

THE THEOSOPHIST



THE name of A. P. Sinnett will ever be honoured in the annals of Theosophy. There are three pioneers who bore the brunt of the opposition to Theosophy which was inevitable when Theosophy was first expounded; they are H. P. Blavatsky, H. S. Olcott, and A. P. Sinnett. Each toiled unceasingly to the end, faithful to the Guardians of the Wisdom who had given each a trust. To Mr. Sinnett will always belong the honour of having given the Western world, in his *Esoteric Buddhism*, the first broad outline of what the Ancient Wisdom taught about God, Nature and Man. We who to-day possess *The Secret Doctrine*, *The Key to Theosophy*, *The*

Ancient Wisdom, The Text Book of Theosophy, and many smaller introductory expositions of Theosophical ideas, can little realise the extraordinary value of the two first books of Mr. Sinnett, *The Occult World* and *Esoteric Buddhism*, when they appeared, to all in the West who were hungering for truth. He did not theorise in them ; with perfect assurance and conviction he said clearly : " This is what the Adepts say ; it is the only explanation of the facts of life." So long forgotten in the West had been the Divine Synthesis, that the eternal teachings of the Adepts came to many as a revelation ; there are old Theosophists still living who have not forgotten the profound exhilaration which *The Occult World* gave them at its first reading.

*
* *
*

Mr. Sinnett in all his writings appealed to the intellect of his readers ; he had a great power of marshalling ideas. Those who have read the letters which passed in 1880 between Mr. Sinnett and the Masters on occult teachings (most of them still unpublished) are forcibly struck by Mr. Sinnett's ability in arranging the fragmentary teachings given to him into a synthetic doctrine. He was himself largely groping in the dark, and though most of his questions were answered, at first he little knew what to ask. The magnificent scheme of planetary evolution slowly dawned on his mind, but only after most laborious thinking. But he grasped outlines clearly, and expounded them with enthusiasm. His was a temperament drawn to Science, and he was a keen student of Chemistry, and he had a laboratory of his own when I first knew him. The late Sir William Crookes and Mr. Sinnett were old friends and had many interests in common.

To the end of his days, occult phenomena and psychism of every kind had for Mr. Sinnett a great attraction. Anyone with any psychic gift of any kind was sure of a cordial welcome from him. He possessed the gift of mesmerism, and tried experiments on subjects. In his later years, he was apt to rely

more on what these subjects under mesmerism told him than upon the statements of his Theosophical colleagues who were able to function in invisible realms in waking consciousness.

Mr. Sinnett was aristocratic in temperament and, till lately, did not believe in popularising Theosophy; he held that those who could, not only understand, but also best serve, Theosophy were the "upper classes". He differed on this matter from H. P. B., and was for many years disinclined towards any "popular" propaganda of Theosophy. He preferred to address select audiences of cultured people at drawing-room meetings, for he held that when once these were convinced, not only would literature and science and philosophy follow, but also the masses. In his later years, however, Mr. Sinnett cordially accepted democracy as worthy of trial, since aristocracy had failed in its duty.

Mr. Sinnett is our first Theosophical novelist; very soon after *Esoteric Buddhism*, there appeared his novel *Karma*, which went into several editions, and also a second novel less well known, *United*. He also produced a play in London, on the subject of dual personality, entitled "Married by Degrees".

Mr. Sinnett was, before leaving India finally in 1881, the editor for many years of *The Pioneer*, the principal paper of British opinion in India. This was the period when Rudyard Kipling was a sub-editor on the staff of *The Civil and Military Gazette*, and in some of Kipling's earlier stories there are allusions to the "tea-cup" and other incidents in the phenomena performed by H. P. B. in Simla. It is interesting to note that the two Englishmen who had the privilege of instruction from the Masters in early days, A. P. Sinnett and A. O. Hume, each specialised the influence from beyond the Himālayas in his own way. That influence aimed at a twofold result, the awakening of the West to Theosophy, and the awakening of India to a national life. Mr. Sinnett did not feel drawn to work for India, but threw himself heart and soul into

Theosophical propaganda. Mr. Hume, on the other hand, soon lost interest in Theosophy, but he became inspired to work for India and created the Indian National Congress.

A. P. Sinnett loyally served his Master, to whom he was utterly devoted from the first touch with Him in 1880 to the end. It was this devotion to the Master K. H. that unbent towards him the "Illustrious"—the Master M., as He was then known in Simla Theosophical circles. His name will be cherished with gratitude by Theosophists of all generations. There is little need to say: "May perpetual Light shine upon him." That Light was always with him, as it is with those who serve the Master one-pointedly.

C. J.

The materialistic forces that are part of the scientific world, slowly driven from their strongholds, are fighting their retreat with wonted doggedness. That admirable journal, *Nature*, has lately been reviewing with caustic pen the book on the psychic structures in the Goligher circle, with an intensity amounting almost to animus. An even more caustic and headlong reviewer has been trying to dispose of Dr. von Schrenck-Notzing's well known work on the phenomena of materialisation. In what seems to me a poor rear-action defence against criticism of his article, the reviewer ends up rather recklessly like this:

So long as those who assert their belief in teleplastic exudations from the body and in the genuineness of photographs of the dead refuse to submit these "new biological" phenomena to the conjoint judgment of men of science and conjurers, they must not be surprised that their so-called "evidence" carries no weight save among the credulous.

So long (we may retort) as physicists insist on using vacuum tubes attached to all sorts of mysterious wires, and insist on having wireless ærials high off the ground where they cannot be tested for fraud while in use, they must not be

surprised if the unlearned think X-ray and wireless effects are obtained by fraud. For if in his delicate experiments the physicist wants suitable and sympathetic conditions, why should not the student of still more subtle states, of mind and emotion, ask for correspondingly intricate conditions sympathetic to his operations?

*
* * *

The same number of *Nature* contains a notice of a work of the celebrated Fabre, in which this occurs :

“ This grub [of the *Cerambyx* beetle], so poor in sensory organs, gives us with its prescience no little food for reflection. It knows that the coming beetle will not be able to cut himself a road through the oak, and it bethinks itself of opening one for him at its own risk and peril. It knows that the *Cerambyx*, in his stiff armour, will never be able to turn and make for the orifice of the cell ; and it takes care to fall into its nymphal sleep with its head to the door. It knows how soft the pupa’s flesh will be and upholsters the bedroom with velvet.”

Here we have an instance of Fabre’s strength and weakness ; the facts are so interesting ; the discovery of them was a triumph ; the exposition of them is extraordinarily vivid ; but the interpretation seems wildly anthropomorphic. We do not, we confess, understand instinctive behaviour ; but we feel sure that the “ inimitable observer,” as Darwin called him, was off the scent.

What scent? The dusty trail of dead materialism. Fabre lifts the veil of Nature, instead of merely describing it, and there is the Divine Mind revealed. But the materialist does not want to see it. The Divine Mind disturbs him. He wants to fix his gaze on Mr. Henry Ford’s mechanical cow, or some other object not too exalted, not too much beyond his trenches for him to watch and explain a little. This is a pity, for, after all, though the advances of Science depend upon this plodding along a trail, everything that lights up the world of the mind—where Science, Philosophy and Mathematics are dominant—are those great flaming beacons planted upon high pillars by imaginative genius. The grandest work and final accomplishment of Science is Theory. Her facts do very well for lighting our houses and streets ; but only those fearless Light-bringers

who reason forward from the known to the dark Unknown serve to light our minds—an intellectually strong and courageous Einstein, an equally strong and, as time may show, perhaps an even more courageous Lodge.

* * *

A leader of the American group of *vers libre* poets has written in *The New Republic* a poem which precisely suits the temper of these paragraphs; and I borrow it as a final shot at our over-materialistic friends.

THE DINOSAUR BONES

The dinosaur bones are dusted every day.
The cards tell how old we guess the dinosaur bones are.
Here a head was seven feet long, horns with a hell of a ram,
Humping the humps of the Montana mountains.

The respectable school children
Chatter at the heels of their teacher who explains.
The tourists and wonder hunters come with their parasols
And catalogues and arrangements to do the museum
In an hour or two hours.

