit of active love for mankind; it shall be a centre from which health, beauty and joy shall radiate far abroad throughout the world of the little ones. The children will also be brought up to a practical knowledge of farming, as the field and vegetable-garden of the Home are meant to help to supply its kitchen. A sum of £1,000 stlg. (one thousand only) suffices to carry out our plans. Our most earnest appeal goes forth to those who, like us, are full of an ardent love for the children whom we want to save for, and to carry over into, the light of the new day already dawning, and we rely on them to help us with contributions themselves and to canvass for us by spreading this appeal far and wide amongst their friends or through newspapers. All sums will be gratefully accepted and duly signed for; proper use being made thereof, the undersigned vouch for. To call this new effort into life we especially rely on those countries abroad who up to the present have so wonderfully helped the Austrian children already. Little folded hands dumbly asking for help show us the way across national hatred to the Kingdom of Mankind and an Empire of all-embracing love, as indeed this plan originates with the Austrian National Section of the (International) Theosophical Society and Universal Brotherhood (Headquarters, Adyar, Madras, India).

Contributions may be sent care "Allgemeine Depositen-Bank," Vienna, in favour of "Action Lodge, Vienna," in America to the

National City Bank, New York, in England to the London branch of the Banca Commerciale Italiana, in Switzerland to the Schweizer Bankverein, Zurich, or to the Schweizer Kreditanstalt, Zurich, in the Netherlands to the Amsterdamsche Bank, or to the Rotterdamsche Bank or to Driesen & Co., Amsterdam, Heerengracht, in Germany to the National Bank für Deutschland, or to the Kommerz-und Disconto-Bank, in Italy to the Banca Commerciale Italiana, in France to the Banque Nationale de Crédit, Paris, and to their branches crossed "Allgemeine Depositen-Bank," Vienna, payable to "Action Lodge, Vienna".

The Action Lodge of the Austrian National Section of the Theosophical Society "Adyar," Vienna IV, Theresianumgasse 12: Richard Weiss, Ph.D., *President, Action Lodge, Vienna*; Hans Schiff. Hanna Wertheimer. Karl Riedel. Fritz Engel. Icio Josefsberg. Hanna Richter. Walther Klein, Dr. jur., *President, Art Lodge, T.S., Vienna*; Professor Hans Hüber. John Cordes, *General Secretary, Austrian Section, T.S., "Adyar"*.

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I pass on to my readers what seems to me to be a very well-inspired suggestion. Mrs. Tuttle Leembruggen is "Marjorie Tuttle," who from quite young youth has been an ardent Theosophical worker, and is well-known and honoured throughout the United States. I do not know so well the second name, and will take it on trust from "Marjorie Tuttle". Let us see how many of our Lodges are willing to take it up and to help the Olcott Pañchama Free Schools. They have a long and honourable history, and now present about 200 Cubs (young Scouts), a very promising set of youngsters. All contributions should be sent to A. Schwarz Esq., Theosophical Society, Adyar, Madras S., India. Here is the letter :

DEAR MRS. BESANT,

All Theosophists have heard of the constant need of the Indian Pañchama children who come to the Olcott Schools eagerly seeking education, although often nearly fainting from hunger. From time to time spasmodic attempts are made by some T. S. member or Lodge to swell the funds to feed and to educate those pathetic little helpless ones; some donations are collected, and then the matter is forgotten again until a new appeal wrings our hearts.

In regard to all the activities sponsored to-day by the T.S., there is a strong tendency often to turn to the revered memory of H.P.B. and ask ourselves: "What would H.P.B. say about this?"

Which of the activities with which Theosophists now concern themselves would most win her approval?"

Can any of us doubt what H.P.B. would say in regard to the Pariah Schools started by her comrade Colonel Olcott? Ever the champion of the oppressed and downtrodden, utterly generous to the weak and suffering, would not her voice and pen often be vigorously raised on behalf of these Indian outcaste children? Every year on May 8th, White Lotus Day, Theosophists in practically every country are wont to gather to pay tribute to H.P.B. Hardly a Theosophist so busy or poor or ill, but that he strives to join a White Lotus Day tribute. Could we not, then, try to institute a custom of asking that tribute to take the form of some donation to the Pariah children? Surely every Theosophist would, in the enthusiasm of that day, gladly offer at least some pennies in the name of H.P.B. if the matter were brought to his attention. And one can conceive that H.P.B. would be far more grateful for aid offered in her name to the little brown babies of India, than she would be for the flowery nothings we are accustomed to utter on White Lotus Day.

Probably every General Secretary would gladly co-operate with such a plan if asked, would appoint some one in his Section to receive and forward White Lotus Day offerings, and would give the idea publicity and encouragement preceding each May 8th. It is proposed this effort be made on White Lotus Day, because that is the one Theosophical anniversary that seems to be universally observed in every country. If this were done in every land where there is a Theosophist, there might be an ever greater income once every year which would gladden the heart of Mr. Schwarz, Treasurer of the Olcott Pañchama Schools.

Could not each of us imagine on White Lotus Day that the voice of H.P.B. speaks to us on behalf of the outcaste children of India, who cry for education and sufficient food to keep them from fainting at school?

MARJORIE TUTTLE LEEMBRUGGEN

AGNES P. KREISEL

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While speaking of youngsters, I should like to say a word of congratulation to the Golden Rule Lodge, Co-Masonic Obedience, on the "Golden Rule Cottage," 1 S. Andrew's Road, Shoeburyness, England, which it has supported for the last nine years, as a Co-Masonic charity. Children are taken from very poor homes in London, and are given a few weeks in the country, with pure surroundings and nourishing food, and all the delight the country gives to children from the noisy, dirty, overcrowded

rooms of the slum population. Over 200 children had this joy last year. The brief report says :

To see a happy party of twelve or sixteen children sitting down to dinner or tea with healthy appetites, enjoying milk puddings, home-made bread, and well-cooked, wholesome food, is a sight to cheer the most depressed philanthropist ; for often these same children, when at home, seldom assemble to a meal and "never touch milk puddings". When a family live in one or even two rooms, what chance have the children of decent, to say nothing of family life!

The increasing need of such homes of love and healing is felt more and more by all those lovers of children who know anything of the crowded dwellings of our great city. If, in 1911, the children needed to be taken from the turmoil, the dirt, and the crowds ever struggling for room to live, the years of war, of deprivation and tension, have increased that need a hundredfold. So far has this need been recognised, that public bodies in the more enlightened cities of the kingdom, are arranging to give the children attending the day schools a period of school-time in the country. We do more than this ; for in addition to country surroundings we give the little visitors to Golden Rule Cottage a loving family life, a home simple but sweet, and guardianship gentle but careful. How many of those small visitors, when grown up, will carry the ideal of that home in their hearts, and when they themselves become home-makers, how many of them will reproduce, or aim at reproducing at least, that ideal! For the good work of Golden Rule Cottage does not end, we believe, when it builds up the poor physique of the child, strengthens its nervous system, and rekindles hope and childish laughter. This it certainly does, but, in addition, each little child who enjoys its hospitality becomes a means of carrying the love, of which the Cottage is a symbol, to all those with whom it comes in contact.

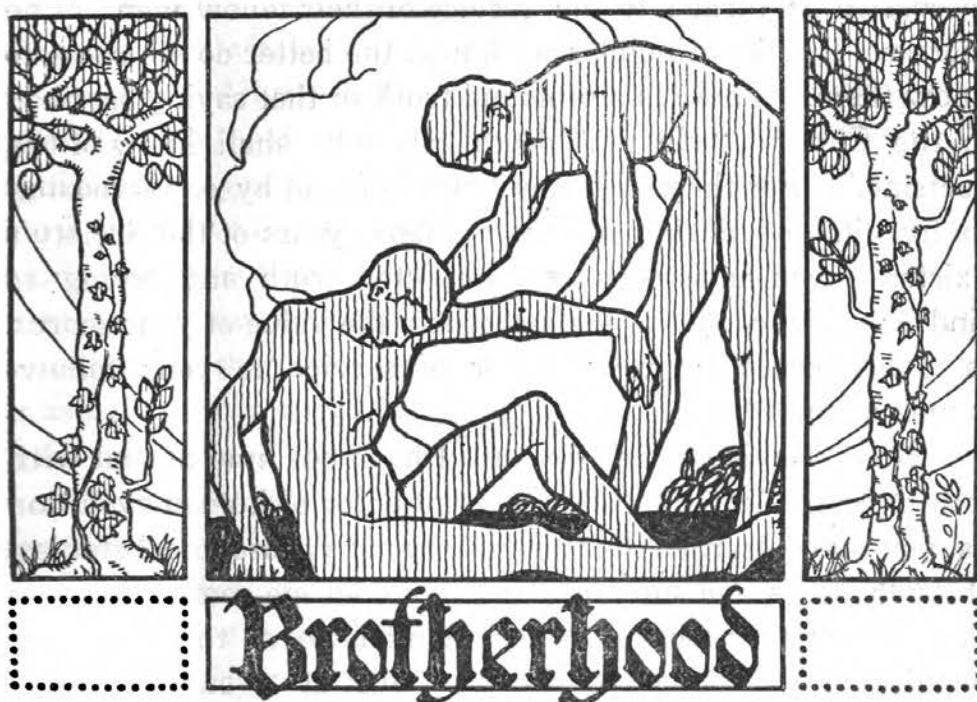
"Only two hundred in the year," some may say depreciatingly. Only two hundred little lives given a taste of happiness and wholesome living. Surely not to be despised. If every Lodge had such an offshoot, the two hundreds would be thousands. And if all the Masculine Lodges had such a little appendix, more than 600,000 children would have "a good time" each year. I know how great are the British Masonic charities in Asylums and large Homes, but these little homely cottages dotted over English home-like scenery, have a charm that the big Asylum cannot have. The joy of freedom is so great to a little child.

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A very old Theosophical worker, only middle-aged in years but old in service, Mr. Jagadish Chandra Chatterji, B.A. (Cantab.), has left India for a visit to Europe and America, in both of which countries he is fairly well known, though many years have passed since his last visit. He is a fine Samskr̥t scholar, and has done some excellent work along lines of research in Kashmir, and he won his Cambridge degree by a research thesis. He has been known to me from boyhood, and is the son-in-law of my old and much-valued friend, Rai Bahadur Gnanendranath Chakravarti, who helped so much in the nurturing of the Central Hindū College, was Pro-Vice-Chancellor of the Benares Hindū University, and is now Vice-Chancellor of the just-founded Lucknow University. Mr. Chatterji would like to do some lecturing among Theosophical Lodges, and I am sure that I may count on the kindness to him of all my Theosophical friends. His address will be J. C. Chatterji Esq., c/o Messrs. Thos. Cook & Son, 245 Broadway, New York City, U.S.A.

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The Theosophical colony in Florence, Italy, has lost an earnest Fellow of the T.S. and a devoted worker, by the passing away of Signor Giovaspino Cavallini, for a long time President of the Florence Lodge. He and his equally devoted wife were called the Father and Mother of the Lodge, which met in their beautiful house. They have given it to the Lodge for its home, and for the helping of the working. Our faithful members gather on the other side. Peace be to them all.



HOW TO BUILD THE NEW ERA¹

By ANNIE BESANT

FRIENDS:

I am glad to be able to make even this very short visit to you. It is literally a visit of a few hours. I propose to speak to you who are students and members of the Society as to your duty at the present time in view of the great changes which have come and are coming on the world, and the work that you ought to be able to do in helping your fellow-countrymen to solve their problems rightly. For knowledge is not fruitful unless it is applied, and very little is gained by people simply

¹ A lecture to members of the T. S. at Glasgow on Monday, June 30th, 1919.

sitting down to read, to study, and to talk over things, unless the knowledge they have gained by their study and their discussion is turned to the service of their fellow men. The more we live the principles we know, the better do we come to know them. There is a profound truth in that saying ascribed to the Christ: "He that doeth His will shall know of the doctrine." For the real test of truth is found by endeavouring to live it, and during all these many years of the Society's existence you have been seeking after truth and trying to find it; now comes the time when the value of your search is to be proved by your power of service to your fellow-countrymen.

Now, leaving aside—because I have not time to deal with it at present—leaving aside the great order of human evolution as you have learned to trace it in your Theosophical studies, through races and sub-races and so on, let me come at once to the four great Laws of Nature which lie at the root of all healthy reconstruction of Society. Just as a building must have solid foundations, so must the reconstructed building of Society be based on certain great laws in nature, without which it cannot endure. The reason why there have been so many destroyed civilisations in the past is merely because they were built without regard to the Laws of Nature; hence they could not endure. And the reason, I think, why the civilisation of India—which you must remember stretches right back to the time of Assyria, Babylon, Nineveh, Ancient Egypt, and so on, contemporary with the whole of these civilisations of great culture, great learning of all kinds, great trade and commerce and enormous wealth—the reason why that is still alive and has the power of being revived, revivifying herself and rising again to a mighty Nation among the modern Nations of the world, is that she was built on right foundations. The fact that she was so built has given that marvellous endurance to her polity, so that, despite wars and invasions such as other

Nations had, she has never been destroyed. She has always gradually assimilated her conquerors and gained something fresh from the very wars which at first might have seemed to threaten her vitality. So immense is the benefit of a right foundation. All the others you only know because you dig up their graves, and their graves may contain some fragments which have endured, and you can thus try to reconstruct the way they lived. India alone lives still, a great Nation, with, as I said, this prospect of new growth and greater vitality, as part of your own great Commonwealth.

Let us then look at the four Laws to which I have just alluded. I will name them first. First, of course, comes the Law of Karma; then the Law of Reincarnation; then the Law of Brotherhood; and then the Law of Sacrifice. Those are the four foundation-stones on which the New Era must be erected, and it would be well to think of them in the order in which I have named them. You might have expected me to name Brotherhood first. I did not do so, because the understanding of those I have put first and second precedes the effective realisation of Brotherhood, and makes it the inevitable result of truths that you have already studied.

Think for a moment, then, of Karma; and let me ask you, even before I speak of them as separate laws, to remember what we mean when we say a "Law of Nature". We only mean a certain definite sequence of events, a sequence which has been established as invariable, so far as our experience goes, by repeated and repeated experiments. Do not think of them as commands; and I am obliged to warn you of that, because so many people, even among ourselves, think of laws as commands, and they very much cripple themselves by thinking of them as commands which they ought to obey, and to treat with some mysterious kind of reverence. In fact, very often people talk about them a great deal too much without understanding their real nature,

and so make them excuses for all kinds of foolish action, throwing their own responsibility on the law, and making the law an excuse for their own default of action. That is especially the case with the Law of Karma. Now, a Law of Nature, as I have said, means nothing more than a certain definite sequence. It does not mean that a thing must happen, but that it will happen under certain circumstances; that a change in conditions will make a change in the happening; that a Law of Nature gives you power, not compulsion; and that your power of playing with the Laws of Nature depends entirely upon your knowledge. If you are ignorant, I grant you are at their mercy and may be tossed about anyhow; if you have knowledge, you can use them for your own purposes, and they simply then become enabling forces, so that by utilising them you are able to bring about that which you desire to obtain. Law does not cramp; it gives strength, provided you know. For laws that are inconvenient to you can simply be balanced against other laws, and so you neutralise them. Laws that serve your purpose, those you at once work with, having cleared away all the obstacles which otherwise might have opposed their free action.

Think then of the Law of Karma as you think of every other Law in Nature; for it is the fundamental law of all. Think of it as a series of conditions that you can discover, as a power by which you can bring about that which you determine to achieve. And always remember that it naturally divides itself into three sub-laws, as you might call them, affecting different parts of your own nature, and bringing about different results in the outer world. I am only recalling them to you, for they are quite familiar: Thought builds character; Desire creates opportunity; Action brings about circumstances. I put them shortly; I need not go into them, because they are all in print and you can study them, and probably you all know them thoroughly well already.

Now knowledge of the Law of Karma in its three branches puts into your hands the power to create the conditions which you desire, and to bring about the results which you desire to see in your world, to create the New Era practically, through the efficacy of those forces which you can direct to bring about a desirable condition of things. Your thought, of course, has much to do with that, and that is part of your duty to the world. You have learned something of the power of thought; you have learned something of the concentration of thought; you have learned something of the way to direct thought; and having learned these elements of thinking, you can begin to utilise your thought in order to spread amongst all the people among whom you live the ideas by which you desire to stimulate them into action. You hold up before them great ideals, remembering that an ideal is a fixed idea with a bearing upon action, and that on the ideals which dominate the minds of a Nation depend the constitution of the Nation, its polity, the way in which it arranges itself for the whole of its National work.

Above all other things are right ideals, ideals the very greatest that you are able to conceive. Never be afraid of proclaiming an ideal because it is so great as to seem to be for the moment unattainable; all great ideals are unattainable at once, but to see them in front of you enables you to guide your path aright; and you will always live from hand to mouth in your social and political schemes of reform, unless those reforms are worked out to obtain a good end, to realise a good ideal. It is the great fault of our political work that politicians as a rule do live from hand to mouth. They see an evil, they try to correct it; and in correcting one evil they very often open the way to half-a-dozen more. So that, having made a reform, they need a number more reforms in order that they may correct the errors

which their first reform has brought about. The consequence is that a great deal of time is lost and a great deal of energy, and much worse than those losses is the depression which follows on finding that that which you have believed to be productive of happiness leaves the world very much as it was before you struggled to attain it.

Take care then of your ideals; and remember that as your ideals are intended to inspire, they must disseminate inspiration. They must be addressed to the highest part of man and not to his lower nature. Remember that, in trying to put your ideals before your countrymen; do not appeal to that which is base in them, but appeal to the good within them, and then they will fully respond to your appeal. Do not be afraid of pitching it too high. Emerson was quite right when he said: "Hitch your wagon on to a star." Your wagon may not get there, but it will go in the right direction, and as a dry matter of fact all those who have experience of crowds know that they do respond to the appeal to the higher far more than to the lower. I do not mean that you may not drive a crowd by a low ideal. You can fire a crowd with a desire to plunder its neighbours, but it will not last; it does not raise enthusiasm, it only raises passion; that which really makes a crowd enthusiastic is some great ideal of courage, of heroism, of sacrifice, that the individuals in the crowd might not be prepared to imitate, but they feel that it is great and noble; and a recognition of the greatness is a step towards the realisation of the greatness in every one who is able thus to respond. The knowledge of the Law of Karma, that "thought makes character," is a thing that you must never forget in your schemes of reform. Think out your ideal; present it as lucidly, as eloquently as you can to the minds of the people round you; see that every scheme of reform may be tested by the ideal, and so you may understand which would be loss of time in working out, and which would be

a step upwards along the mountain path that you are climbing.

Then remember that "desire makes opportunity". That which the individual or the Nation perseveringly and insistently desires, that they will have an opportunity of obtaining. That is a very fruitful truth, and it makes us very careful, if we are wise, as to what we do desire. For if we desire in a mistaken direction, when the desire is realised we are apt to be more disappointed than pleased. Hence the need of taking care of what we desire. Opportunities for the realisation will always come. That is part of the Great Law. The reaction to a desire on your part, which is the sending out of an attractive force, brings towards you the object of desire, as a magnet attracts a piece of soft iron. Therefore, that which you will to obtain is that which you will have opportunity to realise, another reason why you must also be careful of your ideals from the emotional side, as well as on the side of intelligence. Then the action which causes circumstances means, put into a sentence—if you spread happiness around you, Nature will answer you by taking you into favourable conditions. To spread happiness as widely as it is possible to go, not hoping for personal return but for the general good, striving to improve conditions wherever they are evil, to make them uplifting wherever they are down-pulling—that is the activity, the right activity, which should animate every one of you. And if you will work out in greater detail than I can do now, how you may bring about that which you believe to be the best for your Nation, remember then the three elements of thought, of desire and of action, put these on the right lines, and you may be sure that that which is now only a dream, will become a realisation among you.