The dinosaur bones
are dusted
every day.

* * *

After that, one feels a little better!

They grow powerful, these Whitmanesque American writers. They have a terrible directness, looking undaunted full in the face of Truth. Witness this by the same writer, Carl Sandberg:

BLACK HORIZONS

Black horizons, come up.
Black horizons, kiss me.

That is all; so many lies; killing so cheap; babies so cheap; blood, people, so cheap; and land high, land dear; a speck of the earth costs; a suck at the tit of Mother Dirt so clean and strong, it costs; fences, papers, sheriffs; fences, laws, guns; and so many stars and so few hours to dream; such a big song and so little a footing to stand and sing; take a look; wars to come; red rivers to cross.

Black horizons, come up.
Black horizons, kiss me.

* * *

Truth requires many kinds of courage from Her votaries. Of the rarest sort is that which enables its fortunate possessor to acknowledge an advance in thought which has made him change his position. A refreshing example comes to hand. Mr. Jag Mohan Lawl writes in the Introduction to his book on *The Sāṅkhya Philosophy of Kapila* :

I have the greatest respect for the work of the Theosophical Society in the West, for although I laughed at their descriptions of supernatural phenomena a few years ago, it would be a self delusion to deny now that their work is based on truth. We only recognise truth according to our own understanding at the time, and it is a most difficult thing to pass any judgment on those occult sciences, but I add my humble testimony, if it can be of any value, that the work of the Theosophical Society has its roots in the absolute light, and if it has not done all that it could, it is because of the ignorance of the human mind and not because of its want of truth and power.

Our Society has indeed done a very great deal. The full measure of its work will be seen in due time. Yet it is true that it could do more. Nor is it only without that there is ignorance. The passage outward of its Truth and Power is not, perhaps, facilitated by us as much as it might be. We dust our dinosaur bones every day, to be sure ; do we not also chatter at the heels of our Teacher, who explains ? Are not some of us tourists and wonder hunters ? Encumbered with useless dogmatic parasols we absent-mindedly bring into the Society, and with theological catalogues that speak much and say little ? Our little hour or two of life goes in gazing uncomprehendingly We see only the bones. We do not re-create the Life. Still, no doubt even bone-dusting has its use !

*
* * *

Whatever the case with our philosophers, scientists and poets, our political doctors seem never to learn. When the French Revolution began to bud in the minds of the Encyclopædists and blossom in the Pamphleteers, and later when it came to deadly crimson fruit, the one idea of the rest of Europe was to isolate it and stamp it out. The same clumsy methods have been applied to Communism, with

equally futile results. The truth is that all our mine and dock and steamship and mill and other labour troubles are merely symptomatic. The world wants a comfortable and assured living, equally distributed. People want time to live. A penniless young student in one of our Eastern colleges touches the heart of the matter in a letter about an effort to better village education that he and a rich fellow-student discussed:

R . . . 's work is really noble and he can do it straightaway. But with most young men here, the first question is about an assured material existence. Brains and money rarely go together, and the unfortunate social conditions are such that by the time a man secures a stable material existence, with time at his disposal for public and social service, he is generally energy-spent, and by no means in the best physical condition to continue for years an arduous task.

Quite apart from all controversial aspects of communistic theory, there must be some effort soon by our political physicians to remedy these conditions. Young men and women like these, who earnestly want to serve, are our greatest wealth. When they happen to be poor we squander them. When will this cease? That interesting experiment, the Order of the Brothers of Service, promises much that is hopeful in this. The National Pool, another effort at sharing incomes, proposed by the British miners, seemed a momentary gleam of hope. Our salvation can only come through sacrifice and co-operation; legislation and force are mere caricatures of the right method.

F. K.



PLATE I

El Gobernador. Note corbelled gateway, and noses of masks projecting from corners; and inferior rubble work here and there, contrasting with fine masonry surface work.

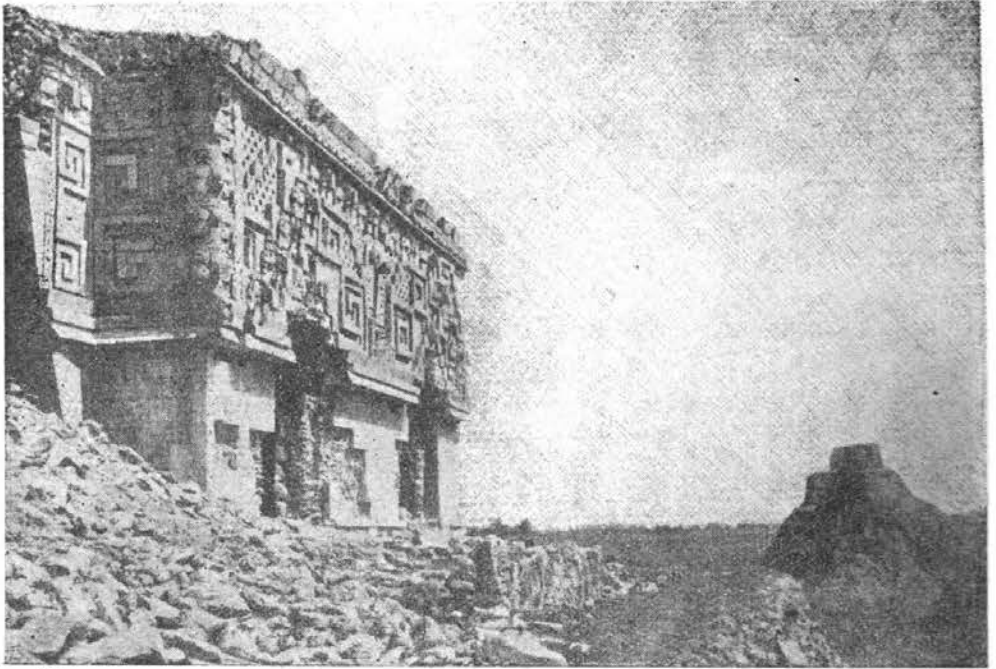


PLATE II

El Gobernador on left, el Adivino (a pyramid) in the distance.



PLATE III

El Gobernador. A general view showing its high platform and fine frieze.

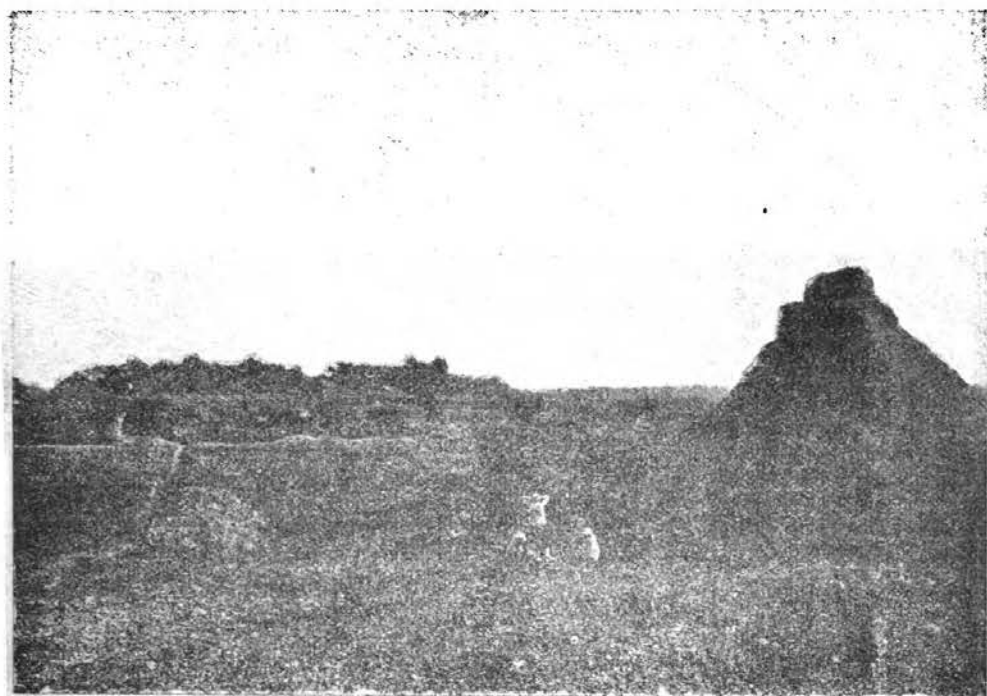


PLATE IV

General view of the site with el Adivino on the right and the Monjas on the left.