Pass from that which, in many ways, all-important as it is, is the least complex in the explanation ; come to the bearing of the great truth of Reincarnation on the institutions of the

Social Order for which you are working. I need hardly say that you do not have a Social Order at the present time. You have Social Anarchy, not Social Order ; and that must always be the case where, for a wise purpose I admit, which alone makes further progress possible, you have thrown your Society into a state of continual competition, of individual against individual, of class against class, of community against community, ultimately of Nation against Nation. The War that you are just emerging from is nothing more than the apotheosis, the international apotheosis, of the idea of competition. It is competition on an immense scale, competition at its largest and its strongest. Now the state of war is not natural to man ; I know one school of political economy makes the condition of combat the foundation of everything ; and then, by some imaginary contract between the combatants, it builds a certain theory of Society. That belonged to an age which was pre-eminently doctrinaire rather than practical. That is false to Nature.

The natural condition for man is not that of combat ; it is that of mutual helpfulness. For if human nature had been founded upon combat, such as you find in the beasts of the jungle, we should have remained in that condition always, and no civilisation of any sort would have been possible. For what is the foundation of all human growth?—the man, the wife and the child. In a very wise and pregnant sentence of an ancient Hindū lawgiver, the Manu of our race, there is given the definition of a man ; and that definition of a man is very different from the definition of a man which you would get in Rousseau's *Contrat Social*, or in any of the writings of that day, where man was thought of as an individual clothed with rights. The great lawgiver said : “ Man consists of himself, his wife and his child.” The family, not the individual. That is the foundation of a Social Order ; whereas the recognition of the individual as isolated is the foundation of

Anarchy, only regulated by continual strivings to diminish it, by recognising that you can only keep certain rights by giving up others—compromise, inevitable compromise, in which Liberty and Social Order are made opponents instead of correlatives. In fact you will find a man, say like Professor Sidgwick, a very learned man, and a man with an immense amount of insight, you will find him laying down the doctrine which was very popular in the nineteenth century, that Government and Liberty are opposed to each other; the larger the sphere of Government the smaller the amount of Liberty; the larger the sphere of Liberty the smaller the sphere of Government. That is a fundamental blunder. I know you are always repeating it, many of you, but it is utterly false. Government, like the resultant of carefully calculated Laws of Nature, ought only to be an arrangement by which you bring about that which you desire to bring about. It ought not to be a power ranged ever against you, armed with soldiers and bullets to keep you in order, with a whole armoury of commands by which you are appalled. Government ought to be the instrument for carrying out the commands of the people, simply the Executive, that which carries out whatever the people have decided.¹ Until that idea of Government and Nation comes back to the older view, we shall always have this struggle going on, based on wrong imagination and not on the facts of Nature.

Your Government ought to be simply a chosen committee of certain competent people to carry out everything that you can carry out better collectively than individually. That is the test of it: can you do a thing best by joining your forces together, or can you do it

¹ I have used the word "Government" here in the popular way, as meaning only "Executive". A "Government" really consists of three parts—as I pointed out in *Lectures on Political Science*, a book which I venture to recommend to all who deal with the reconstruction of Society—the embodiments of the Will, the Wisdom and the Intellect of the Body Politic: the Will is the Executive, which administers the laws; the Wisdom is the Legislature, which makes the laws; the Intellect is the Judiciary, which decides the meaning of the laws.

better by working alone? Now there are some things in which a man must work alone—a genius, if he is going to carve a statue. The idea must be his; the hands, in the best work, must be his; but even in that there is a certain amount of co-operation with those who quarry out the marble, those who sometimes, after the genius has formed his model in clay, use mechanical means in order to reproduce the model. But the greatest sculptor always has a hand in the marble as well as in the clay, and puts those touches with his own hands to the marble that make the marble live, instead of being only a shaped block. Such work must be, and must remain, largely individual. You could not have your Executive making a statue which would be worth having. But there are many things that can be done better collectively, in which men, joining all their efforts together, produce a result greater than the sum of their individual efforts would be. They multiply each other's forces; they do not only add them. Wherever that is the case, there the collectivity should act. But it should act with the will of the whole, and not in opposition to it, or compelling it.

That new idea, the most ancient idea really of all, of what a State should be—a large family—that is one of the ideas on which the future Order, instead of the present Anarchy, will be based. Now the moment you think of man as consisting of a man, a woman and a child, in that moment the thing you recognise first is not a right, but a mutual obligation. The relationship which grows out of their being together lays down certain obligations, necessary if the family is to continue. Those will vary according to the position in the family of its various members. While children are very young their parents protect them, train them, educate them; as they grow older they become, so to speak, partners in the family; later on again, when the parents are very aged, then they pay back to their parents, in their age and weakness, the protection

which the parents gave to them in their childhood and its accompanying weakness. That is the true model of the State. While the bodies are young, they have rights and we have duties towards them. You have no rights over the child, only duties to perform to it. One of the great and mischievous blunders of the present civilisation—it is almost past, I am happy to say—was the idea that the children were to be so very submissive and obedient before their parents, that the relationship was one of fear more than of love, and therefore a child had to be forced into a certain shape which the parents thought it ought to take, instead of growing “as the flower grows, unconsciously, by opening itself to the sun” (to borrow a very beautiful phrase from a Theosophical book). Of course, in modern education that is being now entirely revolutionised, and the duty of the teacher is no longer to teach the child what he thinks the child should know, but to teach the child what the child wants to know—a profound difference in education. It is a very necessary difference, too, because it turns education on both sides into a delight, instead of tyranny on the one side and cowardice on the other.

Then, there ought to be a working age of man, in the sense of his productive activity in ordinary objects, the necessaries of life, clothing, housing, etc. That ought to be in the full vigour of manhood, when the body is strong and is best able to carry heavy burdens of responsibility and of labour. But youth and age ought to be free from physical toil. The youth is training for it. The elders can do better work for the Nation than the work of the hands. All the people who make up a Nation, in the better time that is coming, will divide out these periods of the human life as they used to be divided in very, very ancient civilisations. There will be two periods in which people will be supported by the labour of others, who will produce all the necessaries of life, and the mid-way period in which the work

will be directed to the production of necessaries. And the more machinery is perfected, the less toilsome will that labour be, the less painful and the less full of trouble. But there may always remain something of drudgery about it, which all should share.

Now, if you look in that way at it, and make the idea of the family the idea of the State, you will see at once why the knowledge of the Law of Reincarnation is so enormously important. It tells you that a Nation is made up of a large number of individuals who are literally at different ages—meaning by that, that the true man, the spiritual intelligence which is ourself, has been for a longer or a shorter period of life in the great school of human existence. Some have been in that school for a much shorter time than others, some have been for a very much longer time than others. So you have the difference between human beings that you have really between child and middle-aged and aged people—difference of experience, difference of capacity, of knowledge, of wisdom.

Now that view, of course, may, for a moment, before you begin to think, clash up against a doctrine of equality which was so favourite a doctrine in the last century. Liberty, Equality and Fraternity was the tocsin of the French Revolution, and of the great American Revolution which made the United States. Equality, as the ordinary person takes it without thinking, is clearly a thing that does not exist in Nature. We are not born equal. That famous statement, that "Man is born equal and is in bondage everywhere," is not true. There is no equality between a child born with a disease, and a child that is born healthy. There is no equality between a child that is born clever, and a child that is born a fool. There is no equality between a child that is born a saint, and a child that is born a criminal. It is a pity to be hypnotised by a word, without understanding what it really means; for there

is a meaning in it. Human beings are born as unequal as you can possibly imagine.

The most it can mean—and you know that many good Radicals of the last century put it in these words—is equality of opportunity. Well, that again is a very different thing. That is easier to obtain; but when you have obtained it, you are face to face, as I remember once telling a Glasgow audience, with this fact, that even if you have equal opportunities, people have very unequal powers of grasping the opportunities when they are there. That is the fundamental difficulty. An opportunity comes up to one man and he stares at it and lets it go by, and perhaps a year afterwards says: “Oh, I wish I had taken hold of that opportunity.” Another man, the moment he sees it, springs forward to grasp it; and a third man compels the opportunity to come to him, which is not there in the ordinary course of events. That is the great fundamental difference, and that depends very much on age, the age of the inner man, whether he is a child, or a middle-aged person, or an aged one. That is a thing to think out.

Where is the real equality? In the fact that God lives in every one of us, and will be unfolded in every one of us at the end of our human evolution. That is the real equality; that makes us realise that the very least of mankind, the most savage, the most stupid, the most criminal, is really our brother, because God lives in him as He lives in us; it is only a question of unfolding, not a fundamental difference of nature. That is where there is a great truth in the word equality. You do not think of the baby and the grown-up person being unjustly unequal, because you know that the baby is going to become grown-up, and that the grown-up person was a baby at one time. There is no fundamental inequality there, but only a stage of inequality dependent on growth. That is the essence of equality that you ought to mean in that famous

sentence. There is no fundamental inequality. A baby is as human as the grandfather; there is only a difference of age. Each passes through all these different stages, and our world is made up of people in all the stages, and Society should adapt itself to all these stages, and place within reach of the people in every stage that which helps them to advance most rapidly. You do not help your baby to grow healthily, if you feed it on what you yourself are eating at your maturity—especially if you happen to be a meat-eater. But even suppose you are wiser than that, you do not give the baby everything that you yourself have, because you would therewith give it indigestion. Now, that is perfectly true also of the intelligence of people, and the emotional nature of people. They want different kinds of food according to their age and to their powers. That makes Society the complex thing it is.

That is why in education we should try to find out what it is the child needs for his development, and not force upon him that which we think he ought to assimilate. Education ought not to be, and it is beginning not to be, here, a kind of Procrustes' bed on which you put the child, and if he is too long for it you chip a bit of him off, and if he is too short for it you drag him out until he fits it. Education ought to be a constant, slightly pressing force on a child, helping him to develop that which is already within him, and which the education is to bring out. And it should be founded, not necessarily on the idea of reincarnation, but on the scientific view that a child comes into the world with certain qualities, although science does not know how he gets them; it comes to the same thing in practice, that the child has limitations and has also needs. So you have what they call the Montessori system, which is based on this fundamental idea, that the duty of the teacher is to find out what the child wants, and then to put in his way the opportunities which will enable him to satisfy those needs

of his nature. And that is true of all the people around us—not only of the children—that every growing and grown-up person should have surrounding him the conditions that enable him to be at his best, to do the things he has capacity for and likes to do, because the likings of the person are simply an outer expression of his inner capacity; and if every one did the work he wanted to do, then work would become a joy instead of a drudgery; and what remained of drudgery that nobody wants to do would, where possible, be done by machinery, and where machinery could not do it, the hours, in which it must be done for the health and welfare of the community, would be very short, and the people who did it would be highly paid, because on them the disagreeable work would be put which ought to be recompensed by abundant leisure and abundance of objects of enjoyment, so as to counterbalance that which they are doing for the helping of Society.

Of course I know that turns things terribly upside down from the present standpoint. But when a man is standing on his head, it is rather a good thing to turn him upside down and put him on his feet. Society very largely stands on its head at the present time. It overpays some and shamefully underpays others. It overworks some, and keeps others in a condition of idleness which does the man even more harm than overwork, because it makes him rotten and corrupt. Once more I go back to an old principle. I am very antiquarian in some of these things, but the things are so old that they sound quite new nowadays. The idea was one that Lord Haldane set out lately—to my great delight, because I had thought it was purely Eastern, and I wondered where he had got it from—that the rewards of labour are of different kinds, and should be suited to the nature of the labour and the needs of the person who does that labour. He put it in the form that gain (by which he meant, of course, money)

is not the only reward of labour. Fame or power are equally rewards, and they should not all be the rewards of one set of people, while another set of people have very little or none of them.

Work that out—for it is only a phrase. It means that work which is in itself a delight, like the work of the artist, which the man would do because he wants to do it, and he finds a joy in doing it—great creative work is always an intense delight to the person who is the creator—that ought not to be paid largely with money. The man does not need it; he is doing what he wants to do. He is exercising faculties that give him joy in the exercise, that bring him fame, that bring him honour, that bring him respect from the whole community. Why pour out upon him, then, your money, in addition to all this which makes him already rich beyond his fellows? He does not need it. A great masterpiece of art is not paid for by thousands of pounds; it is paid by the joy of creation, the love of humanity which goes out to the great artists. That is quite enough for him; he is rich in that. All that he needs in addition is a competence and a beautiful home.

But the man who cleans out your drains, the man whose work is of the brutalising kind, that is the man that you want to surround with the refinements and the luxuries of life. His work coarsens him; you must counterbalance that, or rather, prevent it, by making the work so short every day, that it has no time to coarsen his nature. And you will be busy giving him objects of refinement all the rest of his time, so that you may culture him and help him to develop and to grow, and to become a man and not a flesh and blood machine that does the disagreeable work of the community for it. And is that so unnatural? For remember, as I have sometimes told my Indian brethren, who have castes for particular kinds of unpleasant work, as you have here (though you do not call them castes or outcastes), I have often said to them, that it is to such people

we owe all our comfort and all our refinement. If we are refined, it is because they do the dirty work. If we are cultured, it is because they do the brutalising work. And if they were not there to do it for us—and we force them into it, we treat them with contempt because they are lower and less cultured than ourselves—we should have to do it for ourselves, and clean up everything for ourselves. We forget that we owe them gratitude for that from which they save us, and we ought to repay them by making a clean life for them, and not the brute life into which they are driven by Society.

That is what Reincarnation teaches; if sometimes these people are born with very little mental ability and very little beautiful emotion, it is not because it is not in them, but because it is not yet time for it to come out, and show itself as with us. They are the children of the State, the children of the family, and therefore they need so much more than we elders need; we ought to have in ourselves enough for our happiness, for our enjoyment. We do not need all these outside things that we crowd round ourselves continually. And so we have to learn to put those into the hands of those who need them far more than the educated and the cultured do, and to make everything that is beautiful in art, everything that is inspiring, that is elevating, that is refining, common and free as the air of heaven to every child of our Nation, who is born amongst us. Then we may begin to say we are a civilised people. But as long as we live by sucking out the lives of others, so long are we mental and moral cannibals and not a civilised people at all, and the sooner we realise that the better. Now that is to lead to this Law of Reincarnation. You see at once how it would affect what we call the criminal classes. We should not be punishing them as we do now; we should be helping them to improve; we should surround them with conditions which would attract them towards improvement, making industry attractive instead of detestable.

There are some signs of improvement in this respect to-day. I believe they do not use much now in prisons such punishments as the treadmill, a most ghastly form of useless labour, making all labour detestable to the men who did it, and only making them worse than when they came into the hands of the authorities. But the system needs to be reformed—reformed away to a very great extent and entirely changed in spirit, so that instead of meeting your prisoner with harsh discipline and brutality you would meet him with gentleness, meet him with kindness, give the chance of responding to something else than the brute in him; and so gradually the better nature would grow up within him. For it has been found by experiment that many of the roughest boys in your slums, who would not listen to a sermon, who would slight any form of discipline, if you put at the head of a class of them some young man who does the things that they admire, who is strong and agile, who can run and leap and play well, and do all the things that to them are the great things for a man to do—he can do anything with them. He can lift them up, refine them, culture them, and make them gladly submit to a discipline which will make them more like himself.

That is the line of reform to take, modified to suit your conditions so as to give the greatest help. I do not mean that you should allow a homicidal lunatic to run about in your streets and murder anybody he comes across; that would be absurd; but I do mean that where you are dealing with the very worst criminal, the congenital criminal, you should surround him with conditions that will improve him gradually, while restraining him enough to prevent his injuring Society, just as you put a smallpox patient in the hospital. He is diseased in another way, and may need to be segregated for a time. But you do not punish your smallpox patient; you try to cure him; and you should not punish your criminal, but should try to cure him also. The whole thing is disease of different

parts—in one, disease of the body ; in another, disease of the mind ; in the third, disease of the emotions ; and the fundamental disease is ignorance, out of which you want to raise your patient.

Then you will find that when these laws have been worked upon, Brotherhood comes as a matter of course. Brotherhood is the recognition of the true life-tie between one and another, that must be worked out in our human Society. And realise that Brotherhood means that you will not be content for any person to be in your community with less than you would be content with for a brother or sister by blood ; otherwise you should not use the word. If you remain indifferent to the degradation and the misery of women, and if you would resent your own sister being thrown into that miserable class, then you should resent it as much for those who are not sisters of your blood, but sisters of your life ; and you should be as uneasy, as eager, and as unresting, so long as one man or woman is degraded, is miserable, is starving, is ignorant, is sinful, as you would be if your own blood-brother or blood-sister were in that miserable condition. Until you have some feeling of that kind, it is hardly worth while to talk about being in the nucleus of Universal Brotherhood, which is what the Theosophical Society is supposed to be.

You have to feel these things, not only to talk about them. You have to be dissatisfied to have good food while others are starving. And the only way that you have a right to the food that you eat is if you are trying to spread good food amongst other people, by giving your energies—mind and heart and body—to spread amongst others the comfort that you yourselves enjoy. Along that road Brotherhood will be recognised as the law of human Society.

And then you will be able to reach up to the Law of Sacrifice, in a sense the highest law of all, the law which is embodied in those beautiful words descriptive of the Christ,

that though He was rich, yet for our sakes He became poor, that we by His poverty might become rich. That is the Law of Sacrifice in a phrase. It is the great Law, that service is the glory of human life, that the stronger you are the greater is your duty of service, and that if you have one power, whether it be by ability or in any other way, the only justification of the power that you hold is that it is yoked to the service of your fellow men. That is the great Law of Sacrifice. "He that is greatest is he that doth serve"; not by dominance nor by rule, not by arrogance nor by pride, not in those does the true greatness of human life consist. History tells us of many Conquerors, of many mighty Emperors, of many Generals who laid waste whole countries, of many whose greatness was built on the bodies that they helped to slay. But while history does remember their names, does in many cases look on them with a strange admiration, the greatest names in history, that shine out as the stars shine in the sky, are not the names of conquerors, but the names of Servers, not the names of emperors, but the names of the great Teachers of mankind. A deeper reverence, a wider sovereignty, a profounder love, a more passionate adoration gather round the Buddha, or the Christ, or Muhammad, than any monarch or any general can ever hope to win.

Moreover, while the first appeals only to the admiration based on the terror of mankind, the other appeals to hearts by love, by compassion, by tenderness, and by sympathy, and that is the true power—the power used to lift and not to subjugate, the power used to help and not to trample down, the power used to take others to a higher point even than you yourself have reached, in order that at last all humanity, bound in the one great body, cells in one mighty frame, may find that Liberty which is the essential characteristic of a human being. For as God is free, so is Freedom man's natural atmosphere.

Annie Besant

ADDRESS TO NEW MEMBERS

ON THEIR ADMISSION TO THE THEOSOPHICAL SOCIETY¹

By ANNIE BESANT

MY BROTHERS,

I am very glad to welcome you here to-day to admit you into the ranks of the Theosophical Society. You will have noticed, in reading the First Object of the Society, that we speak of ourselves as "a nucleus of Universal Brotherhood". It is right that you should all thoroughly understand that the Theosophical Society does not pretend to make the Universal Brotherhood; Universal Brotherhood is there already; it *exists*; people are brothers whether they know it or not; you can neither make nor destroy it, for all are brothers because all draw their life from the One Life, the Father-Life of all that is. What we really do is to recognise the Brotherhood; we say definitely that we *recognise* the truth of Universal Brotherhood, and that recognition is of great value, because it helps others also to recognise it. The word "nucleus" simply means a centre wherefrom the forces that make for Brotherhood go out, organising and vitalising it in the physical world. You all ought to be little centres of Brotherhood by virtue of the fact that you have recognised it as the Law of Life, and in that it is always implied, as an honourable obligation among us, that we will not attack the religion of other people in any opprobrious terms or in any harsh language. It does not mean that you may not argue on a religious question, that you may not discuss another's religious beliefs with him for mutual help and instruction; but it does mean that you may not assail them harshly. There is a Brotherhood

¹ Delivered at Adyar, on Monday, December 27th, 1920. The President, in admitting new members, always addresses them on these lines.

of Religions as well as a Brotherhood of Humanity, and we make it a matter of honour that no one shall attack with harshness the religion of a brother man. Nor do we deny—in saying that our object is to form a nucleus of Universal Brotherhood without distinction of caste, colour, race, creed or sex—we do not deny the fact that these exist; but we do say that the spiritual Brotherhood does not take account of sex, colour, race, creed or caste; it is above and beyond them all; the unity of the Spirit is not trammelled by these temporary differences.

In coming into such a Society and recognising the Brotherhood of all men, certain obligations fall on you, and the first and greatest of these is to live in a brotherly way; because the life that a person leads has a far greater effect than any words the finest orator can speak. Live in a kindly way; do what you can to help and cheer those around you; be ever ready to help; but remember that this does not mean that you force your opinions on others. Remember also that it never implies monetary obligations; the Brotherhood should never be used for physical gain; if a man is poor and you can help him, you will help him whether he is a Theosophist or not, because he is a brother-man in distress.

Your next responsibility is to the people of your own religion; you can help them more than people outside can do. If you learn things among us that are helpful, that explain away difficulties and obscurities in your religion, the knowledge you gain here you can give to them; we do not ever try to make a convert from one Faith to another, because in all these religions a man can find all he needs, if he will live his Faith; but it may happen that one particular Faith, into which he was not born, may for kârmic reasons appeal very strongly to a particular man, and he may then wish to change his religion outwardly; but we must never make any effort to persuade any man to change, for we know that there is no advantage in one religion over another—they are all

ways to God, and he has, in most cases, been born into the religion which suits him best.

Then comes your responsibility to your Lodge. You will most of you join a Lodge. Try to make that Lodge a part of your own life, a real interest in it; if you really care for a thing, you think of it constantly, you see what you can do for it, you have it always in mind. The Lodge should have that place in your heart; if you are a student, if you are a doctor, if you have studied philosophy, keep your Lodge in mind when reading; all knowledge is very helpful, yet each of us cannot study everything; but each one can share his own knowledge with the rest of the members, and in that way all will be benefited. I have sometimes heard people complain that their Lodge meetings are dull. If you ever find your Lodge meeting dull, remember one thing; do not blame other people for dullness; blame yourself. Say to yourself: "If I had not been so dull, the meeting would have been livelier." For you cannot change other people, but you can change yourself. Try always to be a source of inspiration to your Lodge.

One other thing. Let the people in the town in which your Lodge is, always find in the Lodge workers and helpers in any good cause. Give any time that you may have to the helping of others, in whatever ways are needed. Let it be recognised in the town that workers may always be found in the Lodge of the Theosophical Society. You will remember that it was once said by a great Teacher that wherever there was a Lodge of the Theosophical Society there should be a sensible diminution of unhappiness, poverty and ignorance. And also never forget, as a reason for always attending your Lodge whenever possible, that when you meet together in a Lodge you give an opportunity to the great spiritual forces to pour down into it and to spread out all over its neighbourhood. Wherever people gather together for spiritual purposes and are high-minded in their desires, there the Great Ones, who

ever seek opportunities for helping mankind, can pour Their Life down into the meeting, and it is distributed over the neighbourhood. That is really the greatest use of a Lodge.

Such are the duties which fall on you as members of the Theosophical Society. There is one advantage which we do not talk about outside, of which I will tell you now. The Society does not consist only of its outer membership. There is inside the Society an inner body, consisting of circles, one above another, reaching from the youngest member newly admitted, to the R̥shis Themselves, who gave the Society to the world. In these inner circles earnest and devoted people are taught deeper truths ; they have certain forms of meditation, the object of which is to make them more useful to the world, and to enable them to tread for themselves the path that will lead them to the Master, to a true Guru, as in the elder times—a path that each man must tread for himself, which no one can tread for him. People cannot come into this inner body until they have proved that they are of some value, until they can show a couple of years of useful work, of human service, in their Lodge ; if a man is not working with what he has, it is no use giving him more. No one ought ever to *ask* you to come into these inner circles ; the impulse must come from yourself ; if you want help in leading the higher life, that is a good reason to enter, but you should never be asked. If you come in, you will not find it easy ; your lives will become very much more difficult, and people should never enter except from their own spontaneous and deep-seated wish.

After giving the signs, etc., the President concluded :

MY BROTHERS : I have only to wish that you may in future, looking back on this day, see it, as many of us have done, as the beginning of a new and higher life, so that you may be glad you entered the Theosophical Society. And I will also wish that you may be so useful to the Society and to the world, that the Society may be glad that on this day you were, by the mouth of its President, welcomed as BROTHERS.

Annie Besant

STEPPING HEAVENWARD

By L. L. H.

Quot homines tot sententiæ. Variety is the fundamental characteristic of the Manifest, for only through variety, as has been often pointed out, can something of Infinity be imaged in a finite world. And so those great Sons of the Highest, through whom He woos his prodigals back to a realisation of their proud prerogative, are indeed "fishers of men," display curious deftness in the angler's art of suiting lure to prey, become "all things to all men" in Their unwearying endeavours to waken slumbering souls.

Consider the variety of the appeal made to ourselves. Besides the Sermon on the Mount, that marvel of saving doctrine; besides the Sermon in the Deer-park of Benares, with its profundities of Wisdom; we have been offered choice among *Light on the Path*, *The Voice of the Silence*, *The Path of Discipleship*—based on the brilliant expositions of the mighty scholar Shankara—and *At the Feet of the Master*, fragrant with the tenderness and sweetness of a Christ to be; and, as if that were not sufficient, as if love divine could never do enough for the straying pilgrim soul, we have these noble words of H. P. B.'s—if indeed they be not rather His that sent her, as I, for one, believe:

A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception.

Let us consider for a little this presentment of the steps upon the Way.

A Clean Life. "Cleanliness," we have often heard, "is next to godliness"; but perhaps the saying has not received the attention it decidedly deserves. A nation's saws and proverbs frequently embody in their homely phraseology truths of undoubted value, and so it is in this case. The importance of bodily cleanliness, of purity of air, food, drink, environment, needs nowadays no argument; it is one of the things well understood of all, taken for granted, recognised as the key to the healthy functioning of every tissue, every organ of the physical frame. But the precise significance of this very fact we recognise may not be seen, for it is easy to forget that the body physical and all its complex mechanism are but carefully constructed channels wherethrough energy may flow. Block up the pores with dirt, choke other organs of excretion with effete matter of one grade or another, render impure the nerve tracts, throw out of gear the ganglia, the brain—and physical man, instead of being the radiant god he should be, a fountain of health and strength to all with whom he comes into contact, a dispenser of vitality imbued with human characteristics to the sub-human world about him, is a poor, decrepit thing, at best a dependent on the vitality of others, at worst a running sore in the body politic, a centre of miasma and of plague.

Without a perfect physical instrument it is impossible for the real man to express himself in physical perfection; and cleanliness of body, in a far deeper sense than we in general attach to the too easily uttered phrase, is one condition of full manifestation on this plane of Earth. Be very sure that in that far era when mankind will be, in H. P. B.'s soul-thrilling words, "a race of glorious Adepts," cleanliness will have been at length attained, godliness being its concomitant; *Namo Nārāyaṇāya* will be then no act of faith, but the natural

salutation to being beyond all question temples of the Holy Ghost.

So far good ; but man lives in a fivefold world, and is possessed of a correspondent fivefold instrument of self-expression ; cleanliness on one plane of being is a small matter.

There is that a Heaven seems without,
But is found within a Hell . . .

And, since forces necessarily work on their own levels, obey the laws of their own special orderings of the greater Unity of which they are but parts, it is indeed possible that the "devil" may make for himself the appearance of "an angel of light"; that a being physically clean, radiant with physical vitality, beautiful to look upon in form and feature, grace itself in movement, may yet be astrally a leper, or mentally a devil. H. P. B.'s "race of glorious Adepts" will be clean all through—physically, astrally, mentally, morally, spiritually; and though undoubtedly her opening dogma is definitely to be associated with the waking world, it must not be forgotten that each plane of the fivefold world of man's activities is itself fivefold, a mirror of the whole of which it is a portion. To the physical life as a whole, and to the outermost sub-plane of every other higher "life," her words apply. In each of the five worlds by cleanliness alone can man reach godliness; and he who would become a God, would realise his Selfhood, make potent all the wonder that awaits the means of its expression, must look into his astral and his mental life, make himself ware of foulness in these bodies also, and commence the herculean task of purification. If, like the hero of the ancient myth, he turn the stream of the One Life upon the noisomeness he finds there, he will succeed more swiftly than he dared to think; and with the purging of impurities away, the real man of him will shine forth inevitably on his

little world; he will become a healing, helping force to all about him.

An Open Mind. In our age of riotous egoism—the entirely natural exaggeration of our last characteristic, thought—there is perhaps no quality more difficult of attainment than an open mind. The Wisdom from Below will never give it; it counsels separateness at every turn. It is the Wisdom from Above which, when it reaches the desire world, is “without partiality”. It is our desires, of course, which close our minds—our personal attractions and repulsions. We “like” and “dislike” persons, places, things, conditions, forms of service; and because of these likings and dislikings we continually turn down avenues that we should not have entered, and pass by those down which we should have gone with shouting and with song. Till the eyes are incapable of tears; till the ear has lost its sensitiveness—till our absurd self-tenderness is flung aside once and for all; till the voice has lost its power to wound—till not alone the wish to hurt but even that to justify oneself has faded; till the feet have been washed in the blood of the heart; till every personal interest, gross or subtle, has been deliberately and resolutely put away—till then our minds will not be fully open. The open mind implies that “tolerance” of which Shaṅkarāchārya tells, the acceptance of all that is, the recognition that “all roads lead to Rome,” all ways to the same goal of self-realisation; and therefore to the substitution for the old carping, cavilling, and judging, the old fulminant “oughts” and “ought-nots,” of a sweet and wholesome will to help souls where they are. Far though we may seem from such a consummation, the distance is unreal, is due to the mirage in which we live. *Ce n'est que le premier pas qui coûte.*

Far hath he gone whose foot
Treads down one fond offence.

The forces that we deal with are accelerative; and he who but begins to move, soon finds himself speeding with incredible and yet increasing swiftness towards his goal.

A Pure Heart. What does that imply? Consider the Boḍhisattva's striking saying as to what defiles a man :

But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man.

The word is the expression of the thought, whether in speech, strictly so called, or any other form. The Boḍhisattva offers us a picture of the impure heart, crowded with personal and separative thinkings, certain eventually to be wedded to desires, with issue in the world of action. A pure heart is a heart clean of these things, clean of all personal and separative thinkings. "As a man thinketh in his heart, so is he"—well may the understander of that truth cry to the God within him, his true Self: "Create in me a clean heart, O God, and renew a right spirit within me!" Create—for that calm, quiet instrument of service the incarnate monad seeks is yet to be; renew—for the Spirit never was or could be separative in its aim, has but become entangled and confused in "the tumultuous shadows" of these lower planes.

Can we command our thought? Undoubtedly we can; the mere asking of the question shows us to be under the illusion of the Wisdom from Below, to be speaking as weak and helpless fragments, not as the magnificence of Deity we are. The man with the muck-rake had but to straighten his back, lift up his head, to see the symbol of his kingship! The prodigal among his swine had but to sink into himself for memory to trumpet forth his royal lineage! If we but grasp the truth which reasoning or intuition offers us—the truth that we are He—if we but begin to rise from the *soham* of

perception to the (*a*)*hamsa* of divine activity; we shall soon have a heart so crammed with loveliness that there shall leave our mouths, express itself in one way or another, no defilement more.

An Eager Intellect. Above the concrete thinkings now, into the world of abstract thought which alone makes knowledge possible, we rise; and here keenness is required of us. For we must see things as they are, no longer as they appeared in the light of personal thinking and desiring. No step—so H. P. B., our glorious Guru, taught us—can be omitted. There is much glib talk of “cosmic consciousness” among the indolent, as though the Ladder of Light had but two steps: this niggard, waking world of man’s, and—God’s own bountiful Sphere. But think: beyond our waking world lie region upon region—worlds of desire, of thought, of formulation, intuition; above them all the Light World; and not yet have we touched the fringe of God’s own outer Realm. Above these stretch the Worlds of the Holy Spirit, Son, and Father; above them, yet again, the Sphere of the One God; and then—then we have but reached the Garden wherein God walks in Person in the cool of the Day, the physical cosmic plane. Into the Heights beyond the grasp of our still wingless intellect, rise Worlds on Worlds beyond. But such measure of Divinity as we can comprehend to be ours indefeasibly is all we need to-day; if we, knowing ourselves Gods, begin determinedly to live the life of Gods, our minds will very soon recognise their masters, bow down to them, and serve them!

An Unveiled Spiritual Perception. That is the last great step, and it means—Initiation. It is but when the first ripple of the life of the One Initiator, the Ever-Living Banyan, flows into the consciousness, enhancing every power, that the veil falls; that “he,” “I,” “this,” and “that” lose the last shred

of their old meanings; that "lives" flash marvellously into Life—a oneness never, never again to be concealed by any veil at all. Then, then it will be possible indeed to love one's neighbour as one's Self, simply and effortlessly, as one walks and breathes; then virtue will go out of one at the least "touch"; then brotherly kindness will be swallowed up of love.

That is our goal; it is on that our eyes should be unwaveringly fixt, it is towards that our every strength should bear us. Did not the Bodhisattva urge us on? "Strive," He said:

Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.

A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception; step by step must the shining stair be trodden, if we would climb, anticipating the slow process of the ages, to the Temple of Divine Wisdom at its head. Let us perfect ourselves for Master's service now.

L. L. H.



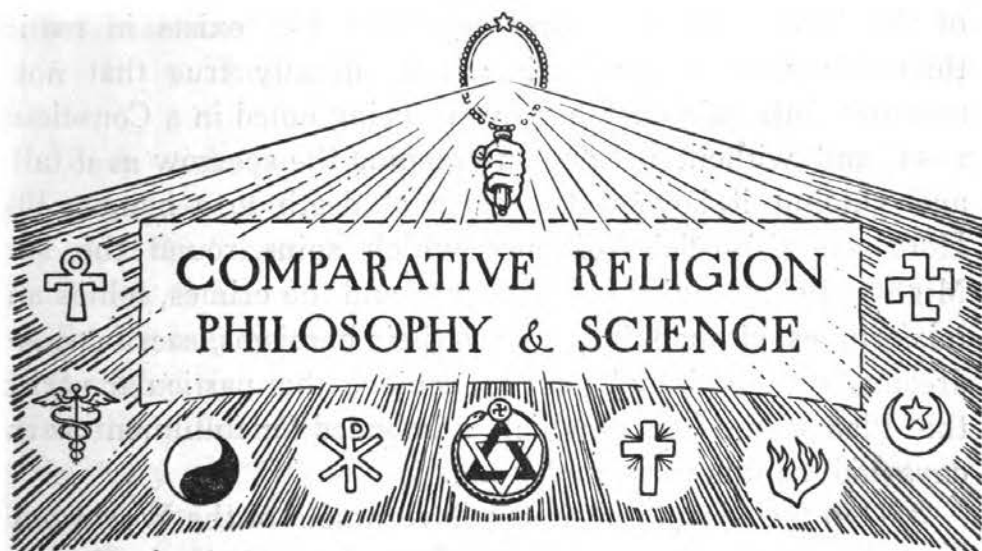
BITTER-SWEET

BITTER aloe give a flower,
Swinging bells, waxen white.
Here the honeybirds have dower
Of the honeybird's delight.

Black beneath from beak to tip
Of a joyous jerking tail,
Yellow necked, with yellow wing,
On the aloe stem they swing,
Sip, and cheep, and sip, and sail
Out and back, cheep and sip,
Till the eye of one who sees
Glimpses Beauty's mysteries ;
And the joy of leaf and wing,
Swinging spray and waxen bell,
Through the thrilling heart-strings tell
Tears have other springs than grief.

Now they scan the bells, with ear
Sideways set as if to hear
Honey-music's crystal strains
Echoed from the earth's deep veins ;
Singing crystal beat by beat
Through the heart of all that lives ;
Ringing through the swinging sweet
Flower the bitter aloe gives.

JAMES H. COUSINS



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

(Continued from Vol. XLII, Part I, p. 563)

XIII. THE INNER GOVERNMENT OF THE WORLD

AMONG the many startling ideas which confront the inquirer into Theosophy, one of the most significant is that there is an inner Government of the World. The international life of the world throughout the ages seems so purposeless to us in most ways, that one is thoroughly in accord with the dictum that the history of the nations "is, indeed, little more than the register of the crimes, follies, and misfortunes of mankind". It seems scarcely credible to the sceptical mind of to-day that every event in the world's happenings is being used and guided to fulfil a Divine Plan. Our religious faith is sufficient to believe in a *far-off* "divine event to which the whole creation moves," but when it comes

to believing literally that not a sparrow "shall fall on the ground without your Father," our faith is of the heart and not of the head. Yet no more wonderful fact exists in nature than this revealed by Christ; it is literally true that not a sparrow falls without that event being noted in a Consciousness, and without a Love enwrapping the sparrow as it falls, and guiding it beyond the gates of death to a happier life. Here on this globe of ours which spins round the sun, Mighty Beings guide every event; and the crimes, follies and misfortunes of mankind, as too their heroisms, sacrifices and dreams, are used by Them to achieve that particular part of the Plan of the LOGOS which is intended for fulfilment as the days and months pass one by one.

The facts as to an inner Government of the World have been long kept as the most precious of secrets in the Ancient Mysteries; but with the opportunities now dawning for men of a swifter evolution, what was once hidden is now revealed. To many, no doubt, the revelation will mean nothing at all; in some it will give rise to mockery; in a few it may call forth both a new insight into life, and a new determination to throw themselves heart and soul to further "God's plan, which is evolution". It is for the sake of these last, who long to understand in order to justify to the brain the faith that is in their hearts, that a great body of occult knowledge has been revealed to men through the Theosophical Movement.

Throughout all the pages of this *First Principles*, the one dominant theme has been that all that happens in Nature, in life, and in the heart of man, is the Self-revelation of the LOGOS. It has been shown that HIS Life reveals itself stage by stage, and that all forms of life and consciousness are related to each other in a ladder of evolution. An atom and an amœba contain HIS Life; but more of HIS Life is revealed in a Dhyān Chohan or a Planetary Logos. On this earth of ours, all of us men are embodiments of HIS Life, and we

reveal HIM more fully than can our younger brothers of the animal creation. In an exactly similar way, there are Beings higher than man who reveal more still of HIS Life than can man. It is They who form the inner Government of the World.

Each globe within the Solar System has a body of HIS Ministers who carry out HIS Plan for that globe. This body is called the "Hierarchy" of the globe, and the Hierarchy on our Earth is known in tradition by many names, the one now chiefly in use being "the Great White Brotherhood". This Brotherhood is not a mere association of Supermen, but a living Body which contains the Life-energies of the LOGOS. It is truly a "Grand Lodge above," the pattern of every Grand Lodge that has ever been, and its mighty Officers ever labour from noon to noon without ceasing. The Adepts of the Great White Brotherhood work in true hierarchical order, according to their qualifications, each having his work to do in a particular department of the Plan.