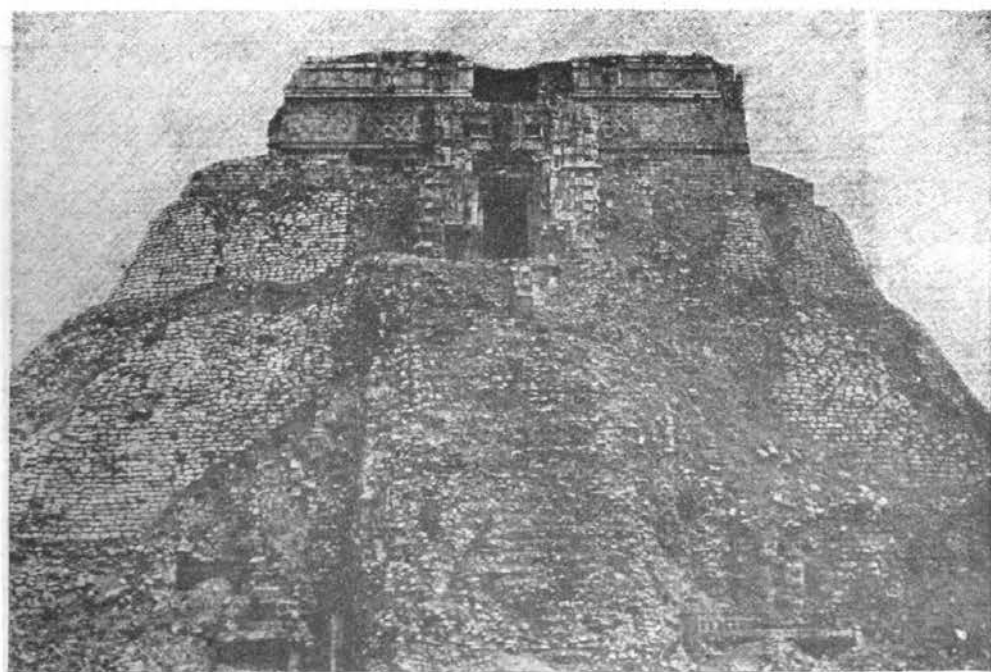


PLATE V

El Adivino, step-pyramid temple, 80 feet high. Note that its door and shrine face the east.

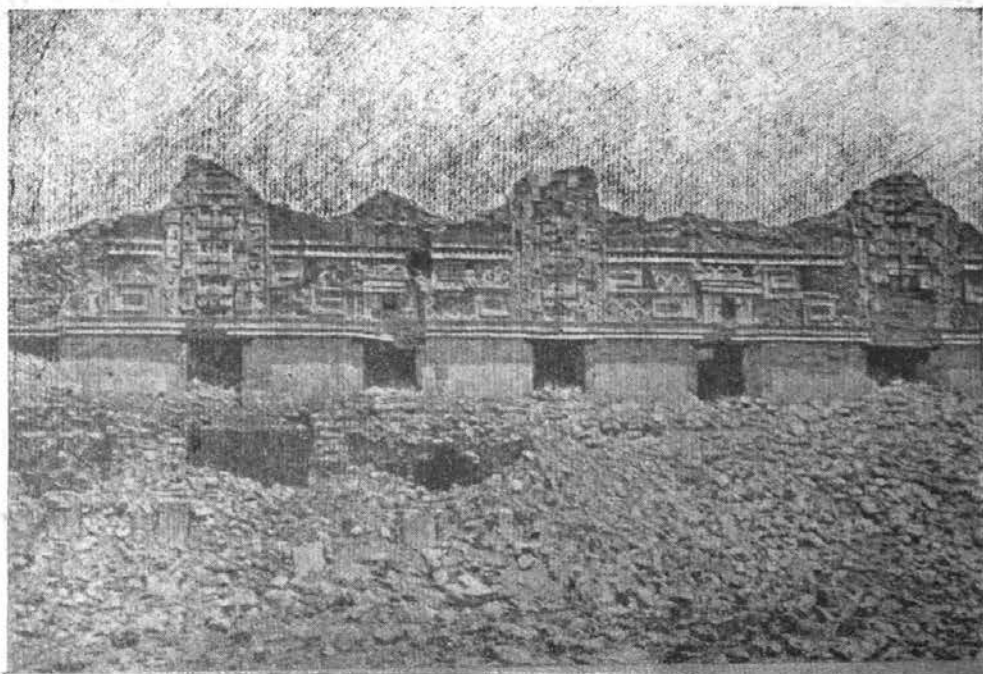


PLATE VI

Casa de Monjas (No. 3 on Diagram II). Observe the series of masks one above the other over the doors.

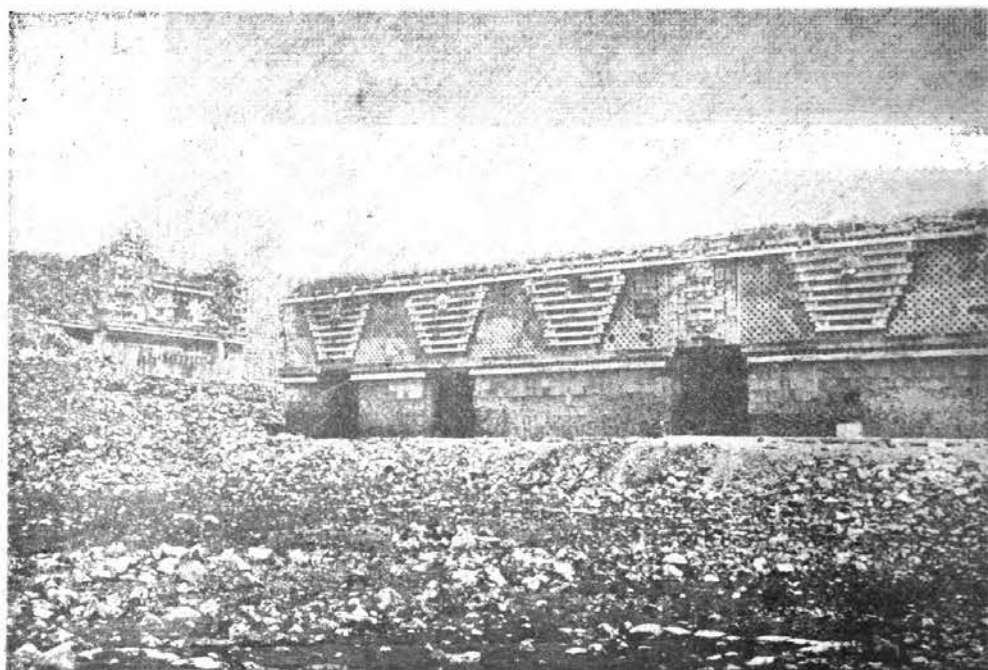


PLATE VII

Casa de Monjas (No. 4 on Diagram II).