It has been just said that the Great White Brotherhood contains the Life-energies of the LOGOS. As the LOGOS, when in manifestation, works as a Trinity, so all HIS energies flow through three Ministers, who are the representatives for this Earth of HIS triple nature, and who are the channels of the energies of that Triplicity. The Great Triangle, "eternal in the heavens," is that of LOGOS as the First, Second, and Third LOGOS—Shiva, Vishnu, Brahmā, or Father, Son and Holy Ghost. Its representation here on earth is another Triangle, composed of three Great Adepts, known as the Lord of the World, the Bodhisattva, and the Mahāchohan. The First brings down to humanity the energies of the Ātmic or Power aspect of the LOGOS; the Second, as the World-Teacher, is the channel of HIS Wisdom aspect, and performs for humanity that mysterious function which is the "Atonement"; the Third is the channel of HIS Divine Mind, and

reveals to earth all those activities which are typical of the Third LOGOS, the "Holy Ghost".

Though the LOGOS in activity is a Trinity, there is an aspect of HIM as the Unmanifested; similarly is it with the Triangle of the Hierarchy of this Earth. Behind the Great Three—the KING who rules, the Prime Minister who plans, and the General who executes—is a Fourth, the Silent Watcher, who in an earlier æon was the Lord of a World, and now "watches and waits" behind the Three, but doing what mighty actions for man and God we scarce can conceive.

The grades of the Hierarchy which rules the world are set down briefly in Fig. 98. The Head of the Hierarchy is that lofty Being who rules and orders all events on this globe for men and for angels. Within His consciousness is recorded everything which happens on all the seven planes of our globe. Since His aura pervades the entire earth, He is aware of all that happens within that aura, and no act is so secret but He knows, no injustice too small but He records it. THE

THE GREAT WHITE BROTHERHOOD												
INITIATION												
TENTH	SILENT WATCHER											
NINTH	LORD OF THE WORLD											
EIGHTH	PRATYEKA BUDDHA	BUDDHA										
SEVENTH	MANU	BODHI-SATTVA	M	A	H	A	C	H	O	H	A	N
SIXTH	CHOHAN	CHOHAN	CHOHAN	CHOHAN	CHOHAN	CHOHAN	CHOHAN	CHOHAN	CHOHAN	CHOHAN	CHOHAN	CHOHAN
FIFTH	ASEKHA	ASEKHA	ASEKHA	ASEKHA	ASEKHA	ASEKHA	ASEKHA	ASEKHA	ASEKHA	ASEKHA	ASEKHA	ASEKHA
FOURTH	FIRST RAY	SECOND RAY	THIRD RAY	FOURTH RAY	FIFTH RAY	SIXTH RAY	SEVENTH RAY					
THIRD												
SECOND												
FIRST												

FIG. 98

KING, as He is often named, is not an Adept of our humanity ; the position which He holds is too lofty an one to be filled by any Adept of our human evolution. He is a mighty Adept of the great Venus Scheme of evolution, and came thence to take charge of the evolution of this Earth, six and a half million years ago, after humanity had been transferred from the Moon Chain to the Earth Chain. Without His *fat*, none can be initiated into the Great White Brotherhood, and it is His Star which flashes in assent over the head of the Adept Initiator, as a sign that He accepts the Initiate into His Brotherhood. Hindu tradition, which knows of Him, calls Him Sanat Kumāra, the "Eternal Virgin-Youth," for His Body, though physical, is not born of woman, but was made by Kriyāshakti or will-power, and it never ages, and He is in appearance not a man but a "Youth of sixteen summers". He is the Will of the LOGOS incarnate for men, and yet is His mighty Love as vast as the ocean. Round Him stand the Four Great Devarajahs or the Rulers of the Elements, who adjust the karmas of men, and the great Devas and Angels are as His courtiers, ready to do His bidding. All earthly kings, whose dynasties have gained His Benediction as a recognition of their selfless service for men, have that mysterious "divine right of kings" as a part of their invisible heritage. When the crown of England is set upon the head of her King, a far-off reminiscence of the tradition as to the Great King of the World is seen in the little globe which is placed in the King's left hand, and in the sceptre, or Rod of Power, which is placed in his right. For of a truth, this earth of ours, large though it be to us, does lie in the hollow of His Hand, and verily not a sparrow falls but He knows.

With Him are three Pupils and Assistants, who too came from Venus ; They are named in Hindu tradition Sanandana, Sanaka and Sanātana, and all the glorious Four are called "mind-born Sons of Brahma" and "Lords of the

Flame". The four Lords of the Flame have been also called "the Head, the Heart, the Soul and the Seed of undying knowledge". When the life-wave shall pass from Earth to Mercury, it is these Three who will become in turn Lords of Mercury, and guide all evolution on that globe. They are known in Buddhism as Pratyeka Buddhas, the "solitary Buddhas," for They do not teach, or establish world-religions. They are on the First or ruling Ray, while the Buddhas are on the Second or teaching Ray. But They stand at the level of the Buddha, though Their's is not the rôle of the World-Teacher. Hence the curiously misleading description in popular Buddhism of Them as solitary or "selfish" Buddhas. Their love is as great as that of the Buddhas, but They give to men not Wisdom but Power.

The Buddha Initiation is the highest achievable on this earth on the Second Ray, and it is taken by a Bodhisattva or World-Teacher as the crown of His work of ages for humanity. After founding religion after religion, He gathers, in the last of His lives, all His pupils who are ready to enter the various grades of Initiation, and He is born with them on earth. Then He gives a great world-religion, and after the work of that physical body is over, He passes to loftier work on other planes. As He passes from humanity, He hands over to His successor the duties of the World-Teacher. The last of the Buddhas was the Buddha Gautama, and His successor in the office of World-Teacher is the Bodhisattva Maitreya.

On all the remaining five Rays, from the Third to the Seventh, the highest Initiation, as a member of this humanity, is that of the Mahāchohan. This office is held by only one Adept at a time. According to the dominant influence in evolution, at any given epoch, of a Ray and its Sub-rays, is the type of Adept who holds the position of Mahāchohan. He is the great "Keeper of the Records" of the evolutionary processes of the globe, and supervises and directs all the activities

of the members of the Great Brotherhood, as they develop stage by stage the great Plan. He has been described as one "to whose insight the future lies like an open page".

The Adept of the First Ray who takes the seventh Initiation usually enters thereafter upon the arduous duties of the Manu of a Root Race on a globe. His term of office begins with the slow gathering of the egos who are going to work under Him at the commencement of the new race, and through all the successive sub-races as they appear one by one. During the hundreds of thousands of years of the history of a Root Race, He directs the building of variant after variant of the sub-races, Himself incarnating in each sub-race to set the form for it. After His work as Manu is completed, He passes on to take the eighth Initiation as a Pratyeka Buddha, and æons later to take the ninth Initiation, that of a Lord of the World. Only two Manus now remain with humanity, the Manu Chakshusha who founded the fourth Root Race, the Atlantean, over a million years ago, and the Manu Vaivasvata, who founded the fifth Root Race, the Aryan, about sixty thousand years ago.

A careful study of Fig. 98 will show that, on all the Seven Rays, there are Adepts up to the level of the Asekha Initiation.¹ At this stage, the Adept can make one of the seven choices, as to his future work (see Fig. 73). If he decides to continue to work with our humanity, he works on and finally takes the sixth Initiation. After this, he may, if he so chooses, leave his work with humanity, and take up work elsewhere. But if he decides to continue with humanity, he then qualifies himself to be a Manu, or a Bodhisattva, or a Mahāchohan, and takes the seventh Initiation.² The Adept who is a Mahāchohan, after his

¹ The first, second, third and fourth Initiations will be dealt with in the next section, on "The Path of Discipleship".

² There are, however, Adepts on both the first and second Rays, who have taken the seventh Initiation, and who do not hold the offices of Manu or Bodhisattva, but do other work in the great Plan.

period of office is over, once more makes his "choice". If he chooses still to continue to work with humanity as an official of the Hierarchy, he must transfer himself either to the First or Second Ray, in order to proceed to take the eighth Initiation. Similarly too the Adept who holds the office of Buddha, if he chooses still to take office in the Hierarchy, must transfer himself to the First Ray to take the ninth Initiation.

The Adepts of any Ray, who leave humanity from the Asekha level upwards, will take elsewhere those Initiations for which they have not qualified themselves on earth. One Ray is not better than another. All the Initiations can be taken on all the Rays. But since only three Lords of the World are required during a world-period, and only seven Manus and seven Buddhas, and only a certain number of Mahāchohans, not all Adepts as a matter of fact qualify for these offices, and the majority of them "enter Nirvana" after the Asekha Initiation, and pass on to work which does not bring them directly in touch any more with our humanity.

The work of the world, visible and invisible, is under the direction of the Adepts of the Great White Brotherhood. Into Their hands the LOGOS commits His Power, Wisdom and Love, and They distribute the energy of the LOGOS into all the many departments of human activity. Religion and philosophy, science and art, commerce and development are inspired and guided by Them; either incarnating among men, or from the invisible, They move men and nations as pawns on a board, striving to win men over to co-operate with the Divine Plan. They are constantly hindered in Their work by the unwillingness of men; yet since They may not coerce men's wills, They toil with a patience that has no bounds and They inspire and guide all, brooding over men's good and evil with infinite love and understanding. The "Everlasting Arms" of the Great Brothers enfold humanity, and while They labour to complete the Plan, no ultimate failure is possible for mankind. Because

They, once weak and sinful as we are to-day, have now achieved Perfection, the vision of Perfection for us some day is not a dream but a reality. In Their love is our comfort, and in Their strength is our peace and salvation. To serve Them is to gain the certainty that all things move in the direction of the Good, the True and the Beautiful ; to be accepted of Them as Their assistants and helpers is to enter on the path that leads to Deification.

C. Jinarājadāsa

(To be continued)

THE STUDY OF BIOLOGY IN RELATION TO EVOLUTION

By LEONARD C. SOPER

THE conclusions of the leading authorities on Biology, the science of the form-aspect of evolution, are remarkable as indicating how a study, from the standpoint of forms alone, of the laws governing the evolution of life gives to those conclusions a kind of "unstable equilibrium". To illustrate this, we will examine the main lines of biological research separately.

Variation.—Darwin's opinion—that "our ignorance of the laws of variation is profound; not in one case out of a hundred can we pretend to assign a reason why this or that part has varied"—is still true for the man of science. But it is important to notice the frank admittance by a leading biologist "that it is of the essence of a living thing to change". A single cell is a complex personality, expressed in terms of cytoplasm, centrosome and chromosomes, especially the latter. Biology does not pretend to offer any explanation of variation, but it can indicate conditions that promote or obstruct it, and in some few cases elucidate its mode of operation.

Discontinuous variations, arising suddenly and thereafter breeding true (technically "mutations"), are generally accepted as the origin of fresh species of *plants*, even if the evidence as to the birth of *animal* species in like manner is open to question. The discontinuous variation which is not a reversion to an ancestral type, nor due to the suppression of factors present in the normal type, may be tentatively explained (in view of the

little that is known) as the experimenting of the de va-builders, who may arrange for the union of the germ-cells having the necessary "factors" in the same way that the breeder selects for mating those animals that have the Mendelian "factors" which he desires to fix in his herd. A good example of the discontinuous variation is the Shirley Poppy, which through careful breeding has become a distinct species.

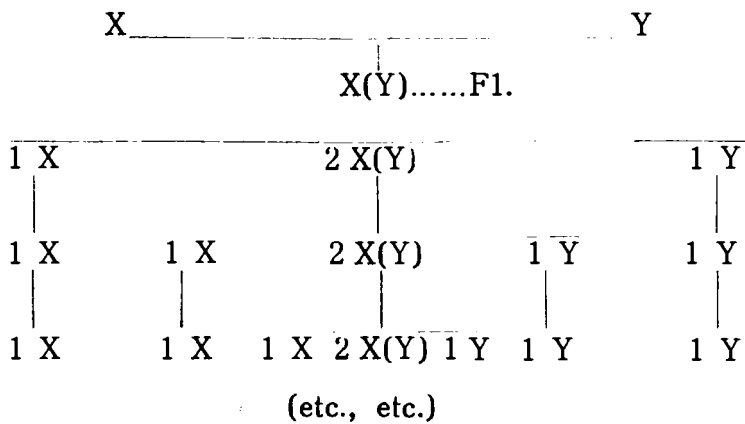
The very frequently occurring minor variations on either side of the normal, arising from relatively unimportant "factors" in the male and female germ-cells that gave rise to the plant, probably have no great significance.

As we pointed out, there is not sufficient evidence as to the origin of species in the animal kingdom by mutation, but this may be because the types have for the present become fixed, and the evolution of the nervous system is receiving most attention.

Transmission of Acquired Characters.—Observation and experiment alike seem to point to the conclusion that a somatic (body) variation, produced by environmental conditions, cannot be transmitted by the parents to the offspring, at least in multicellular organisms producing offspring by the union of male and female germ-cells. In the case of unicellulars, the question does not arise, as there is no distinction between somatic and germ-cells, the one cell fulfilling the functions of both. We may anticipate a query by saying that we are not disputing the occurrence of changes in the germ-cells *with* changes in the body cells, as opposed to changes in the former *through* changes in the latter—a distinction necessary to clear thinking. The drunkard may poison his whole system so that the poison may soak through to and affect the nutritive stream, and thence the germ-cells—a very different matter from the inheritance of a structural modification produced on a particular part of the body by something in the environment, such as the twisting of the arm through an accident.

Though it be true to say that every germinal quality is acquired, in that it requires an appropriate environment in which to develop, and every acquired character is germinal, in so far as the organism must have the possibility of it, yet we cannot connect germinal variations with anything in the environment and say : " Here is cause and effect."

Mendelism and Inheritance.—One of the greatest advances in the study of biology was made when Gregor Johann Mendel formulated his famous "law" for the inbreeding of hybrids. Characters are inherited through numerous and distinct "factors" (either singly or in groups), each of which is of such a nature that both it and its opposite cannot exist in any germ-cell at the same time (*e.g.*, horns and hornlessness in cattle). The simplest case is when a germ-cell having a "factor" (dominant) is crossed with one not having that "factor" (recessive). The offspring (technically the first filial generation, abbreviated to F1.) are all like the dominant parent (say X). When these are inbred (self-fertilised), the offspring are of the two original forms in the ratio of three dominants to one recessive. The recessive (say Y) plants breed true when self-fertilised, but the dominants produce, in the proportion of 1 : 2, "pure" dominants which breed true, and "impure" dominants which again produce a mixture of dominants and recessives in in the ratio of 3 : 1. A diagram will make this clear.



Let us take a concrete case of two kinds of nettles. When *Urtica pilulifera* L. and *Urtica dodartii* L. (the former having a dentate leaf margin which is absent in the latter) are crossed, the hybrid offspring all have dentate leaves. When the hybrids are inbred, the resultant offspring have dentate and entire leaf margins in the proportion of 3:1. The latter (recessive) plants breed true. Those with dentate leaves produce in the proportion of 1:2 plants with dentate leaves which breed true (dominant), and plants which when inbred produce the above proportion of 3:1.

(For cases in which paired dominants are crossed with paired recessives, and for the crossing of two pairs of contrasted characters, the reader is referred to the textbooks dealing with the subject).

A large amount of experimental work is in progress at the present moment, and formulæ are being sought that will show the theoretical result when organisms with many contrasted characters are paired. But it must be remembered that, up to the present, Mendelism is only true for averages, and not for individuals. There are many instances where the actual result does not agree with that theoretically expected, as, for instance, the cases of variable inheritance. Moreover, experiments of Prof. Towers and others show that the environment plays a part in the changes in the Mendelian inheritance. Prof. Towers proves that it is possible to create "a series of behaviours in which the same characters are dominant to the complete exclusion of others, dominant to a lesser degree, or in which there is a complete blend between the two in the Fl. generation, or the appearance of both parental types in Fl., and both breed true".

It is easy to realise the importance of these facts to the agriculturist, horticulturist, etc., enabling them to produce in many cases with certainty a desirable breed of cattle, or variety of flower. With regard to Mendelian inheritance in man,

there is still a great deal to be done, but there is evidence that Mendel's law holds good for eye-colour and night-blindness.

Heredity and Sex.—The answer to the question as to what determines "maleness" and "femaleness" seems to be different for each order of life, even for each species. The "accessory chromosome" theory covers about a hundred species, including man. In some of these the female cells, and consequently the egg-cells, have one more chromosome than those of the male, while half of the spermatozoa have the same number of chromosomes as the egg-cells of the female, and half have one less. The extra chromosome is known as the accessory or X chromosome. The fertilisation of an egg-cell by a spermatozoon with the same number of chromosomes gives rise to a female, and the fertilisation of an egg-cell by a spermatozoon with one fewer produces a male. In other cases there is an X chromosome in half the spermatozoa, and what is known as a Y chromosome in the other half. The Y chromosome is smaller than its fellows. The fertilisation of an egg-cell with the X chromosome by a spermatozoon with an X chromosome gives a female, while the union of an egg-cell with the X chromosome with a spermatozoon with the Y chromosome gives rise to a male. The results may be expressed in the form of an equation thus :

Spermatozoon X	plus Ovum X	= Zygote XX. Female.
Spermatozoon no X	plus Ovum X	= Zygote X. Male.
Spermatozoon X	plus Ovum X	= Zygote XX. Female.
Spermatozoon Y	plus Ovum X	= Zygote XY. Male.

The theory of the Mendelian character of maleness and femaleness seems to explain the cause of sex in some instances. The theory naturally falls into three divisions : (1) The male alone is a sex-hybrid or heterozygote, the female being a homozygote (recessive). (2) The female is a heterozygote, the male being a homozygote (recessive). (3) That both sexes are

sex-hybrids or heterozygotes. Each of these is supported by actual cases, but (2) apparently covers the greatest number. We will analyse experiments with the common currant moth, *Abraxas grossulariata*, to show the working of the theory. The females are heterozygous, producing equal numbers of male and female-producing ova. The males are homozygous, and all the spermatozoa are male-producing. Therefore, when a male-producing spermatozoon fertilises a female-producing ovum, the result is a female (since by hypothesis femaleness is dominant over maleness); and when a spermatozoon fertilises a male-producing ovum, the result is a male.

We find that changes in the environment, such as the lessening or increasing of the nutrition of the parents, alter the proportion of the sexes expected according to the several theories.

It seems that a single germ-cell contains the potentiality of both sexes, and this supposition is supported by such a case as the bee. The drone has a mother but no father. We must therefore seek for a theory as to why the germ-cells of the female develop into male- and female-producing ova, and those of the male into male- and female-producing spermatozoa. We believe that such a theory is found in the thesis of Profs. Geddes and Thompson, in *The Evolution of Sex*, that "female-ness" is a dominating cell-anabolism (the constructive aspect of metabolism), and "maleness" is a dominating cell-katabolism (the destructive aspect of metabolism). An instance of this is Volvox, a ball-like arrangement of cells, from which under normal conditions reproductive units detach themselves to form other colonies. If nutrition is checked, some of the cells turn yellow and break up into smaller units (spermatozoa), while others become larger (ova), the small cells fertilising the large cells.

From this and other instances we are forced to conclude that the basis of sex lies in the difference of anabolic and

katabolic changes, having their expression in the large ovum, the accessory chromosome, etc.

It is interesting to speculate as to the reason or reasons which determine whether an entity shall incarnate in a male or female body, in the three kingdoms, seeing that cases are known where a female body has never been taken in the human kingdom.

Perhaps some of those curious cases of men with a woman's point of view and temperament, and of women with a masculine mentality, are due to the difference between the sex of the physical and that of the emotional and mental bodies, and that the "manly" man and the "womanly" woman are those in whom all three are in harmony.

The Influence of Biology on Sociology. We see that Biology emphasises the importance of environment when estimating the probable result of heredity. Though the evidence of the transmission of acquired characters is small, yet in the environment we have a potent factor in determining whether undesirable qualities shall be expressed and desirable elements repressed, or *vice versa*. We endorse Heine when he says that "a man should be very careful in the selection of his parents," not only because of what he will inherit from them physically, but also on account of the "social" inheritance, the environment in which these inherited traits will grow or atrophy as the case may be.

We owe to Galton's law of filial regression the suggestion that Socialism should aim at the improving of the mass rather than the individual. For according to this law there is a general tendency of the human race to approximate to the average—a truth open to statistical proof, and a necessary corollary of the fact that an individual inheritance is composed of a large number of ancestors who in the mass represent the average level of the race. We should not then expect most of the children of exceptional parents to be themselves

exceptional or more so, and conversely the children of parents below the average to be as far below it or lower. (We know from observation that the reverse is true in many cases.)

One of the pressing questions to be solved by the worker for improved conditions is why highly developed sections of the community tend to become infertile. Is it natural kârmic reaction to the selfish isolation and anti-social attitude of these classes?

In conclusion, we hope to have shown that in his studies the biologist inevitably touches the life within the form ; and little wonder that he fails to construct theories to cover all the facts, seeing that " the ways to God are as many as the breaths of the children of men ".

Leonard C. Soper

A SOUL IN BONDAGE

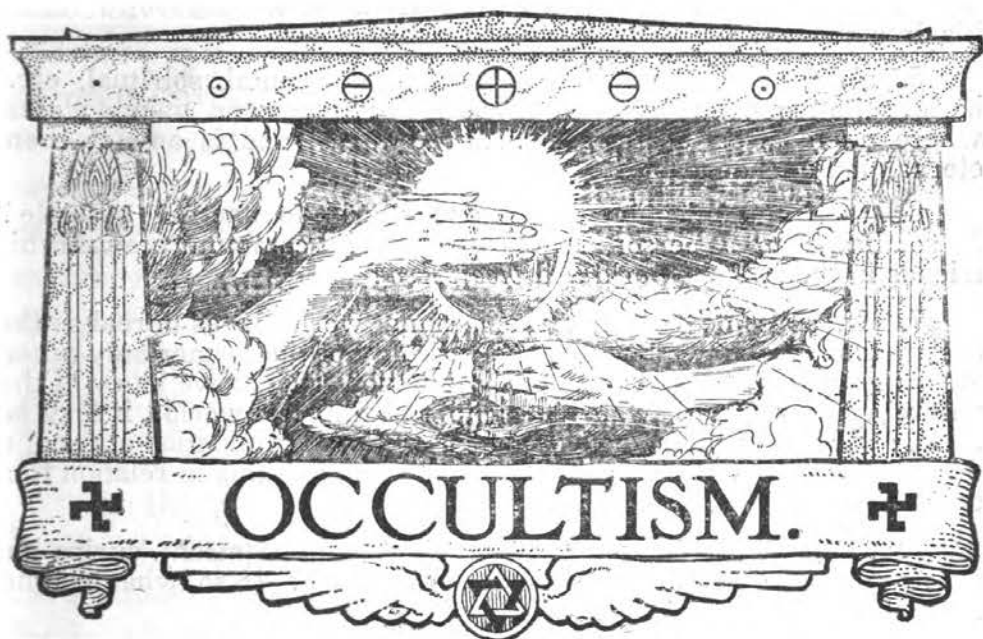
ANGUISHED, I cry to thee,
Tossed in this raging sea.
Black waves sweep over me ;
Down, down, full fathom deep
Into the slime there creep
Strange shapes that cling to me.
Ah ! They are binding me
Hand, foot and limbs from thee,
Hear thou my tortured cry
Storm-tossed from earth to sky.

Lashed to the waves I fight,
Blindly towards thy light,
Star of my darkest night.
See how these sinuous coils
Fast hold me in their toils ;
Finer than spider's thread
Grip they, like weights of lead,
Bondage my daily bread ;
Blindly seek I thine eyes,
Thou who dost bid me rise.

Dim phantoms beckon me ;
Sweet syrens of the sea
Stretch out their hands to me ;
Soft arms around me creep,
Soft voices lull to sleep
Pain that would rise and fight
Upwards towards the Light.
Still in the deeps of me
Thy voice keeps calling me
Out of my sleep to thee.

They too would have me sink
Down in the slime and drink
Waters that foam and stink,
Storm-driven, far from port,
Fast in Fate's vortex caught.
Still through the raging sea,
Down to the soul of me,
Gaoler and goal of me,
Beckons through blackest night
Thy Star of radiant light.

EL HILAL



“THE DREAM PROBLEM”¹

By BHAGAVAN DAS

THE questions to which this article suggests answers are as follows :

1. Who is it that sleeps ? who is it that dreams ? and who is it that wakes up ?

2. If it is one and the same person, what *prevents* him from knowing, *during his dream state*, that he it is who, before going to sleep, was waking and is now dreaming ? and what reminds him on awakening that he it was who was dreaming when asleep ?

3. If the personality in each state is different, what becomes of the waking-state personality during dream, and what of the dream personality during waking state ?

¹ In 1917, Dr. Ram Narayan, Editor of *Practical Medicine*, Delhi, India, published a volume which is entitled as above on the cover, and is more fully described on the title-page as “The Dream Problem and its Many Solutions in search after Ultimate Truth”. It is a symposium by many writers, Eastern and Western. Dr. Ram Narayan has now again circulated a questionnaire. The answers received will be published in a second volume. The following have been written by Bhagavan Das.

4. If, as many believe, the dream world is external to the dreamer and is real and independent of the waking world, who is its creator and what are the distinctive features of the dream world that will help the dreamer to distinguish it from the waking world during his dream state?

5. Are there any other worlds (astral, mental, spiritual, etc.) besides the two commonly known worlds of dream and waking states, where men after death are believed to go, and is any of them eternal and unchangeable?

6. Is communication from one world to another possible? If so, how can a person in the dream world communicate with his friends in the waking world and *vice versa*?

7. If, as some contend, the waking world is as unreal as the dream world, and we know of the unreality of the former only when we wake up into a higher state of illumination (just as we know of the nature of dream on awakening into this physical world), it may be asked: Why is this so-called higher state of illumination also not a dream in relation to a second higher state, and this in relation to a third one, and so on *ad infinitum*?

8. Is it possible for a dreamer to remain cognisant, during his dream state, of the fact that he is dreaming? If so, what are the means to acquire this power?

9. Will a dream cease or continue if the dreamer becomes aware of its nature during the dream state?

10. How far is it possible to stop, alter or create one's own dreams as one wishes? What are the means to do it?

11. To what extent is it possible to be cognisant of one's own dreamless sleep state, while sleeping?

12. What is the state of consciousness of a person after the so-called death of his body, *viz.*, does his personality survive and does he know that he is dead?

13. How can the created beings of the waking world, and dream creatures of the dream world, know their creator and dreamer?

14. Is there any ultimate Reality, eternal, conscious and ever-present in all the states or worlds, and can it be known or realised by any such means that may be acceptable to all creeds and religions and suitable to every human being in all climes and countries?

1. Who is it that sleeps? who is it that dreams? and who is it that wakes up?

For all practical purposes, wherever there is a connected memory, there it may well be presumed that it is the

same embodied individual soul, self, or *jīva* that sleeps, dreams, as well as wakes. The sole test of such identity and continuity through successive moments, minutes, hours of wakefulness, seems to be memory. The same is the test and proof through successive periods of waking, dreaming, slumber.

Universal Consciousness focused and individualised in and by a piece of matter (which piece of matter is then in turn called a living body) and looking before and after, having memory and expectation, of some sort, faintest or most developed, is a *jīva*, a soul, a self.

2. If it is one and the same person, what *prevents* him from knowing, *during his dream state*, that he it is who, before going to sleep, was waking and is now dreaming? and what reminds him on awakening that he it was who was dreaming when asleep?

In the waking condition, when a person is intensely occupied with any object, he does not remember about himself as occupied at a previous time with some other object. When he is playing and joking and laughing with his whole heart, he does not remember himself as crying over a misfortune a month before. When he is struggling in the water to save himself from drowning, or is frenziedly trying to unfasten a window to jump from a house on fire, he does not remember that he is the same person who was enjoying a picnic with friends a week back. The person who is committing an error in working out a mathematical problem, or in transacting a financial piece of business, or in conducting a diplomatic affair, does not recognise himself as erring at the time. Afterwards, when he has recovered from his erroneous mood, he sees his error and the alternative right course as well; *i.e.*, he can picture himself not only as in the right mood *now*, but also as having been in the wrong mood *then*. The tranquil mind knows its tranquillity and also its excitements; the excited mind knows only the latter. The erring person knows only the error, and he knows it as the truth; the recovered person knows both the error and the truth discriminately. So the slumberer (in

sushupti) knows only slumber, and neither dream nor wakefulness; the dreamer (as dreamer) knows slumber and dream and not wakefulness; the waker knows all three; but he knows all three, not when he is absorbed and lost in vivid scenes or other experiences of the waking world, but is also partly indrawn, inturned, *i.e.*, is not only perceptive but is apperceptive as well.

The parenthetical qualification "(as dreamer)," in the last sentence, seems to be necessary to meet the case of dreams within dreams, which are not unknown though not frequent. In such, the dreamer passes (in what, from the standpoint of the wakefulness of this physical world, in which I am writing, is all a dream of a few minutes) through many days and nights; and in these "days" he is "awake" and remembers about the "dreams" of those "nights," but he is not conscious of the things of *this* physical world (in which I am writing and which is his normal waking world), not conscious of them as being things of his normal-wakeful-consciousness and distinct from those of his dream-wakeful-consciousness and his dream-dream-consciousness. It may perhaps be helpful to add similar parenthetical qualifications, in the same sentence, also after the words "slumberer" and "the waker," thus: (as slumberer) and (as waker).

The waker knows, desires, acts, and at the same time *is aware* that he knows, desires, acts. And the more constant and clear this awareness, this apperception, this *anu-vyavasya*, this *pratyay-ānupashyaṭā*, this *nija-bodha*, is, the more advanced and balanced and *wakeful* (in the fullest sense, inwardly and outwardly) the soul is. But the dreamer (as such) or the man in a reverie (a milder degree of dream) only knows, desires, acts, and is not aware that he knows, desires, acts.

If, however, a person would do the necessary practice, he would, it seems (see *Yoga-Sūtra*, I, 38), gradually "wake up" on the dream-plane; and then that dream-plane would

become a subtler extension of the waking plane; and his slumber-plane would then apparently become his dream-plane and a subtler one his slumber-plane. This need not be regarded as mystical or mysterious, though difficult to achieve, of course. We seem to have a good analogy in the affairs of the physical-plane life. The infant in arms opens his eyes and sees the things around. But his relation to, his response to, his reaction upon, these things is very different from that of the adult. It is very similar to that of the adult dreamer to and upon his dream things. The man plunged in reverie is in much the same condition. Self-knowledge and self-forgetfulness, apperceptive consciousness and instinctive consciousness, are opposed; and yet also they are, in a sense, continuations of each other. To the infant, as to the person in reverie, and the person in dream, subject-self and object-not-selves are not deliberately distinguished from each other.

An attempt may be made here to discern the characteristics of waking, dreaming, and slumbering, and what is known in Samskr̥t books as the *turīya* or fourth state.

Individualised Spirit, subject, self, soul, *jīv-ātmā*, not distinguishing itself from matter, object, not-self, bodies, things—this may be said to be dreamless sleep, slumber, *pralaya*. This "not distinguishing" may be described either as the two being merged into one, or as the self being retired into itself, or as the subject turning away from the object and ignoring it. The opposite condition, *i.e.*, the individual self actively distinguishing itself from not-selves, things—this may be said to be wakefulness. The fuller and acuter this distinguishing, the more complete the wakefulness. When it is deliberate and, so to say, complete, apperception is explicit. The condition midway between wakefulness and slumber, the subject slowly turning away from (or slowly turning towards) the object—this may be said to be dreaming. Building castles in the air, "wool-gathering," the reverie, imagination,

memory, the wakefulness of the infant, the impulsive instinct of animals, of the savage, of the child, of the uneducated, etc., may be said to be varieties, allies, degrees, of dreaming; as self-conscious discrimination, mature consideration and judgment, deliberate action, may be said to be varieties or degrees of wakefulness, alertness, wide-awakeness. Psychologically, there can be only these three subjective and relative states of consciousness and experience, though the objects, in relation to which these states may arise, may be of any plane or world or degree of density. All these three states will be possible relatively to any and every object. The soul, retired away from an object (whether turned "inwards" into itself or turned "towards" another object) is sleeping, relatively to that object; facing it, it is waking, relatively to it; in the midway condition, it is dreaming, relatively to the object from which, or towards which, it is turning, and also relatively to all kinds of other pseudo-infinite objects stored within its own infinite being, and which it may be passing in review and playing with in reverie.

Metaphysically, there is the fourth state, *ṭurīya*, which transcends all the three empirical states; in which, so to say, all these states are perpetually appearing and disappearing and alternating and rotating (for, while turned towards all possible objects, *i.e.*, including all objects simultaneously, it is also turned away from them all, *i.e.*, rejects and denies them all, and at the same time, at once, and eternally); and without the support of which, none of the three states would be possible; for changes are impossible except against the background of the Changeless, and moving bodies cannot exist and move except in the lap of moveless space. (See *The Science of Peace*, for a fuller description of this Universal Consciousness, *i.e.*, the Nature of the Universal Self.)

From the above it may appear that the three psychological states are, in a sense, continuous (though slumber and waking

may also be regarded as opposed); that slumber may, in a certain sense, be regarded as very like the Universal Consciousness, though also as its very opposite, in the same way as an image reflected in a mirror is like the original, and yet is also its opposite; that slumber may be regarded as the blankness (*laya*), whether momentary or prolonged, which intervenes between, and also interlinks, two appearances in Consciousness; that dreaming and wakefulness may also be said, in a sense, to be degrees of one another; and that Universal Consciousness may be regarded as that which interlinks all, blankness and appearances, or slumber, waking, and dreaming; as that, indeed, of which all particular and distinguishable states may be said to be modifications, as sunshine and shadow may be said to be condensation and thinning of diffused radiance, or solid and gaseous of liquid.

The *Yoga-Vāsishtha* word, *bhāvanā-dardhya*, is significant. It implies that the objective "waking" world is a "condensation" of consciousness (the other worlds, of dreams, etc., being less vivid or dense). The modern psychological terms "eject," "project," "preperception," "solipsism," etc., connote ideas which are allied to this. But the metaphysic of the distinction between the pseudo-infinite grades and strengths of individualised consciousness and their powers of creating "fools' paradises" (which are as much *actual facts* in the worlds of subtler matter as private parks and pleasaunces are in this), on the one hand, and the Universal Consciousness and its ejection, projection, or injection, of the whole world-process, including all possible individualisations and "fools' paradises," on the other hand—this metaphysic should be borne in mind.

3. If the personality in each state is different, what becomes of the waking-state personality during dream, and what of the dream personality during waking state?

The personality cannot be different in the different states, for if it were so, there would be no remembrance on

waking. Where there is continuity of memory, there continuity, *i.e.*, identity, of personality may be presumed. But the opposite does not necessarily follow; that is, absence of memory does not necessarily mean difference or discontinuity or break of personality. At the same time, it may be said that where there is utter inability to connect oneself in memory with an alleged past experience, there the present personality or (even the finer and more persistent form of it, known as) individuality, is for all practical purposes, different. And yet again, hypnotic experiments show, and psycho-physiological and chemico-physical science supports the view, that though memories of past experiences may and do become so overlaid with later ones as to be beyond recall by normal voluntary waking effort, still the impress or photograph of them remains indelibly upon the nerve-cells or atoms of the physical or superphysical bodies which form the vesture of the soul; and that by special processes of stimulation or "exhibition" (*vyutthāpana*) of the old, and inhibition (*nirodhana*) of the new impresses (*samskāras*), the old ones may be thrown into relief anew, as writing in invisible ink on being touched with appropriate chemicals.

All such problems of personality or individuality, of its ebbs and flows and changes, its mergence into other personalities or individualities and emergence back again out of these others, its breaks, its lapses, its reunions, its expansions and contractions—these problems are difficult to solve except with the help of the metaphysical doctrine that all individuals are in inner *essence* One, and in outer *forms*, vehicles, bodies, tenements, vestures, sheaths, endlessly diverse yet *interconnected* by that essential Unity. The billows, the waves, the ripples, intermixing and separating, come on to the shore of the ocean. We can fix our eyes on any one, and keep tracing it through its mergences and emergences into and out of the others; and then, suddenly, it is gone; and

also, all the time, its substance, the water, of which every one of these waves is made up, is changing every moment continually, now forming the material or sheath of one and now of another. "Nothing in the world is single; all things by a law divine, in one another's being mingle." To those who believe in the fundamental, and not merely the illusory, separateness of egos, such problems ought to be insoluble, apparently. To those, on the other hand, who feel that the *One* runs through the *Many*, and that the *Many* are all organised and unified by, and indeed contained in, the One Consciousness, they ought to be easier of solution.

4. If, as many believe, the dream world is external to the dreamer and is real and independent of the waking world, who is its creator and what are the distinctive features of the dream world that will help the dreamer to distinguish it from the waking world during his dream state?

The answers given above to the second and the third questions, cover this to some extent. "External" and "internal," while in one sense opposed, are, in another and very literal sense, continuations of one another. This paper and pen and ink that I am using, are "external" to "me". The pictures of them on my retina are "internal" to "me". But are they not also continuations of one another? The rays of light, the vibrations, the radiations, of the superfine material substance, ions, electrons, or however else it be called, from the "external" object, form or bring about a complete "internal" miniature, which, in turn, can be made "external" to another beholder. The metaphysical doctrine is that so-called thoughts and ideas are also pictures and movements in still subtler matter, mind-stuff, layer after layer, *ad infinitum*. *Prakṛti* is *Īada*; and *chitta-mahaṭ* or the mind, and *buddhi*, *manas*, *ahamkāra*, the three aspects, faculties, functionings, of the mind, also, are all transformations of *Prakṛti* or Root-matter, the Primal Object. Hence "external" and "internal" are only degrees of one another

from the standpoint of metaphysic, but are opposed as self and not-self, subject and object, from the standpoint of the illusion of the "separate individual".

Even so, the dream-world and the waking world are continuations of one another.

The Dreamer *as dreamer* cannot distinguish the dream-world from *this* waking world. As said before, there are, now and then, cases of systematic, orderly, realistic dreams, in which the dreamer goes through days and weeks, and maybe months and years also (all within a very short time by our proper-waking computation), and so passes through dream- "waking" days and dream- "dreaming" and dream- "slumbering" nights, over and over again; so that we have *dreams within dreams*, as the play within the play of Hamlet, or the stories within the stories of the *Pañchatantra* or the *Purāṇas* or the *Arabian Nights*. But, ordinarily, to the dreamer, his dream experiences are as haphazard, orderless, meaningless, unintelligible, without any causal sequence, as the experiences of an infant, carried about helplessly in the arms of its mother, are to it. A bird comes into its vision, and disappears; a light flares up, and dies out; a sweet taste is felt and lost; a hard or soft touch causes pain or pleasure and ceases. Its eyes are closed; forms and colours disappear. Its ears are closed; sounds vanish. It is carried to one window, one scene becomes visible; it is carried to another window, quite another view is presented. Is it all subjective? Is it objective? Is it internal? Is it dream? Is it real? The infant does not discriminate. By and by, especially when it begins to toddle about on its own legs and use its own *will*, the causal sequences begin to be understood, distinctions begin to be made, and order begins to appear in the haphazard. It is similar with dreams, it would seem. He who begins to take his dreams in hand, will probably gradually develop discriminating knowledge of, and also corresponding power of deliberate voluntary action

in, the dream-world as *external* to himself; though now, before such practice, it is more internal than external, as the infant's waking world is more internal than external.