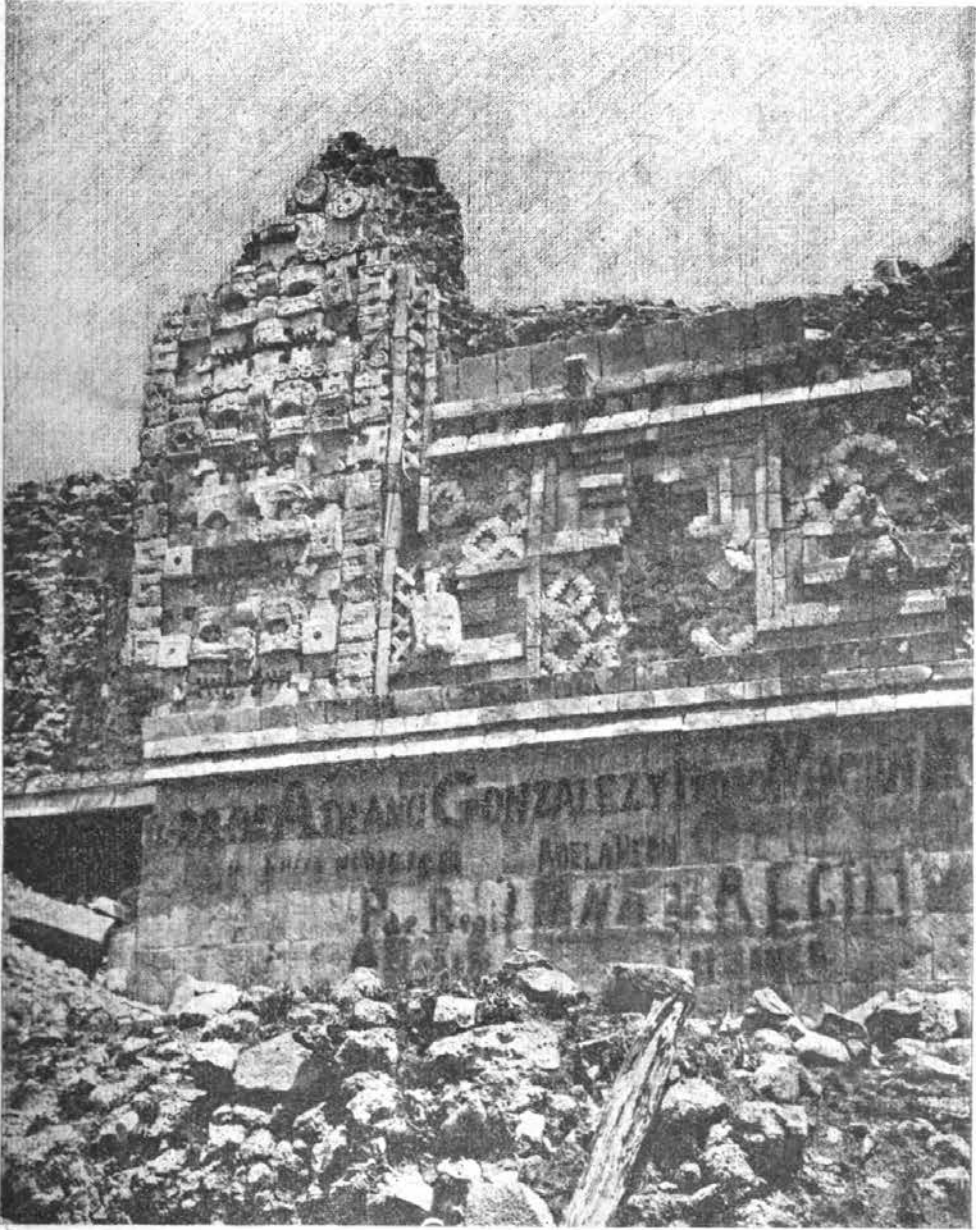


PLATE VIII

Casa de Monjas. A close-up view of the west end of 3 on Diagram II. The masks are seen well here.

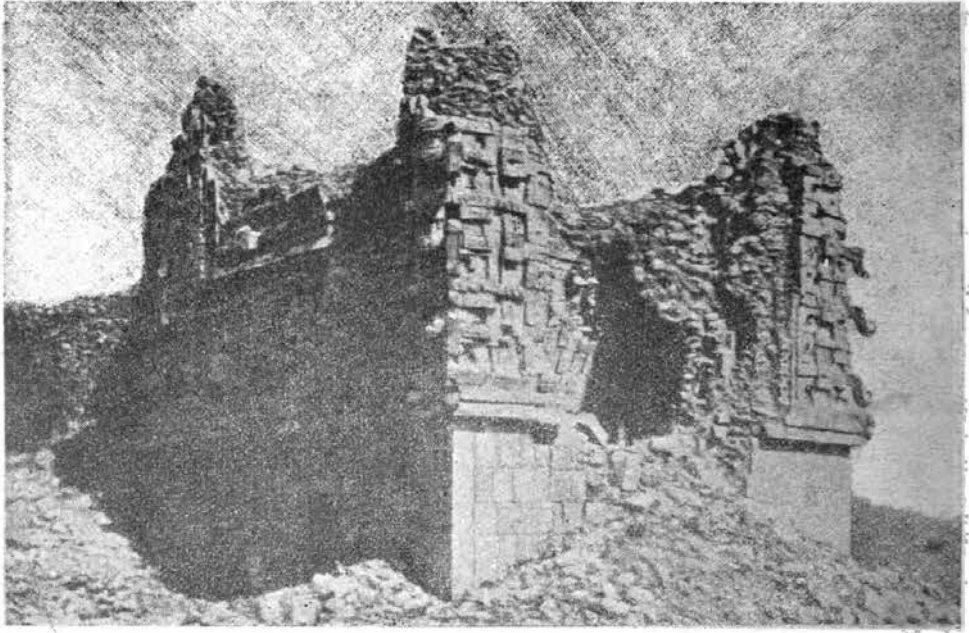


PLATE IX
Casa de Monjas.



PLATE X
Casa de Monjas (No. 2 on Diagram II). A huge masonry rattlesnake is coiled over the door.

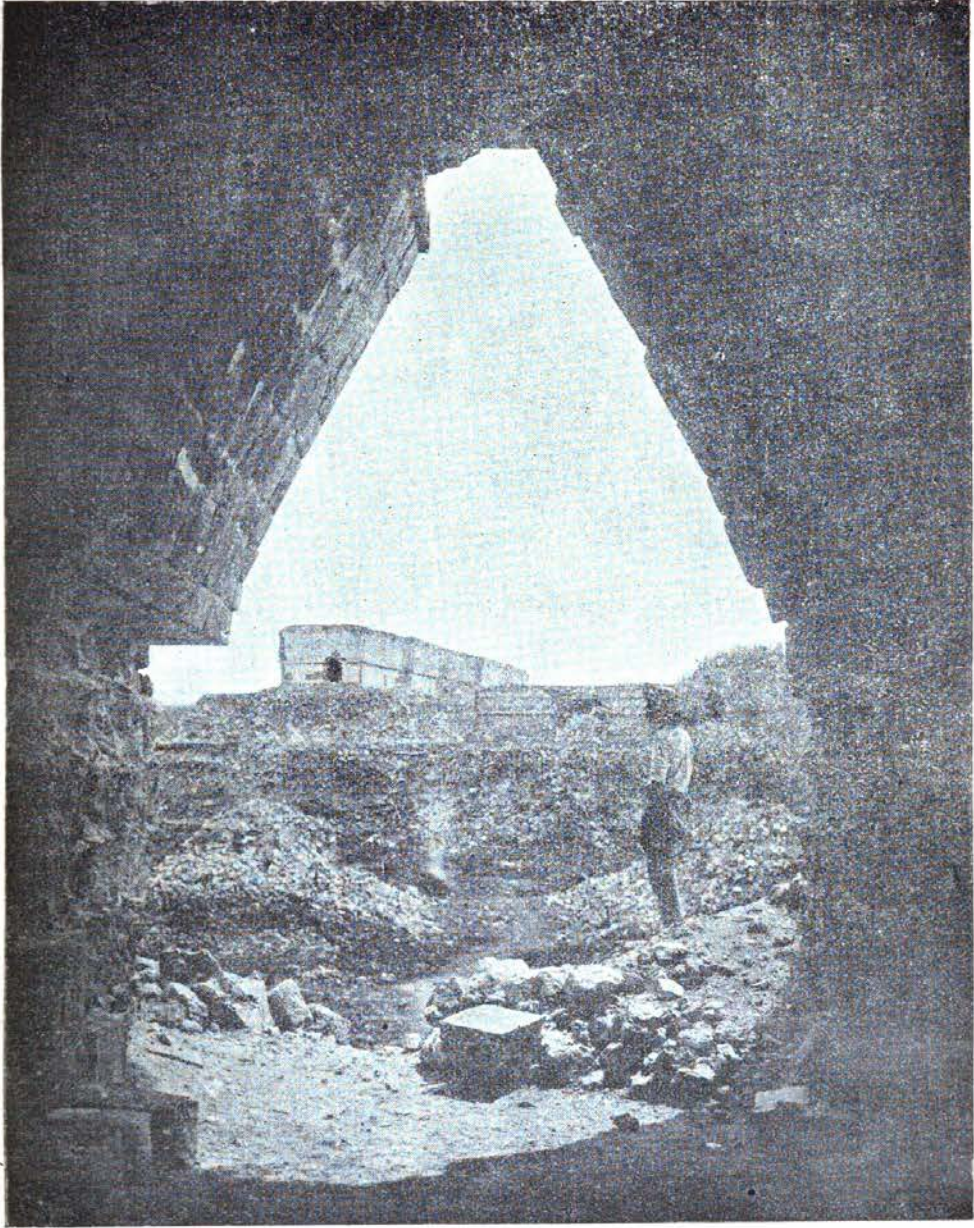


PLATE XI

The corbelled gate, main entrance to the Monjas—looking northward to casa de Tortugas on right and el Gobernador high on the left.

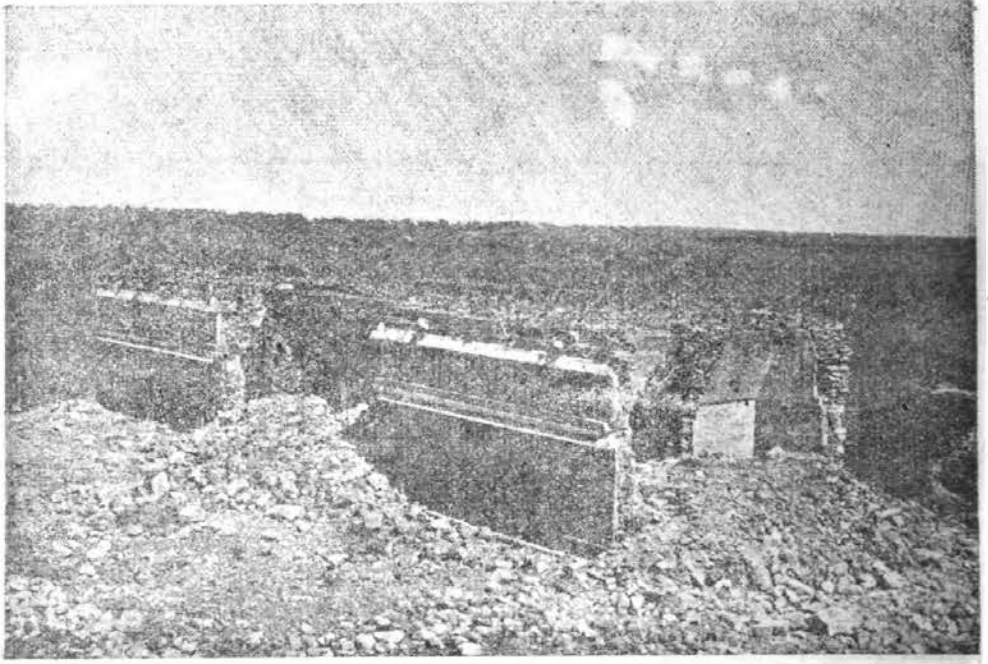


PLATE XII
The Casa de Tortugas, showing inner rooms.

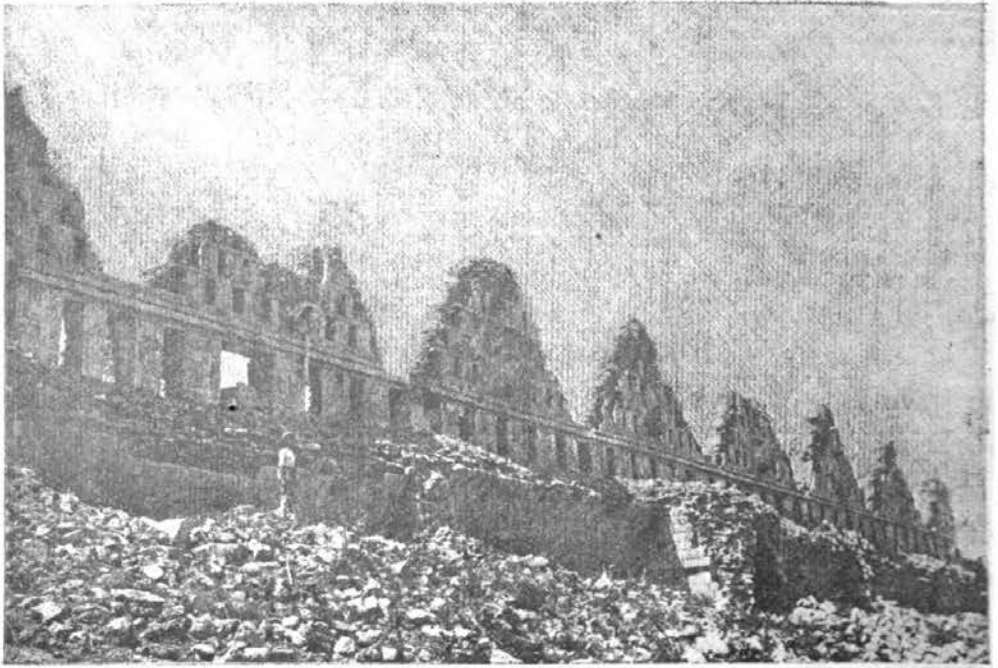
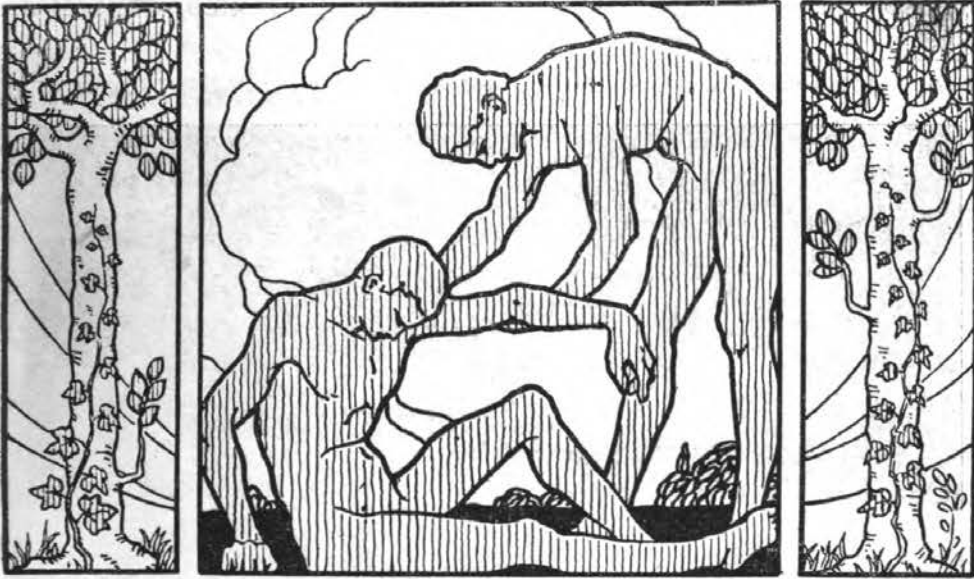


PLATE XIII
The Casa de Palomas, a series of six galleries surrounding a court.