The Ultimate Creator of the dream-world, and all possible worlds, is the same as that of the waking world, *viz.*, the Universal Consciousness.

5. Are there any other worlds (astral, mental, spiritual, etc.), besides the two commonly known worlds of dream and waking states, where men after death are believed to go, and is any of them eternal and unchangeable?

As to the metaphysical argument for a multiplicity of worlds, *The Science of Peace* may be referred to. Planes, grades, degrees of density or subtlety of matter must be pseudo-infinite; and there must be a corresponding pseudo-infinity of worlds. Even on the physical plane, we have so many subdivisions, a rock-world (the lithosphere), a water-world (the hydrosphere), a fire-world (the ignisphere), an air world (the atmosphere), and then the mountain-world, the forest-world, the snow and ice-world, the mineral world, the ocean-world, the arctic-world, the tropical world, etc., not to mention the scientific world, the literary world, the artistic world, the religious world, the commercial, the capitalist, the agricultural, the industrial, the naval, the military worlds, etc.

No such world, made up of limited things and experiences, can be eternal and unchangeable. The only thing Eternal and Unchangeable is the Universal Consciousness, the "I" in its fullness, which includes and contains all these pseudo-infinite worlds at once, here, now, all-ways.

6. Is communication from one world to another possible? If so, how can a person in the dream world communicate with his friends in the waking world and *vice versa*?

Yes, according to the traditions, and now also according to researchers and experimenters in psychical and spiritualistic phenomena; and, apparently, by means somewhat like those of telepathy and thought-transference. How does

the soul pass from its own dream-world to its own waking world; its own *ālam-i-misāl* or *ālam-i-malakūt* to its own *ālam-i-nāsūt* or *ālam-i-shahādat* (in the terms of the Sūfis); its own *sūkṣhma-sharīra* to its own *sthūla-sharīra* (in the terms of the Veḍānta); its own astral or subtle to its own physical or gross body; its *maḍhyamā* speech to its *vaikhari* speech (in the terms of the philosophy of Samskr̥t Grammar)? How do I translate and lead the *thought* that springs up in my *mind*, first into *words within* the mind, and *then* into my physical nerves and vocal apparatus, and finally, into *words and actions outside* the mind? Apparently along the connecting links of a continuous, unbroken and pseudo-infinite gradation of subtler and denser matter. I can make my voice reach an ear which may be hundreds of yards distant, but which is connected with my mouth by air. The physical light from a physical star, billions of miles away, reaches my physical eye on this physical earth, along the medium of some subtler superphysical material "ether". One operator can now reach another, thousands of miles away, by "wireless". If the subtler intervening matter conveys causes of sensation and emotion and thought, from a distant, grosser object to a living organism made up of that same grosser matter, and to the mind ensouling it, then it ought also to be able to convey similar causes, belonging to its own (the subtler) plane, to such a living organism. It should therefore be possible by practice, and evolution, and extension of faculty, for "dreamers" to impress their ideas on the "waking" physical brains of others.

If by the words, "a person in the dream-world," which occur in the question, is meant, "a person who is one of the dream creatures of the dreamer," and not the dreamer himself, then the answer would be: In somewhat the same way as a "spirit" of the superphysical worlds may communicate with his friends in the physical world.

7. If, as some contend, the waking world is as unreal as the dream world, and we know of the unreality of the former only when we wake up into a higher state of illumination (just as we know of the nature of dream on awakening into this physical world), it may be asked: Why is this so-called higher state of illumination also not a dream in relation to a second higher state, and this in relation to a third one, and so on *ad infinitum*?

When it is said that, in strictness, the waking *world* is just as unreal or real as the dream-*world*, and that, otherwise, the distinction is only comparative, it is perfectly true from a certain standpoint. Even in the waking world, there are hundreds of worlds interwoven as aspects, as said before; whichever interests anyone and enthralls his heart, that, for the time, is real to him, and all the others comparatively unreal.

Yet there is a chance of a misunderstanding.

As said before, waking, dreaming, and slumbering are three subjective or psychical conditions of the individualised consciousness. Waking is the condition in which the individual subject on the one hand, and particular objects on the other, are distinguished from one another, by that subject, with or without clear apperception ("I am aware that I know, desire, act on, these objects"). Slumber is the condition in which the individual subject does not so distinguish itself from the object: or, in other words, in which the individual self is, for the time, merged in the Universal Self, and all particular objects are, to it, merged in the No-thing ("I know No-thing") which is included in the Being of the Universal Self. (For fuller exposition of this idea, see *The Science of Peace*.) Between the state of slumber, on the one hand, and waking, on the other, comes the state of dream as half and half. Beyond, and supporting, permeating and including all these three changing, alternating, rotating states, is the Permanent Unchanging State of the Universal Eternal and Infinite Consciousness in which All is Here and Now; as all the successively readable words describing the events of history are

simultaneously present in a book; as all the successive experiences of many years are now simultaneously present in memory.

But the “waking *world*” means the *world* of the physical plane (*bhū-loka*); “the dreaming *world*” means the *world* of the astral plane (*bhūvar-loka*); and so on, *ad infinitum*. When a being whose waking consciousness works in a body made up of what we know as and call physical-plane material, is tired, for the time, of working on that plane (another and perhaps more correct way of saying it, is that that body is tired), he, so to say, doffs that heavy leather apron, suited for the heavy day’s work, and dons a sleeping-suit of lighter stuff, and goes from his workshop into his bed. But a being whose normal “waking” body is made of that same sleeping-suit stuff, would have to put on some still more fine material for his “dreams” and his “slumbers”.

The only “higher state of illumination” is, we may say, really not a *comparative* one. It would be better to call it just “the state of illumination,” and not *higher* or *lower*. Apperception seems to be the essence of that state, so extended, gradually, by the thinning of the veils of the waking, dreaming, and slumber vehicles, as to include all these.

As to the nature of such *mokṣha*, and of the complete apperception, the reader interested in the question may look into *The Science of Peace*.

8. Is it possible for a dreamer to remain cognisant, during his dream state, of the fact that he is dreaming? If so, what are the means to acquire this power?

Here, again, we must distinguish between “dreaming” and the dream-*world*, or the *sūkṣhma*-world, and its grades and degrees, *i.e.*, *ālam-misāl* or *malakūt*, *pitṛ-loka*, *bhūvar-loka*, *svarga-loka*, *deva-loka*, etc. For a dreamer to remain cognisant of the fact that he is dreaming, is to begin to “wake up” on that plane, *i.e.*, to begin to exercise his will deliberately, and

to pass, on that plane and in that world, from the condition of the helpless infant to that of the adult, and to convert that state and plane from "dreaming" into an extension of the waking plane and state, by a corresponding extension of faculty. The means to acquire this power are suggested in Yoga books; and various methods of *dhyāna*, *ṭasawwur*, meditation, are apparently followed by different schools of Yogis, Sūfis, Mystics. (See *Yoga-sūtra* and *Bhāṣhya*, i, 35, 38; ii, 44; iii, 25, etc.) The idea running through most of such methods seems to be to put the *body* to sleep, but keep the *mind* awake. The continuous mental repetition of a *mantra*, particularly the *Om* (a-u-m) sound, whatever the work one may be engaged in, is said to be one of the most frequent of such devices; thereby, gradually, the mind comes to remain awake, repeating that sound, even when the body has fallen asleep.

9. Will a dream cease or continue if the dreamer becomes aware of its nature during the dream state?

If by "cease" is meant "stop" or "become broken," then that is what happens in the majority of cases. For most of us, the consciousness, "I am dreaming so-and-so," is practically simultaneous with waking up and the vanishing of the dream and its getting obliterated from the mind, unless by special effort we impress and engrave it on the mind, in the first moments of wakefulness, before attending to anything else, and while the body is still lying quiet.

Such mental exercises with "dreams"—of impressing them on the mind—in the mornings, when dreaming is passing into waking, and also in the evenings—of letting the body go to sleep, but keeping up a very thin thread of wakeful consciousness unbroken—after getting into bed, when wakefulness is passing into dreaming, and all kinds of curious "visions" and "pictures" pass before the mind's eye in the dozing state which is midway between "dreaming" and

“waking,” something like deep reverie—such exercises would probably be helpful in bridging the gap between the two worlds (the *laya*-centre, the moment of deep slumber or *sushupti*, the dark chamber through which the soul flits back and forth between a “sun”-lighted room of wakefulness on the one side and a “moon”-lighted room of dreaming on the other) and extending deliberate voluntary wakefulness into the subtler world, and making it continuous with this denser world, for the person cultivating the exercises.

The two varieties of dream pictures, (i) hypnagogic, “leading into sleep” (Gr. *hypnos*, sleep, Skt. *sup*, to sleep, *svapna*, dreaming), and (ii) hypnopompic, “leading out of sleep,” have somewhat different features and supplementary qualities, and both may be usefully exercised with.

To some temperaments at least, hypnagogic visions seem more amenable to control. This seems natural too, since we *begin* here with wakefulness and its accompanying deliberate-ness. The objects, the things, the living creatures, human or other, in such visions, seem to be realistic and lifelike (*i.e.*, like those of the “real” waking world), but small, as if at a great distance, or as if looked at through a reversed telescope. Some clairvoyants declare their visions to be similar. Voices heard through telephones are similarly thin and “small”.

Passing from the state of “dreaming” to the state of “wakeful” experiencing of the dream-*world*, the experiencing of the “realities” of that *plane*, may be compared to the turning from the reflection of a landscape in a not very clear and smooth mirror to the landscape itself. The reflection and the original are both real; they are also continuous with each other by means of the connecting rays of light. Yet there is a difference between the two. So with dream-*visions* and the *things* of the dream-*world*. Dream-visions or dreamings may be said to be reflections, on the blurred mirror of a sleepy mind, of the “realities” of the dream-*world* (these “realities”

of the dream-world, the *bhuvan-loka*, the astral plane, being themselves more or less subtler counterparts and reflections of the "realities" of the denser waking world). Suppose the substance of a looking-glass could be wax-like and changeable in shape; the reflections in it would be continually changing their distortions. Somewhat similar seems to be the case with the ordinary dreaming mind. Practice (the yogic *Samyama*) would make the surface perfectly smooth and flat, and further practice would enable the beholder to turn from the reflections to the originals. Wireless telegraphy and telephony provide analogies very helpful for the extension of human faculty and the evolution of new biological "receivers" or organs. If we can hear very distant sounds, and round and through objects, we may well become able also to "see" round corners and through opaque things and at great distances, and "see" things of superphysical matter too.

But all such exercises mean a great strain on the psychophysique, and also dangers, as to a child walking out of the parental house without a nurse. Special habits of life seem to be necessary for the successful pursuit of such practices; and the Indian traditions say that an experienced teacher is ordinarily very desirable for Yoga-exercises; this is but common sense, seeing that the guidance of a professor or demonstrator is ordinarily very desirable in the laboratory for practical study or research work connected with any science. Indeed it is a very great desideratum that such matters of psychical, superphysical, spiritualist experience should be systematically studied and experimented with, and investigation of them taken up and pursued in the true scientific spirit and the scientific ways, under proper conditions and safeguards, as chemistry and physics and biology are studied in laboratories. In this case, the main safeguards would be, as all *Yoga* traditions indicate: (i) the addition, to the scientific spirit, of the guidance of certain metaphysical principles which would

minimise errors, and (ii) the observance of some strict or even ascetic rules of living, of self-control and self-denial, and the cultivation of a high degree of altruism, to prevent disaster to all concerned.

It may be noted here that if by the word "cease," in the question, is meant "cease as *dream* and continue as wakeful experience," then what has been said above, and in answer to the preceding question (No. 8), will cover the point.

10. How far is it possible to stop, alter or create one's own dreams as one wishes? What are the means to do it?

The answer to questions Nos. 8 and 9 cover this also. The analogy to the waking experience should hold good. As it is possible to stop, alter, or create (*i.e.*, bring about) one's wakeful experiences, so should it be possible with "dream" experiences, but after the "dream" has become converted into a "reverse," and then into an extension of the waking world. When that has been done, the person is no longer an infant in arms, helplessly looking out of the windows he is taken to, but a child and then an adult, able to walk out at will, into any of the scenes disclosed. The "dreaming" will then have been replaced by a *yoga-siddhi*, a superphysical accomplishment. A minor degree of it may consist in simply polishing and properly shaping the mental mirror and turning it in any desired direction, and reading it, but not turning from it to walk out into the landscape; this would be a kind of clairvoyance in the subtler world.

11. To what extent is it possible to be cognisant of one's own dreamless sleep state, while sleeping?

The traditional answer seems to be that it is possible, by practice, to preserve a certain fine thread of awareness, *i.e.*, waking consciousness, even during dreamless slumber, without changing it into the experience of a subtler dream-world and waking world. But the metaphysical indication seems to be that the *turīya*, fourth, or transcendental condition *is* always

actually here and now present in and with every state of consciousness, including subconsciousness, superconsciousness, and unconsciousness (which may be regarded as varieties of dream and slumber), of every individual, and is not amenable to any practice, to any change, to any gradation or degree-marking.

12. What is the state of consciousness of a person after the so-called death of his body, *viz.*, does his personality survive and does he know that he is dead ?

On this question, there is much valuable information to be found in Theosophical, Spiritualistic and psychical research literature, the volume of which has been steadily growing; and in the old Samskr̥t books, if they are read and interpreted in the light, and with the help, of the clues provided by this new literature.

Generally speaking, the law of analogy seems to hold good throughout all the worlds. It seems to be at the bottom of all induction. After all, there seems to be no other way of understanding unfamiliar things than by the analogy of the familiar. The metaphysical law and fact of the Unity of Consciousness is the parent of the law and fact of Continuity in the World-process, and the grandparent of the law of analogy running throughout all the planes and worlds and departments of Nature.

From the empirical (*vyāvahārika*) standpoint of the separate individual *jīva* or soul, and its limited, finite, changing, and successive experiences in time, space, and motion (as contra-distinguished from the transcendental or *pāramār̥thika* standpoint of the simultaneously all-including Universal Self, and its unlimited, infinite, eternal and motionless changelessness)—from the empirical standpoint, a soul is born into this "waking" physical-plane world after dying in the "dream" superphysical-plane world; and, *vice versa*, after dying "here" it is born into the "hereafter". As the

physical-plane seed, egg, embryo, gradually differentiates out into all the complex tissues and organs of a living organism, and reproduces seeds, and the whole organism then crumbles back again into the homogeneous elements, so, apparently, does a superphysical seed, egg, embryo. The astral, *sūkṣhma*, or dream-body, is said to begin as a homogeneous "egg," and gradually to develop *chakras*, centres, organs, and then to pass back into the homogeneous dust of that plane. A seed of thought gradually develops into a complicated speech, a long story, a multiplex system of thought, and then, itself disappearing, leaves behind seeds of memory and thought in the minds of the speaker or writer himself and of his listeners and readers. It should be noted that "gradually" may range from a lightning flash to an æon. Nothing is destroyed; forms change; and even forms, being facts having existence, have this much immortality that they are *revivable*, and are revived, from time to time. Personality being a very intense fact, though illusory, ought certainly to survive, and to be revivable periodically. More on this question will be found in *The Science of Peace*.

13. How can the created beings of the waking world, and dream creatures of the dream world, know their creator and dreamer?

The continuity of gradation of density-subtlety between so-called mind-stuff and so-called matter-stuff, both being matter, has been mentioned before. The image in the sculptor's mind becomes materialised in the stone statue. Thought-forms may be materialised more directly (*i.e.*, with apparently but not really less intermediation of instruments and means) by sufficiently intense wish and will. "The parent is born over again as the child." The parent sets apart a "portion" of his-her body, intensely vitalised, centralised, made into a vortex, a whirlpool (and in a certain sense "individualised"), by his-her strong emotion, and a "portion"

of consciousness flows or is drawn into it from the Universal Ocean of Life; or, in other words, Universal Consciousness becomes focused in it as an individual. It is much as if a very skilfully and completely constructed mechanical automaton should develop a self-moving soul of its own. Thought-forms, intensely vitalised by the strong emotion of the wisher-thinker, and becoming semi-individualised, are called *kr̥tyā* in Samskr̥t and "artificial elementals" in Theosophical literature. As waking-world parents and waking-world progeny know each other, so may dream-creators and dream-creatures know each other consciously. But then, they are no longer "dreams" in the subjective sense of the word. They have become objective to each other.

I am not quite sure if I catch the meaning of the question rightly. (i) "How can the created beings of the waking-world . . . know their Creator?" This question seems to be answered by the analogy of parent and child. (ii) "How can the created beings . . . of the dream-world know their creator and dreamer?" This is answered above. (iii) "How can the created beings of the waking-world know their . . . dreamer?" If this question is also meant, as it may be, in the sense of: "How can Shakuntalā know Kalidāsa?" or "How can Hamlet know Shakspeare?"—then the answer is the same as in the case of the second sub-question, for the waking-world of the third is the same as the dream-world of the second, it being "waking" as between the creatures among themselves, and "dream" in their relation to their creator, and yet, also, no longer "dream" but a subtle extension of the waking world.

14. Is there any ultimate Reality, eternal, conscious and ever-present in all the states or worlds, and can it be known or realised by any such means that may be acceptable to all creeds and religions and suitable to every human being in all climes and countries?

Yes, there is, *viz.*, that 'I,' 'I,' 'I,' that Consciousness, which no one has seen beginning or ending; that

is the Ultimate, Eternal Reality in which and by which all things live and move and have their being—even quite obviously, so that he who runs may read, if he will only look. The laws and facts of Metaphysic are, one may say, veritably visible to even the eyes of flesh, and there is absolutely nothing mystical or mysterious or sensational about them, any more than about anything else ; but the eyes have to be turned in the right direction. If we look westward, we naturally cannot see the things that are eastward. If we look outside, we cannot see the inside. If our heart, if our eyes, cling to the Finite, they cannot obviously apprehend the Infinite. If we cling to *Matter*, we cannot find the *Spirit*. If we clutch the part, we cannot grasp the Whole. But if we embrace the Whole, all parts are included. If we find the Spirit, all Matters are found therein also, for, obviously, Consciousness invests every “object” with all the existence it has. Achieve Righteousness, and all good things else will add themselves ; for the essence of righteousness is Universal Love, and that is the sensing of the essential Unity of all Life, and in that Unity are all things in their best and most lovable aspects.

This Heart of all Religions is necessarily present in every creed and every religion. *But*, the eye will not turn from the Finite to the Infinite without sorrow and suffering and frustration and *vairāgya* and *viveka*. The Dawn of the Spirit comes to each sleeper whenever he awakes ; and each one awakes at the end of his particular night, in accordance with the cyclical periodicity of his psycho-physical vestment, his own mental-material sheathing, his own individual nature ; and then, to him, the distinctions of waking and dreaming and slumbering vanish, and the whole of the World-process remains one Perpetual Dream.

Bhagavan Das

RENDS IN THE VEIL OF TIME

By THE RIGHT REV. C. W. LEADBEATER

THE LIVES OF URSA

(Continued from Vol. XLII, Part I, p. 594)

V

Time: 7,000 B.C. Place: Northern Africa. Sex: Female

URSA was next born as the daughter of a chieftain in a mountainous country in the north of Africa, somewhere near the Atlas Mountains. The father, a good enough type of the fighting savage, was kind to the child. She was taught to ride and, even while quite a baby, could manage a pony very well. She was a creature of tremendous will-power, the result of the previous life. She grew up an attractive young woman, and, as was the custom in her tribe, the suitors for her hand engaged in a feat of arms to prove who was the worthiest to have her. After the contest, however, she declined to accept the victor for a husband, as she did not care for him, and had conceived a preference for one of the defeated contestants. Her father, provoked by her stubborn refusal to marry the victor, locked her up in a tower. She contrived to escape, and ran off with the young man of her choice, who,

she claimed, was unfairly treated in the contest, or he would have won. In making her escape from the tower, she killed one who was placed there to guard her. She went with her husband to some other country to live, but before long grew tired of him. She also discovered that he already had a wife, or rather a previous entanglement. She probably had little patience with him, and he became disgusted, and finally deserted her, leaving her stranded and penniless in a strange land.

She would rather have starved than return to her father, and so she decided to set out on a long pilgrimage to find a sacred shrine of which she had heard. She found the place, and attached herself to the community which had the shrine in charge. There were women in the community living a good life, somewhat like in a Catholic nunnery. They claimed to heal diseases by prayer, and there was much good in the life. She did not specially care for the religious life, but was thankful for a place to live, and stayed on until she got into some kind of quarrel with the authorities of the monastery, perhaps for refusing to perform some menial task allotted to her which had grown irksome.

So she started out again, and after many hardships reached Egypt. Here she met with good fortune. Announcing herself proudly as the daughter of a chieftain, she made a good impression on the noble family of a governor or high official, who took her into the family as a guest, entertaining her for some time. The governor's nephew, Sirius, fell in love with her, proposed marriage and was accepted. His family naturally opposed this, claiming that they did not know really who she was. But the objections were overruled, and eventually they married.

During her somewhat stormy life, she had realised the danger of her impulsiveness, and determined to overcome it. She set herself the task of bending her strong will to the will

of her husband, and to the welfare of his life and position. He rose to a position of some importance as the governor of a province in the kingdom. She took her place beside him as a handsome, gracious woman with a great intellect. She was very ambitious, thinking what she would do if her husband were the Pharaoh. Her husband was very devoted to her, loving her perhaps even more than she did him.

She studied the religion of Egypt, learning quickly and easily. She met with valuable instruction from the priests in the temple, and became intensely interested in everything connected with the religion of Egypt. She took part in some of their ceremonies, in which she stood behind the priest, waving in the air some kind of instrument, while he performed the ceremony. The instrument was a wooden framework called a *sistrum*, which rattled when shaken, and it was supposed that the sound of it kept certain elementals away during the ceremony. She studied with great enthusiasm, and caught meanings of the teachings in a very intuitional way. She gathered together many details in such a way that she was able to interpret the whole meaning. Having been told small matters, she discovered for herself some of their mysteries, much to the surprise of the priests.

They were forced to admit her into a higher degree, which usually admitted only men, in order to allow her to take an oath or vow which would ensure her keeping secret these mysteries which she had learned by herself. She was very devoted to the temple, and made in this life a distinct line of connection with the Masters, some of whom were the priests. She learned to control her impulses, but it seemed to take the latter part of her life to accomplish it. Near the end, there was some trouble with her husband's sister and relations. The last few years of her life were spent in terrible suffering from a disease that the doctors were unable to cure. It was a long continued lesson in patience, during which her husband

was devoted and ceaseless in his care. She bore it well and died in the odour of sanctity.¹

VI

Time: 6,000 B.C. Place: Japan, Sex: Female

Ursa was born again as a girl, the niece of the grey-haired Emperor of Japan. At his death, he was succeeded by his son, who was dissipated, and much under the influence of women. His cousin, Ursa, was an eager impulsive creature, very wilful and selfish. Among the patriotic leaders in the country, there appeared a young man, Circe, who was very much in love with the little princess, and intrigued to put her on the throne in the place of her dissolute cousin. He succeeded in his plan, and they tried to murder the young king, but he escaped. The young leader wanted to marry the Queen, but she refused because he was not of royal blood. Later, to make her position on the throne more secure, she married the dethroned King, much against the advice of the young man who loved her, and who had placed her on the throne, and whom she had made Prime Minister.

She dismissed him because of his opposition to her marriage, but her choice of a husband proved very unsatisfactory. She discovered him in a plot to reinstate himself on the throne; and, in a passionate fit of rage murdered him, making great trouble in the kingdom thereby. It roused strong feelings against her among her great lords. She dominated those around her, and resented a word against her ideas, regarding her will as law to which all ought to bend. Because of her rash, impulsive and haughty ways, she quickly surrounded herself with danger on all sides.

¹ NOTE.—Alcyone was the daughter of Sirius and Ursa in this life.—C. J.

The Prime Minister, in spite of his disapproval of her behaviour, now came forward to help her. He had a wonderful art of managing people, and commanded great respect. He knew how to govern wisely, and had the executive power of a general administrator. He seemed to know how to call forth the best from men in rather a remarkable way, and he finally succeeded in smoothing away the difficulties of the moment. The young Queen owed him a great deal, as he helped her many times in her long reign. He was politic, while she was impulsive and would bear no contradiction. Everything she said had to be done at once; people had to obey immediately, or "off with their heads". She drove the Prime Minister away several times during her reign, because he would not do as she wanted; then, finding herself in the wrong and in trouble, she called him back.

She was inclined to follow her own whims instead of attending to the welfare of the people. She insisted on travelling for amusement when she ought to be at home, attending to Government matters. While on one of these tours in China, the part now Korea, she fell in love with a Chinese prince; she does not appear to have waited for him to propose marriage, but took matters into her own hands. She announced her intention of marrying him. The Prime Minister sensibly advised against it, as it was not a good connection for political reasons. So she again dismissed him for his opposition, and married the prince. The marriage brought her great suffering. She could not live in China with him, and he could not be King in Japan, so bitter quarrels ensued.

The Prime Minister turned up again and did his best, but there was not much that could be done, and after a final quarrel, she packed the husband off and out of the country. Not satisfied with this, she declared war on China, against the advice of the Prime Minister, who said it was "no way to treat a fellow". She, however, dressed herself in man's clothes and

led her troops into China. She was not successful, as China's soldiers were better armed than her own. Some of her lords held back, and as rebellion arose at home, she had to return to settle affairs in her own country. The Prime Minister contrived to reconcile her quarrelling lords, and succeeded in quelling the rebellion.

The Prime Minister was now content, but not so the Queen. She insisted upon pursuing the war with China. He thought she had enough to do at home, but she took her army into China, and this time was successful. But after taking her husband prisoner, she did not know what to do with him. Eventually she let him go, and turned him adrift, and he went home with his army. She returned to Japan, where she had left much discontent behind, because of the heavy tribute exacted from the cities to carry on the war.

She gradually settled down, and toward the end of her life she had a sort of vision which made a great change in her in the last few years of her reign. Some great Being appeared in this vision, and told her that she thought far too much of her own wishes for a ruler, and far too little of the welfare of those she ruled; that her aim should be not to live purely for herself and her own pleasure, but for the good of the country whose Queen she was; that until she learned to consider others' happiness before her own, she would never have such a high position and so much power entrusted to her again. Because of this vision she became very religious, but with her usual impulsiveness of never doing things by halves, she now tried to make every one follow her into her religious life and activities. Among the feudal lords of her time, many curious ideas and feudal customs prevailed, which ran counter to her ideas of religion. She tried to compel her people to follow the new way in matters religious, and found many old and accepted conventions standing in the way. People did not understand her, and she made much

trouble for herself by trying to make people and things come over to her way, whether they would or not. Only the Prime Minister understood. But about this time he died, and she then realised what he had done for her. She said that to him she owed all she had, and so she gave him a gorgeous funeral.

During the remaining years, she tried to rule for the good of her people; she used much more persuasion, and did less and less beheading. She tried to convince the lords that the actual feudal methods were wrong, but they were old fighting men and did not agree with her. They thought that she was getting a little mad, and others that she was becoming a saint. When her death came, it was rather a relief to them all.

C. W. Leadbeater

(To be continued)



MEMORIAL MEETING FOR TERENCE MACSWINEY¹

LADY EMILY LUTYENS, who was in the Chair, said :

FRIENDS: I want to begin this evening's proceedings by just explaining exactly the purpose of this meeting. I understand there have been a good many protests already made to the General Secretary, some of them couched in rather violent terms, about this evening's meeting, and of course many people think that it is a meeting called for a definite political purpose. Now first of all, I want to make quite it clear that no meeting that is held by any individual members of the Theosophical Society, or by any individual Lodge in the Theosophical Society, can bind or compromise the Theosophical Society as a whole; and therefore no one need have any alarm as to their own position in regard to this or any other meeting that may be held. But this Lodge was formed fundamentally for the purposes of action, because a great many of us have been feeling during the last few years a certain amount of irritation on realising—amid these, to my mind, stupendous events that were passing in the world around us, this the greatest time, perhaps, that ever happened in the history of the world—that the Theosophical Society as a whole, owing to this desire to remain neutral and not to compromise itself or its members, seemed to remain in a state of indifference and apathy with regard to these great events that were passing in the world around us.² It was to enable Theosophists to give expression to their Theosophy in word and in deed, without fear or favour, that this Lodge was founded. We definitely founded this Lodge in order that we might take part in any action that we thought desirable with regard to events in the world. We are perfectly entitled to hold political meetings if we desire to do so; that is within the right of any individual Lodge, and there have been protests about this Hall being used for meetings of this description. Now this Hall is hired by the Action Lodge, and it does not in any way compromise, again, the Theosophical Society if we are holding a meeting here. This Hall is let to many different societies, and I have not yet heard that the Executive Committee of the Theosophical Society makes enquiries either as to their morals or political views before letting it, and therefore we are perfectly within our rights as a Lodge to take this Hall; we are hiring it on the usual terms, and the T. S. is not in any sense compromised by our action. I want to make this very clear, so that if any of you should receive protests and criticisms of this meeting, you may be in a position to know exactly how we stand in the matter. Nobody need have come to the meeting had they not wished to do so, but again I would like to emphasise the fact that

¹ Held at Mortimer Hall by Action Lodge, Theosophical Society, November 1st, 1920.

² See remarks in "On the Watch-Tower".

the meeting was not called for a political purpose, it was called together so that Theosophists might have an opportunity to give expression at least to their admiration for a man who has died for an ideal. Whether we agree with the action of the Lord Mayor of Cork or whether we disapprove of it, I do not see how, as Theosophists, we can fail at least to bow our heads in reverence before a sacrifice so supreme, and realise that that man lived the ideals which Theosophists are so fond of preaching. (Applause.)

One of the great fundamental teachings of Theosophy is the belief in the Divine Spirit in man, the belief that the Spirit is stronger than matter, and that those who live the ideal life, believing in that Divine Spirit, ought to be able to overcome the weaknesses of the flesh; and yet there are very few of us, very few members of the T.S., to whom we could point, who have really lived that life, although we may talk a great deal about it. But here we have a great example of one whose Spirit has triumphed over the flesh, whose ideals have won a place in the history of the world and the history of idealism. And so it seems to me that we can come together to-night, men and women of every political complexion, whether we agree with the policy or not, and together can do homage to a life so lived, and a life laid down for a great ideal. And so I want to ask all of you who are here to-night to go through this meeting in that spirit, to try and put away from you any thoughts of controversy, any thoughts of hatred and bitterness, and let us just meet here together to-night as Theosophists, and try and offer our homage and our gratitude for a great life and a great death. (Applause.)

We are now going to have the music of which you have the programme, and I am sure that will have a very harmonising effect upon the meeting. (Applause.)

PIANOFORTE MUSIC FOR THE MEMORIAL MEETING
OF TERENCE MACSWINEY

THE SEVENTY-FOUR DAYS

Moussorgsky: Impression

“AND DEATH SHALL BE NO MORE: DEATH, THOU SHALT DIE!”

Brahms: Trio from Sonata

OUR PART

Chopin: Prelude

Major Haden Guest:

Every day, almost every hour of the days that go on, make the present world, the present town we are living in, seem to me more and more to resemble the battle-fields of France during the War. And more and more, too, there comes out, there emerges, that strange something about those battle-fields, that almost incommunicable something to those who were not there, the fact that in the middle of the fighting, the destruction, the death, there was an extraordinary peace, there was

an extraordinary elevation of spirit, that one was raised above any trivial questions of ordinary life, one was raised above any question of one's own death—or otherwise perhaps it would have been impossible to remain there if that had not happened—and one seemed to enter for the time being into the realisation in daily life, in the ordinary way, of great spiritual happenings of which in ordinary times of peace before the war one was very often oblivious. And that life in which we are now living seems to me more and more to be approximating to that field of struggle, of tremendous endeavour, which in a way, smaller than the present way, the world war showed to us. And more and more one is reminded of the *Bhagavad-Gītā*, more and more of the battle-field on which, you remember, Arjuna saw on both sides, standing as he did between the armies,

. . . uncles and grandfathers, teachers, mother's brothers, cousins, sons and grandsons, comrades,

Fathers-in-law and benefactors also in both armies; seeing all these kinsmen thus standing arrayed . . .

Seeing these my kinsmen, O Kṛṣṇa, arrayed, eager to fight, my limbs fail and my mouth is parched, my body quivers, and my hair stands on end,

and so he goes on, and at the end

Arjuna sank down on the seat of the chariot, casting away his bow and arrow, his mind overborne by grief.

And that is very much the situation at the present time. We are all of us, willy-nilly, in a tremendous battle in which on both sides there are those we love, those we care for, those in whom we trust; and yet there are only two courses: one, to sink down and throw away your weapons, and the other, to take part on the side which you choose. And it is difficult to choose, very difficult to choose; but standing on this battle-field as we all are, we can at least, as we are here to-night to do, pay tribute to a great warrior on whichever side he stood—whether it was your side or whether it was his side does not matter for the moment—because a great soldier fell under heroic circumstances, and we pay tribute to him whether he belonged to our army or the army opposed to us. And you know too how in the *Bhagavad-Gītā* the answer to Arjuna's questionings is—the Blessed Lord replies to Arjuna, speaking of death, speaking of suffering, speaking of the difficulty of choice and the fear that he might by his action inflict evil, and says:

Thou grievest for those that should not be grieved for, yet speakest words of wisdom. The wise grieve neither for the living nor for the dead.

Nor at any time verily was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be, hereafter.

And so he goes on, and we who are as Theosophists realising that, or trying to realise that, suffering ourselves, very often perhaps intensely suffering ourselves, yet trying to rise out of that suffering into the larger view, endeavouring to take part in the fight in the world, can pay homage to a man who, whether right or wrong—and it matters nothing to me whether you think him right or wrong—took his side and, in a most gallant way, fought his fight. I cannot imagine

any fight more difficult to fight than the one he undertook, not only to conquer outward enemies, but every day, day by day, to conquer the cravings of his own body—it must have been too sometimes the cravings of his own mind, the reasonings of his own mind—absolutely subduing himself by his Spirit. And we who believe in the Spirit, we who believe in this Spirit which guides, which conquers, and which shall in the end subdue, are glad to greet in the world this warrior who had learned in practice that lesson so well. And in the beginning, when Lady Emily explained about this meeting, she spoke of our having encountered opposition and protest—we cannot enter into the world of action without encountering opposition and protest, you cannot fight without finding those arrayed on the other side; they may be right and you may be wrong, but you certainly cannot by any possible chance hope to escape conflict; action means necessarily in this world conflict, and all that we can hope to do is, by keeping before ourselves the spiritual view of life, by speaking truth, by thinking truth, by endeavouring to act truth, to do that which is the highest and the best in us.

Often during the War I had to do with funerals and the burying of men, sometimes our own men, sometimes Germans, and as far as I could, I never made any difference between those on my side and those on the other side. And on this greater field of battle on which we now are, it is not so much that we are met here to-night to pay tribute to MacSwiney, but that we are glad that in the world-fight in which we are all engaged there are such great spirits as MacSwiney; we are glad also to emphasise the importance of the Lord Mayor of Cork, because infinitely more important and significant for the world is this happening than many of the things that are recorded at greater length in our papers. It means and points to the real spiritual happenings in the world, the fact that men are now ready to do greatly and to dare more than they have done before. That heroism which was almost a commonplace in the War is going to become greater even in this time of after-war. At this time, when civilisation and the whole world is crumbling to ruins in every country, when Europe and Russia, and England itself, are shaken with great and mighty forces, ours is no time to stand aloof and take an easy neutrality, deluding ourselves with little thoughts, with little feelings, with little sayings. Ours it is to come forward into the world and act. If an Action Lodge could not speak at a time like this, it could not be an "Action" Lodge. (Hear, hear!)

And I am not going to say whether I agree or disagree with Mr. MacSwiney's politics or the actions he took—that seems to me trivial, almost unimportant from our standpoint here this evening—we greet him as a great warrior who has passed; we greet him as one who shows that Spirit can triumph, even through the long and almost unendurable agony of months, over matter; we greet him as one of the advance guard of the greater world into which we are moving, rapidly moving; we greet him as one who shows the way to the world in which we shall by the power of Spirit conquer the power of matter. (Applause.)

Mrs. Despard :

FRIENDS: I am not going to say this evening that I find it particularly easy to speak, because I have been feeling from the very depths of my being that which has been happening—not only this wonderful sacrifice that has been made by this great warrior of whom Dr. Haden Guest has been speaking, but the other things which are happening as regards Ireland. I was in that great procession on Thursday; I was not able to walk the whole way, but I walked from St. George's, Southwark, to Norfolk Street, Strand; the end of the procession naturally I did not see. We had a long time to wait before it started, and many of us were tired even before we started on the journey. But that which impressed me more than words can possibly describe was the attitude of the crowds on the route. I do not know what sort of crowds there were later, but as we passed through Southwark and its neighbourhood, they were poor people, very poor indeed, women who had come out, many of them, with little children in their arms and at their skirts; they had come out, and I believe that their idea was to do honour to one who had done a noble and a great deed. Many of them no doubt, like ourselves, had been watching day after day how that struggle was going on, and in that crowd there was a most absolute silence. I knew many of those people, here and there I was recognised as I passed, but it was in a quiet, a very, very silent way. We all felt the solemnity of the occasion.

There are many things that come to you in thought, and since I took part in that procession, one of the things that has come to me—I have been thinking of it a great deal—and it is this, that what has happened, that great sacrifice, that long drawn-out agony—I was watching it day by day, and day by day I saw the friends and relatives of the Lord Mayor, and heard of what was passing—and it seemed to me, and it seems to me now, that that has lifted the whole great and terrible tangle of Irish affairs, and the relations between Ireland and England, on to a different plane altogether. We seem now to see the spiritual side of it, the spiritual side of what is going on. Some people may not be able to understand it, but I, being Irish myself, I do understand, I know the history of Ireland, I know what a highly spiritual people Ireland was in the old time, and in this struggle that has been going on, while there are many things that are sad, many things that are evil and dreadful, it has a great spiritual force behind it; and this that has been done, this great sacrifice that has been consummated, has illustrated and emphasised that side of it. "Greater love hath no man than this, that a man lay down his life for his friends."

I have heard from day to day the few words, spoken in great bodily weakness but in marvellous mental clearness and strength, that were spoken by the Lord Mayor; over and over again he reiterated the same thing, that what he was doing, that what he was suffering, he was suffering for the sake of his country, he was suffering that others by-and-by might reap; and that is what has come to me, thinking over this that has happened.