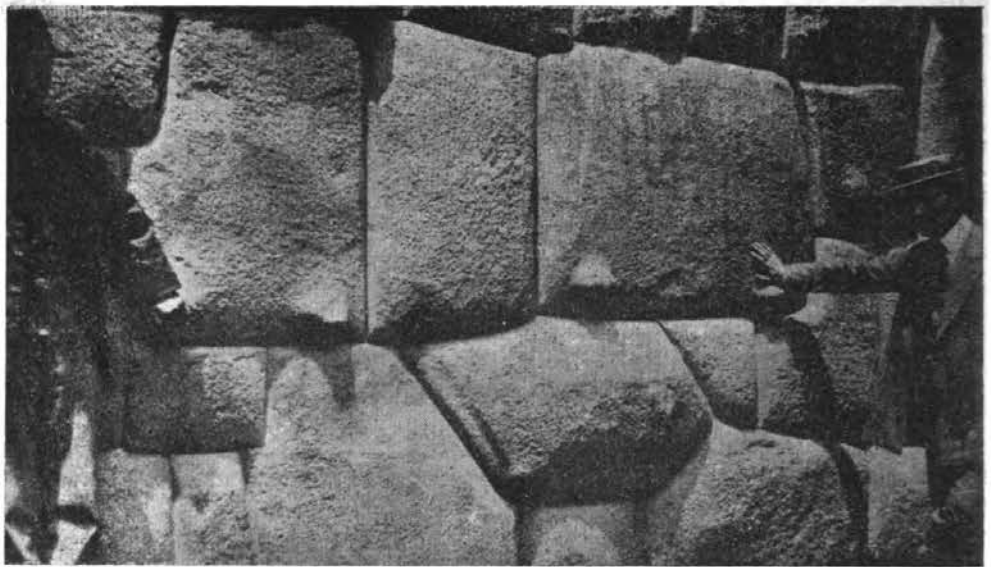
Brotherhood

YUCATAN RUINS

By FRITZ KUNZ, B.A.

SURPRISINGLY little is known as yet of the Atlanteans who survived on the western side of the Atlantic after the two great cataclysms. Owing to its proximity and the tempting wealth of the materials, Egypt has been fairly well worked by European scholars, and particularly within the last twenty years the various levels of civilisation have been analysed. In the Americas interest and scholarship is fostered officially only by the United States Government in any degree commensurate with the value of the remains. Indeed, when one comes to know how thorough is the work that has been and is being done by the Smithsonian and other institutes

upon the comparatively meagre materials found within the United States, one realises how poor indeed is the progress in those immensely more important areas, Mexico, Central and South America.



TYPE OF MASONRY IN PERU

In Peru, Americans have themselves done much, and the civilisation which Mrs. Besant and Mr. Leadbeater describe in *Man: Whence, How and Whither*, has been well represented (in at least its later stages) in archæological discovery by the work of Hiram Bingham and others. We print here a photograph of the type of stone work of these peoples, and refer the reader to the *National Geographic Magazine* of April, 1913, and of February, 1915, for a complete account of Machu Picchu and some other centres of Peruvian civilisation. That culture was Toltec, the dominant and most typical culture produced by early Atlantis. The first, or Rmoahal, and the second, or Tlavatli, sub-races were, from the time of the appearance of the Toltecs, the inferior classes in Atlantean settlements; and throughout the history of Atlantis proper, as distinct from the

outlying empires which developed under the later sub-races, the building of cities was either the work of the Tlavatli artisans coloured by the Toltec ideas and customs, or pure Toltec conceptions. Peru is an early example of the latter. The result of this dominance, and of the appearance there of only three sub-races, is that the tradition of Atlantis in America possesses many common characteristics from Mexico to Peru, whereas Atlantis in Africa and Asia is a far more intricate puzzle and mixture. Furthermore, the culture of the Turanians in Chaldæa, of the Semites in Northern Atlantis and afterwards in Asia Minor, of the Akkadians in Babylonia, and of the Mongols, maintained a fictitious life in Asia and Europe and especially in Egypt (such of them as were represented there), because they derived new impulses of civilisation from the Āryans as these emerged from their Central Asian incubator. Atlantis in America has no such advantage, having no contact worthy of the name until the ferocity and rapacity of Cortes and Pizzaro descended upon what was left of those civilisations.

The characteristics of the remains of Atlantis in America are, as regards buildings, an extraordinary massiveness of structure, far more weight of wall than even Egypt and Babylonia show. Indeed, in the area to which we give special attention in this article, Yucatan, the wall-covered area is to the room area enclosed as forty to one! In Peru, Mexico and elsewhere the older ruins show a similar character. Next, there is the common worship of the serpent. Quetzalcoatl, Feathered Serpent, was the name given to their great teacher by the Toltecs. At Palenque in Mexico, as in every other important centre in the Americas, the serpent has high place. The Nāgas of India, and the Serpents of St. Patrick all have reference to this Atlantean tradition. In later times our common serpents came to be identified with the true Serpent of the Wisdom. In fact, in Plate X the

serpent is a gigantic rattlesnake! The next common factor is that the hieroglyphic writing throughout the Americas, so far as we know at present, is largely devoted to chronology. In the Mayan area (Chiapas, Guatemala, the Honduras) fifty per cent of the inscribed areas are related to calendars.¹ This is very different from the work of the Atlanteans in Egypt, Chaldæa and elsewhere. Unfortunately the lack of contact with early Āryan culture prevents a correlation of these chronological systems with Āryan history, and so there is as yet no certain way of dismissing the evidently absurd beliefs of the Indians that the original Quetzalcoatl committed himself to the flames in Thillan-Tlapallan (the land of the black and red, that is, the country of picture writing) in A.D. 895! Even when they are deciphered, these inscriptions will not, I fear, help us to locate the original home of the Toltecs by scholastic means; to the clairvoyant alone can we turn to find the home of the dwellers in Tollan, the place of reeds.

There are a few other common linking factors in the cultural remains of Atlantean civilisation in the Americas, but when we turn to the living descendants, the American Indians, the confusion is immense, and the unity little. Perhaps the best test is the place-name indication. But even this gives only crude results. Take, for example, the Tlavatli type of place-name, like Tlalpam, Tlaxcala, Tlapacoya, Tlachapa, etc. Applying the place-name test in this case to modern Mexico (where alone it is to be found, widely spread), we get the centre of this culture falling just south of the city of Puebla, and thinning out as we recede toward the coasts. This argues that the Tlavatli came first into Mexico, and were gradually disintegrated and absorbed by other cultures which came in waves from all sides. These were, amongst others, the Mayan and the later Aztec peoples.

¹ The system has been analysed. There are twenty days in a week and 18 weeks in a year. This gives 360 days in the year.

The Aztecs seem to have come from the North, and it is now generally conceded that the earlier Mayan civilisation was southern, its ruined cities lying in the areas I mentioned above. This being the case, it is natural to expect that, broadly, the Mayan ruins will show a likeness to the pure Peruvian Toltec on the one hand and the Mexican Tlavatli on the other. This is indeed the case, as study of the three types of ruins show.

The Yucatan remains are in many ways the most interesting, and we are able to print here, through the kindness of members of the Theosophical Society who have visited the sites, a number of original photographs hitherto unpublished. The sites are well known since the time of the Spanish conquest, and have been investigated by Le Plongeon (whom H.P.B. quotes so frequently), and others. The most celebrated are Chichen Itza, in Northern Yucatan, about twenty miles southwest of Valladolid, and Uxmal, about seventy miles south of Merida. The places are well described in the *Encyclopædia Britannica* under the heading of "Central America":

The civilisation of the Mayas may well have been reared upon one more ancient, but the life of that culture of which the ruins are now visible certainly lasted no more than five hundred years. The date of its extinction is unknown, but in certain places, notably Mayapan and Chichenitza, the highest development seems to be synchronous with the appearance of foreign, *viz.*, Mexican or Nahuatl elements (see below). This quite distinctive local character suggests that the cities in question played a certain preponderating rôle, a hypothesis with which the scanty documentary evidence is in agreement. On the other hand the Mayan culture evinces an evident tendency to assimilate heterogeneous elements, obliterating racial distinctions and imposing its own dominant character over a wide area. Oaxaca, the country of the Mixtecs and Ozapotec, became, as was natural from its geographical position midway between Yucatan and Mexico, the meeting-ground where two archæological traditions which are sharply contrasted in their original homes united.

Central American architecture is characterised by a fine feeling for construction, and the execution is at once bold and æsthetically effective. Amongst the various ruins, some of which represent the remains of entire cities, while others are no more than groups of buildings or single buildings, certain types persistently recur. The commonest of such types are pyramids¹ and galleries.² The pyramids are occasionally built of brick, but most usually of hewn stone with a covering of finely-carved slabs. Staircases lead up to the top from one or more sides. Some pyramids are built in steps. Usually the platform on the top of a pyramid is occupied by buildings, the typical distribution of which is into two parts, *viz.*, vestibule and sanctuary. In connection with the pyramid there are various subsidiary structures, such as altars, pillars, and sacrificial stones, to meet the requirements of ritual and worship, besides habitations for officials and "tennis-courts" for the famous ball-game like that played by the Mexicans. The tennis-courts always run north and south, and all the buildings, almost without exception, have a definite orientation to particular points of the compass. Frequently the pyramids constitute one of the four sides of a quadrangular enclosure, within which are contained other pyramids, altars or other buildings of various dimensions.

The normal type of gallery is an oblong building, of which the front facing inwards to the enclosure is pierced by doors. These divide it into a series of rooms, behind which again there may be a second series. Occasionally the rooms are distributed round a central apartment, but this is ordinarily done only when a second storey has to be placed above them. The gallery-buildings may rise to as much as three storeys, the height, size and shape of the rooms being determined by the exigencies of vaulting. The principle of the true arch is unknown, so that the vaults are often of the corbelled kind, the slabs of the side-walls being made to overlap in successions until there remains only so narrow a space as may be spanned by a single flat stone. At Mitla, where the material used in the construction of the buildings was timber instead of stone, the larger rooms were furnished with stone pillars on which the beams could rest. The same principle recurs in certain ruins at Chichenitza. The tops and sides of the doors are often decorated with carved reliefs and hieroglyphs, and the entrances are sometimes supported by plain or carved columns and pilasters, of which style the serpent columns of Chichenitza afford the most striking example. On its external front one of these galleries may have a cornice and half-pillars. Above this is a plain surface of wall, then a rich frieze which generally exhibits the most elaborate ornamentation in the whole building. The subjects are geometrical designs in mosaic, serpent's heads and human masks. [See Diagram I, below.—F. K.] The corners of the wall terminate in three-quarter pillars, above which the angles of the frieze frequently show grotesque heads with noses exaggerated into trunks. The roof of the gallery is flat and occasionally gabled.

¹ Plate V.

² Plate XIII.

Such are the general characteristics of Central American buildings, but it must be understood that almost every site exhibits peculiarities of its own, and the number of the ruined settlements even as at present known is very large. The most considerable are enumerated below.

Of the very numerous ruins which are distributed over Yucatan and the islands of the east coast the majority still await exploration. A few words of special notice may be devoted to one or two sites in the centre of the peninsula which have already become famous. At Uxmal the buildings consist of five considerable groups, viz., the Casa del Adivino, which is a step-pyramid 240 ft. long by 160 ft. wide and 80 ft. high, crowned by a temple 75 ft. long by 12 ft. wide; the Casa de Monjas, a striking erection of four oblong buildings on an extensive terrace; the Casa de Tortugas, Casa del Gobernador, and Casa de Palomas, the last of which is a group of six galleries surrounding a Court.

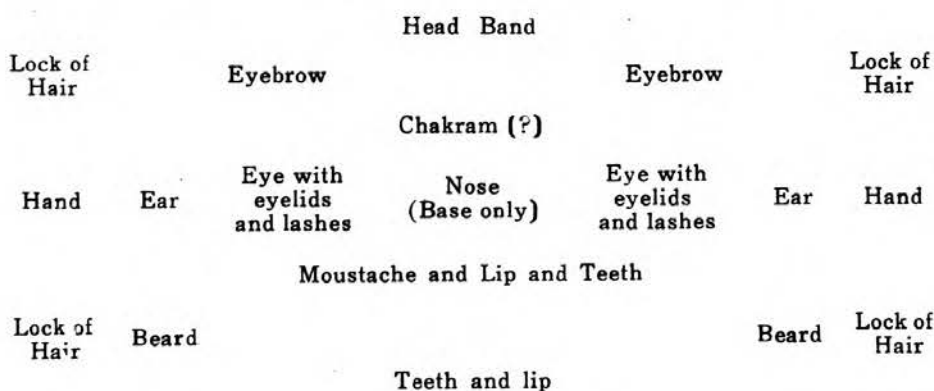
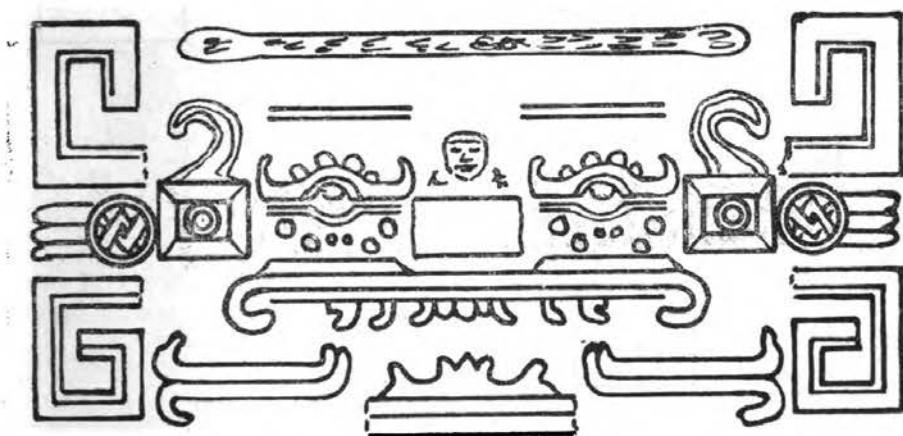


DIAGRAM I

This is a key to the mask designs on the walls of various buildings, as shown on Plate VIII.

The diagram printed herewith shows the scheme of the buildings at Uxmal. The letters indicate the buildings: G—El

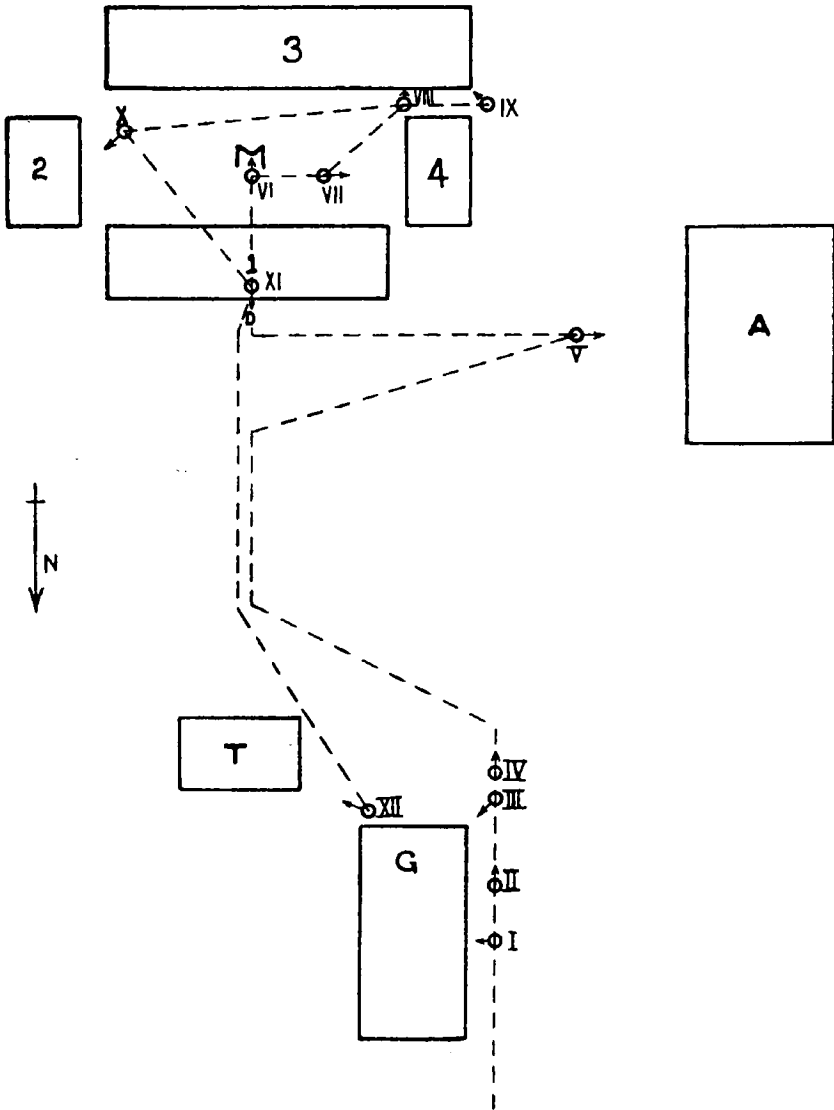


DIAGRAM II

Gobernador, T—Casa de Tortugas, A—El Adivino (the step-pyramid), M—Casa de Monjas with its four rectangular structures numbered in order. Casa de Palomas is not shown on the diagram, though it appears on Plate XIII. The dotted line shows the path taken by the sight-seer, and the

circles the stations from which our illustrations are taken. The little arrowheads pointing out from the circles show the direction in which the camera was pointed. By reference to the diagram an exact appreciation of the lay-out can be obtained. In the diagram only rough approximation to proportions has been attempted.