It may, perhaps, interest some of you who may not know so much of this question, and about the personality of the Lord Mayor of Cork, if I tell you one or two little things about it and him! After the death—and it was by murder—the killing of the former Lord Mayor of Cork, MacCurtain, who had been greatly loved by Terence MacSwiney, after his death it was difficult to get anyone to take the position, and he voluntarily came forward, and I am told by his friends that when he came forward—and he was a personality who was much admired and much loved, and had really and truly much power amongst the people—he said: “I know what the end of this is going to be for me, but I take it. I take this position for the sake of the country.” I do not think he quite knew what was going to happen, but I think he rather thought of his predecessor’s fate. It was for a comparatively trivial thing that he was imprisoned, and then he told me that it was absolutely necessary for him to protest against what he conceived to be the injustice, not only to himself but to his country which he so dearly loved. In the beginning he gave himself up; he did not believe, he did not think either that he would be released or that he would be able to stand out; but as the time went on day after day he was true to his determination, he would not flinch from that which he had undertaken, he was ready to lay down his life, as he has done. And when we consider it, when we just think of the prolonged agony it was, and this attitude to life and of the messages he sent to his brothers in Cork, some of whom are lying very ill, some of whom are now at the point of death, some of whom had suffered longer than he had done, those messages were full of wisdom, those messages were clear and calm.

Well now, my friends, I am glad that we of the Action Lodge, we members of the great Theosophical Society, I am glad that we are holding this service, that we are offering this tribute, that we are offering this homage to one who, whatever we may think of his political point of view, is indeed a hero; and the day that we have chosen is called “All Saints’ Day”. It is a day when we think of the holy and blessed ones throughout the great history of the world—and I believe myself not only throughout Christianity but in the times that were before Christianity—those great and heroic souls who had, whether in living or in dying—because in living it is sometimes harder than in dying: there is a greater sacrifice—these who have suffered, given themselves and died, they are helping us, in spirit and in truth, making it easier for us to carry on this great struggle in which we are engaged—and, friends, it is a great struggle, and I think myself it is going to be an even greater struggle than it has been—and what I want to leave with you is the thought that every one of us should determine what our own part is to be, that every one of us will accept responsibility. I was thinking, when I spoke of the Lord Mayor of Cork, of one who was to me a hero in my girlhood, one who did not die in the same manner, one who for many years lived a life of martyrdom, and I am thinking of MacSwiney, the hero, the patriot, and of the silent life which was full of privation, full of disappointment, and of the heroic way in which he lived that life. That heroism, that goal, is open to us all; and as we meet here to-night, let us

think of those who have thus lived, who have thus endured, who have thus died ; and in the trials and even the tempests that may be before us, in this difficult time that may be before us, let us be full of courage and hope in the remembrance of that which they have done and are doing—that Terence MacSwiney has joined that great host I do not doubt for one single moment ; and that that sacrifice of his will be for his country's help, that, too, I do not doubt. The victory, the victory is theirs, the victory is ours, my friends ; we may not see it yet, but it will come.

And there is one little thing that has happened since, which makes me just feel that the leaven is working ; there is a town which was sacked again last night, and in the midst of the sacking and burning there came a certain number of priests, and even the Black-and-Tans, who absolutely risked their lives in trying to put out those flames and in helping the unhappy people. Now does not that just seem as if this spirit was beginning to move ? It is the only sort of spirit that is going to bring about the solution of this great and terrible problem, these problems that are before us—because you know the problem of Ireland is only one, is only part, of these great problems that we have to face.

I do not know whether I shall be right or wrong, but I am going to venture to ask of those who are present to think of that boy, for he was little more than a boy, who was suddenly done to death to-day. I am not going to say anything about it, whether it was just or unjust. I am simply going to say that that spirit in great pain in great suddenness has passed away, and let our charitable thoughts follow him so that he may be helped after he has passed away. And with every one of us, let there be that which was in the lives of these who are risking their lives now ; let us have the great spirit, the spirit of divine adventure, which is ready to make the plunge into the unknown, which is ready to risk everything, which is full of determination, full of courage. And, my friends, if that is the case, then we shall help to bring about a better time ; and the coming millions will bless us, for then the way will be made smoother because we have lived, because we have been ready to suffer, and because we have sought to help the world in this time of great sorrow.

I commend this to you with all my heart and soul, and I pray that this little service, which is being held by the Action Lodge, may bear its fruit in greater and higher and better thought-out action for the good of the world and of humanity. (Applause.)

Lady Emily Lutyens :

FRIENDS : I think it would be very nice, before we close this meeting, if we all stood up for a moment and sent out thoughts to the great warrior to whose death we pay homage, and to all those who have given their lives for ideals. May Light Eternal shine upon them, may Peace perpetual bless them.

BOOK-LORE

The Inner Government of the World, by Annie Besant. (Theosophical Publishing House, Adyar, Madras. Price As. 14.)

Theosophists will be interested in these lectures, not only for the matter they contain, but also, perhaps mainly, because in them we have a subject, which we have been accustomed to think of as rather difficult, and suitable for discussion only among members of the T.S., presented by our President to an audience composed, in part at least, of "inquirers". These were public lectures, and presupposed in those who attended them no study of the previous writings of Mrs. Besant or Mr. Leadbeater. It is an interesting sign of the times that the speaker should have chosen the Occult Hierarchy as her theme, but it must be remembered that her hearers were, with only a very few exceptions, Indians, and that the Indian who knows anything at all about the Hindū Scriptures is, even if not clearly, at least vaguely familiar with many of the conceptions at the root of teachings such as those here put forward.

After a brief Introduction, explaining the method of Occultism and the relation between the Theosophical Society and individual opinion, the lecturer proceeds to her task. The outline-summary which follows is masterly in its inclusiveness and in the absence of confusing detail. The speaker begins at the beginning—with Īshvara, the Īshvara of our solar system, and by the end of the first lecture has brought her audience to our world and to the time when, in the middle of the Third Root Race, the Great Kumāras founded the Occult Hierarchy, dividing it into the three groups familiar to the Theosophical student. Lecture II deals with the method of evolution, man, races and sub-races, and the Manus. The Buddhas and Their work are dealt with in Lecture III, and then we are given a glimpse of the plan according to which the world's history proceeds. The Root Races and sub-races are presented not so much as matters of peoples and nations and kings, but as embodiments of

the ideals which, in succession, are elaborated upon earth. This brings us to the present.

The present part of the Plan that is working out is the passage towards what men call Democracy, the rule of the people, to pass on later, not into the Socialism of Hate, that was preached by Karl Marx, but into the Socialism of Love, which expressed itself in that famous maxim in which the State was again seen as founded on the family, of which the rule is "from every one according to his capacity, to every one according to his needs".

Finally Mrs. Besant draws attention to the special significance of the situation in India, and she asks: "Which way the scale will turn, who can tell but the High Gods?" The last few paragraphs are full of meaning for all to whom the stirring events affecting the relations between East and West are matters of vital interest, and should be read carefully by those who are trying "to see, however dimly, the line along which evolution may best travel, travel by love and peace, higher and higher".

A. DE L.

The Nations and the League, by Ten Representative Writers, with an Introductory Chapter by Sir George Paish. (Fisher Unwin, Ltd., London. Price 7s. 6d.)

We all realise that the world is more awake than it was last century. Inventive science has made swift strides; easy communication has broken through many of the barriers that encouraged individual nations to dream selfishly, unconscious of the wants and aspirations of others; and the war-drum has completed the awakening. Masonry, Theosophy and Scouting have popularised the ideal of Brotherhood everywhere, and the peoples are prepared, as they never were before, to make a united effort for the common good.

So it is natural that the League of Nations, whose conception has been the dream of the biggest men of the past, should be born on the "great moral tide now running in the world," as Wilson so graphically put it. True, the bickering of profiteers, and of nations unbalanced through their wounds, are menacing its life whilst yet in the cradle, but that very danger calls up all honest men to form a living guard around it, men who with tongue and pen and daily toil, of hand as well as mind, will promote its influence and growth in every possible way; men who feel, with the present editor of *The Review of Reviews*, that pious men should pray God to touch this planet with a star and end the folly of it all, if, as some students of life hold, war will always happen because life itself is a continuous warfare and one man lives only at the expense of another.

Looked at from this point of view, we confess that we are somewhat disappointed in the contents of this book. The learned writers seem rather to be making excuses for the League than expressing the sure foundation of hope for their countries' quick advance, which its unity in diversity gives.

By far the most impressive chapter is the first, in which Sir George Paish explains to us the urgent nature of the question—whether Europe can be preserved from destruction—and how the answer depends upon how far she can obtain credit until her productive power can be restored. Only international credit can re-start and re-stock Europe, he explains, enabling the £4,000 millions debt incurred during the War to be paid off; and “the organisation capable of making such an issue is the League of Nations, which has been founded, not only to prevent war, but to defend and promote the collective welfare of all peoples, and whose credit, when fully formed, will be placed upon the income and wealth of the entire world”.

Dr. Luiji Brentano, the German contributor, compares the League to industrial tribunals, and asks why disputes about markets or the acquisition of Colonies can only be settled by men fighting each other for four years, killing eleven million men, wounding twenty-four million, squandering a fifth of the world's wealth, and destroying an incalculable amount of property; and why such questions cannot be peaceably discussed and settled by an International Court of Arbitration. Incidentally he tells of the stupendous stimulus given to the German spirit of invention by the War (p. 258), and this is of peculiar interest just now, when the Allies and Germany are haggling over her non-payment of the penalty imposed. M. Leon Bourgeois and Andre Mater, for France, naturally accentuate the “justice” side of the League work. Mr. Butler, for America, writes on patriotism and looks forward to the day when patriots of all nations will co-operate. Belgium, through Louis Strauss, recognises Germany's necessary place as a customer and producer in the world market; Holland and Norway take up various sides of the same view.

Reading this book and the newspaper controversy over the indemnity payment by Germany, we should feel rather downcast if we could not refresh ourselves with the Theosophical outlook.

A. J. W.

Labour in Madras, by B. P. Wadia. With a Foreword by Col. Josiah C. Wedgwood, M.P. (Ganesan & Co., Madras, India. Price Rs. 2-8.)

The interest this little book will have for Theosophists is twofold : namely, the nature of the work recorded, and the fact of its being undertaken by a Theosophist. As regards the former, it is evident, on reading the addresses given by Mr. Wadia at the weekly meetings of the Madras Labour Union, which form the principal contents of the book, that the inception of the Labour Movement in India was consciously directed to the spiritual as well as to the material uplift of the masses ; on the latter score, it is instructive to note how the principle of brotherhood has been practically and successfully applied in this case under the inspiration derived from a study of Theosophical teachings.

The first Trade Union in India, we read, was formed on April 27th, 1918, at a meeting of a small religious society in the industrial quarter of Madras, where Mr. Wadia had been invited to meet some of the workers in the textile mills and advise them as to how they could proceed to remedy their grievances. At the men's urgent request he had previously made enquiries and found that their appeal for assistance was justified ; so he recommended the method, already successful in other parts of the British Empire, of organisation into a Trade Union. But the idealistic standpoint from which this proposition was moved and carried is probably unique in the history of Labour, at least as far as it has yet been written. The relation which the speaker at once established with his audience of "illiterate" and hitherto despised "mill-hands" was expressed in his opening words—"My brothers". That the use of this greeting was not merely a platform trick is shown by the tone of genuine comradeship which runs through all these addresses. The two key-notes that are continually being struck are self-respect and self-reliance, and the reason given for this call to free manhood is one to which the Indian heart instinctively responds : "You are divine."

The seed did not fall on barren soil ; in the face of great hardships and determined opposition from the employers, the men held fast to the spiritual ideals set before them by Mr. Wadia, and proved themselves capable of a solidarity and self-sacrificing endurance that eventually compelled recognition. In the difficult and continually changing situations that arose during a lock-out, they always upheld the course of action prescribed by the President of their Union. Incidentally, this book is a striking piece of evidence for the policy

adopted, namely: goodwill under all circumstances; negotiation or arbitration whenever possible; and a complete absence of violence.

Soon after the Union of Textile Workers was formed, others were called into being—by the Tramwaymen, the M. and S. M. Railway Workshop, the Printers and, to their lasting credit, the Rickshawallas—glimpses into which are included in this book. There are also brief records of some of Mr. Wadia's activities in England on behalf of Indian Labour—his appeal at the Glasgow Trade Union Congress and a memorandum on "Labour Problems in India"; a propaganda note to the Labour Party Conference at Southport; his statement submitted to the Joint Committee on Indian Reforms and his evidence before that Committee—also in America, where he attended the first International Labour Conference as adviser to Mr. Joshi, and subsequently travelled about the country lecturing. A useful summary of the proceedings of the Washington Conference is given.

The book is dedicated by the author to Mr. Kalyanasundaram Mudaliar, who translated his speeches into Tamil, and is preceded by a sensible Foreword from Col. J. C. Wedgwood, M.P. In his Preface, the author points out the main lines on which Labour legislation should proceed, and speaks of "a new orientation" of Labour to replace the "old and time-worn methods". Certainly the Labour Movement in Madras, and in the whole of India, has made such rapid strides that "events of yesterday stand glaringly revealed to-day already as facts of history". We have gained much inspiration from reading this unassuming little chapter in history, and look forward to the next chapter which, we surmise, will deal with the events following Mr. Wadia's return to Madras in August, 1920.

W. D. S. B.

Great Gaṅgā the Guru: or How a Seeker Sought the Real, by Kavita Kaumudi. Decorations by Mrs. E. G. Coyle. (Kegan Paul, Trench, Trübner & Co., Ltd., London. Price 6s.)

The cry of the imprisoned soul for God echoes out from individuals and from heart to heart throughout the ages; and now and again it is caught and translated by some devotional soul into the language of one particular people. Such a translation is the one before us, and it will have its appeal to certain types of mystics who crave an expression for the emotion that uplifts them. To paraphrase our Chinese friends of old: the mystic life that can be written about is not the real mystic life, and this ancient truth is repeated by Kavita Kaumudi when she tells us: "The essential parts had necessarily to

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be covered by such a veil as only the pure and the good could lift." The writer had "to speak sufficiently and yet to remain silent"—a difficult task indeed!

The venerable scholar, Thakur Dwijendranath Tagore, encouraged her effort and wished to see it printed, but relentless war was raging on her return to London, and it was not until "this year" (no date can be found in the book) that the MS. could be placed in the publisher's hands. (Since the war we have searched in vain for the date of several other volumes, and we wonder why the date of publication is often now omitted.)

The book is an allegorical presentation of Mother Gaṅgā, as the Great Guru, directing the Seeker after the One and cheering him on his way, until he shall have attained the heights whence he can realise that, for the lower nature of man, the Pyre is at the beginning of the path which leads to "the Death of the Shadow and the Birth of the Radiant". "How can I ever feel alone when God is everywhere?" asks the Seeker. "Alcne-ness . . . is the only field in which entire independence can be developed and radiated," answers Gaṅgā. "No king will share his palace with another king." Even hope must be placed on the funeral pyre, for that which we seek is beyond anything the human brain is capable of hoping for.

The most poetic portion of the book is the picture lesson, "Fearlessness"; yet we read it with a certain conviction that strong indeed in flawless purity must be the man or woman who can habitually use such sensuous language, comparable to passages in *The Song of Solomon*, and remain untainted. The warning of Gaṅgā was indeed needed:

E'en to an issue great, pass not an impure gate.
Desire all slain must be.

The science of the soul, like the science of biology, uses simple, plain language when speaking of natural facts, and no one is offended, while devotional love in all ages has expressed itself in song and imagery; but we find ourselves in accord with Rabindranath Tagore when he remarked to Kavita Kaumudi: "The philosophy of the Veḍānta and of the transcendental should be conveyed rather by the medium of prose than that of metric writing."

The book is well printed and bound, and the decorations do much to add to its attractiveness. A fine picture of Dwijendranath and Rabindranath Tagore together forms the frontispiece.

A.

The Church and Psychical Research, by George E. Wright. (Kegan Paul, Trench Trübner, & Co., London. Price 3s. 6d.)

The author of this book feels the need of a dispassionate review of such of the experiments of psychic research as bear on Christian beliefs, and it is to accomplish this end that his book has been written. He separates Spiritualism, *per se*, from the more scientific and judicial experiments of the Society for Psychical Research, feeling rightly that the opinions of such erudite minds as Myers, Barrett, Lodge, etc., cannot be overlooked, whereas the more detailed and doctrinal views of the Spiritualistic bodies are more difficult to reconcile with the views of the Churches.

To begin with, there is a clear summary of the reasons for the repulsion with which the Churches regard all attempts to probe beyond our physical world, and the point is insisted on throughout, that many of the clerical objections are not made so much from a profound knowledge as from an absolute ignorance of the records and methods of psychic research. In this same chapter the uses which psychical researchers make of particular words, such as "subliminal," etc., is clearly stated, thus avoiding all misapprehension on the part of the reader.

The means of communication are next dealt with, and then there are over sixty pages devoted to the general evidence which the S.P.R., after fifteen years of close study, consider clearly proved. This portion is interesting to those who are familiar with this subject; but the general impression on the outside enquirer might be one of confusion, as so much important matter is crushed together. The general objections, and the invalidity of such, are next dealt with by quotations from the Old and New Testaments; and here again psychical matter is intruded, which is rather bewildering at first sight.

The culmination of the book ends with the sane advice not to consider any communication as verified, either by trance, automatic writing, or other means, until all means have been taken scientifically to eliminate fraud, whether conscious or subliminal. This book may well be put into the hands of clerics who with more zeal than knowledge wish to arise and throw down the ramparts of Spiritualism, provided that they are also given at the same time some elementary book on these lines, such as *Spiritualism* by Arthur Hill, which does not attempt to compress so much matter into so little space. This compression and lack of continuity, shown in the chapters on Church matters, is a stumbling-block to the casual reader.

D. C. B.

Certificates of Pain, Pain and Anaesthesia, Animals and their Response to Pain. Three pamphlets, being chapters from a forthcoming Manual on Scientific Research. (The Theosophical Society Order of Service, London. Prices 3d., 4d. & 6d.)

These pamphlets deal with the question of vivisection; a topic which is continually engaging the attention of brave souls who revolt at the horror and cruelties incident in the laboratories established for the purpose of medical and surgical research through experiments on animals.

The literature on this subject is extensive—some of it quite convincing; much of it emotional and extravagant, inclining the rational reformer to exclaim: "Save me from my friends!" The chief value of these pamphlets is that the findings recorded are based entirely on investigations of the Royal Commission on Vivisection. The evidence presented comes from the experimenters themselves. They naturally minimise the cruelty involved in the experiments, and put over against that cruelty the great knowledge obtained, which can be applied to saving human life.

Even under the most rigid conditions of anæsthesia and careful technique they are forced to confess that the animals still undergo much pain and suffering, often severe and prolonged. Some of the experimenters frankly admit that the suffering of the animals has no effect on their æsthetic feelings. These higher feelings are subordinated to the demands of science, which they claim are far above any consideration of pain or suffering which the animals have to endure. They continue to advance the well known argument that vivisection has been the means of discovering the cause, and consequently the removal, of many of the epidemic scourges that have swept the world from time to time; also that modern surgery owes its effectiveness to experiments on animals. Granting these claims, and after reading these booklets, based upon the testimony of the experimenters themselves, one is profoundly impressed with the horrors and cruelty involved in obtaining that knowledge.

For propaganda work these pamphlets are among the best written against vivisection. They make no extravagant claims, but present cold-blooded facts. It is hard to arouse the public conscience on this profound subject. The experiments take place behind closed doors. These pamphlets should prove valuable ammunition in the cause of anti-vivisection.

G. H. W.