With this brief explanation we leave the reader to study the illustrations for himself. If they prove of interest the more complex ruins at Chichen Itza may be illustrated in a future number.

Fritz Kunz

HIS WILL IS OUR PEACE

By CLARA M. CODD

“e la sua volontate è nostra pace.”

(DANTE'S *Paradiso*, Canto III)

OF all the great truths taught us in Theosophy none is more beautiful, illuminating, inspiring than that depicted by the word *Karma*, but alas! very frequently there is none so belittled, irreverenced and misunderstood. It is the second great jewel of the Wisdom, as the first is the Divinity and Unity of life, and is, indeed, the first itself *in action*. The one truth is static, the other dynamic; the one the hidden Rock of Ages which endures, changeless, for ever, the other the moving, changing tide which covers it during the periods of manifestation. In reality, the two are one, the changeless Rock, the moving Tide; but at the dawn of differentiation, the interrelation of parts is set up and the moving tide begins.

What is the moving tide, so resistless, so immense, so unfathomable? Let us be quite sure what it is. It is the Divine Life in action. There is no other life than God's, there is no other movement but His, and the Divine Proportion set up in the interrelation of parts by the Great Geometriser is the Law. Hence it is the Law which cannot err, being Justice itself; it is the Law which cannot hurt, being Love itself. Has it struck many of us that true justice *is* mercy, that the other side of love is strength? Ruskin once said that a great deal of wisdom was wrapped up in derivations, and the

derivation of the word mercy is from the Latin *merces*, pay, recompense, from the stem of *mereor*, I deserve.

Unto Thee, O Lord, belongeth mercy; for Thou renderest to every man according to his work. (*Psalm 62.*)

If the laws of Nature, physical and non-physical, are the impress of the Divine Mind in Matter, then the Great Law of which they are all derivatives is the Divine Will Itself, the Will of God working through all visible and invisible nature towards far-off, desired effects. Is the Law good or bad? Careful of the things which it has made, or utterly disregarding of them?

It is Love, the moving Force which evoked Creation and sustains it; it is "within us and without us, undying and eternally beneficent"; it is Emerson's "power, beautiful and mighty, under which all beings move towards their final bliss and consummation". On appearance It is sometimes pitiless, but that is because It is utterly careful of the life, and infinitely careless of the form. Not what a thing *is*, but what it is *becoming* is Its eternal care. And with It there is neither small nor great. The same exact care, the same immutable purpose, surrounds the Archangel and the butterfly. The hairs of our heads are all numbered, but then, too, in the Father's heart the fall of a sparrow is noted. Thus moved by the immense, beneficent Will, the whole creation moves through the drama of Becoming towards a "far off Divine Event" whose consummation is Beauty and Bliss and Power made manifest. The process of becoming entails pain, but it is the pain of birth, not dissolution. As Archdeacon Wilberforce once said, the tragedy of humanity is not the sinking of a ship, but the bursting of a bud.

Now, to understand, let us envisage the "far off Divine Event, to which the whole creation moves". What is it? What wonder shall be born of pain, what beauty completed from the fashioning blows of Fate? For to understand the

present we must look to the future and never to the past. It is the custom to look to the past, and to say : " Because of this in the past, so is it now with me in the present." But this is the wrong way of looking. At any moment the process of becoming is only to be understood in the light of the final consummation. " Because of what I shall be in the great Day Be-with-us, so is it now with me in this present." For if we look backwards, down the stream of Time, we shall read Fate as Retribution ; but if we look forwards, up that ever-widening tide, we shall see it as Opportunity, Unfoldment. And that is the truer way, the way God looks for every one of us, the way in which we should look who are walking forwards all the time. So we, the bursting buds, are worth to God for what we shall be, not for what we have been in the past.

All I could never be,
All, men ignored in me,
This, I was worth to God, whose wheel the pitcher shaped,

—sang Robert Browning more truly than perhaps he knew. Worth to God! Aye! very, very worth. How many of us have grasped the fact that as man we are at a very wonderful stage in the universal journey? For in man, and in a human body, the consummation of the ages can be reached, and the Divine made manifest on earth. " What is man, that thou art mindful of him? and the son of man, that thou visitest him?" All creation has laboured to produce us. Millennia after millennia have passed into the night of time, during which the slow growth of mineral, plant and animal progressed. Only in these latter days has man appeared. The heir of those countless ages, with a great promise denied to the lower kingdoms of the world.

" The earnest expectation of the creature waiteth for the manifestation of the sons of God." *That* is the ideal God has in mind, *that* the Divine end to which all things shape. The model for each one of us that the Divine Artificer has in mind

is the becoming a Son of God Manifest, and all creation behind us groans and travails to produce that illimitable end.

That being the objective, what are the means taken to reach it? It is difficult for the darkened Son of Light in a human body struggling towards the Day to see. Nevertheless, let us essay to see, for to see is to give birth to trust, a very present help in trouble.

There is, in reality, only *one* way for all creation to tread back to God, only one true and just way. There is no other life but His, no other purpose but His, no other way than His, the great high-road of God that stretches from Pralaya to Pralaya eternally. All other purposes are vain, all other ways finite, illusory, unreal, carrying in themselves the seeds of their own destruction and death. Perhaps we can help ourselves to understand by considering it from the form-side for a moment instead of the life-side, musing on Mr. Leadbeater's words that throughout the universe the "divine Will acts as a steady pressure upward and onward, and actually does produce in higher matter (even down to the etheric level) a sort of tension which can be described in words only as a tendency towards movement in a definite direction—the flowing of a spiritual stream"; Matthew Arnold's "power, not ourselves, which makes for righteousness". This is the *straight* way, the *right* (Anglo-Saxon: true, just, straight; French *juste*) way for everything, the "path of the dust," and the *next step* on this road is the right step for all, the hidden "dharma" of every living thing.

And this next step rightly taken means added illumination and power. As Carlyle truly taught us, if we work faithfully with the present opportunity the next step will become visible. So to "do right" is to take a step forward on the Great Road, and to put ourselves in line with God. The result of this is a strengthening of the bond between God and man, and the immediate response of added illumination

and strength. Hence in a very real sense "God helps those who help themselves". This response is described in the Christian scriptures by the words peace, joy, blessing, favour.

Mark the perfect man, and behold the upright : for the end of that man is peace. (*Psalm 37*).

Well done, good and faithful servant : . . . enter thou into the joy (*Latin*, "shining") of thy Lord. (*Matt.*, XXV.)

For thou, Lord, wilt bless the righteous : with favour wilt thou compass him as with a shield. (*Psalm 5*.)

Every step upon the Great Road leading from darkness to light is a strengthening and widening of the Divine bond, so that the last stages are lost in a transcendent and glowing glory.

The path of the just is as a shining light, that *shineth more and more* unto the perfect day. (*Proverbs*, IV, 18.)

Hence a "religion" (*Latin*, *re, ligare*, "to bind back") is a system to help in the clarification of the inner vision, that the "Way" may be truly seen and trod.

Truly seen and trod—that is the great question! For where there is no darkness there would be no pain; were there utter clarity of vision there would be no struggle, and all creation would accomplish the great journey smoothly, quickly, without fret or jar or hindrance.

But that was not, with us, the method of the Divine intending, perhaps because He willed to produce strong, self-reliant Sons of God knowing the ends of life by contrast and experience, and not the less individualised selves of other, seemingly happier, orders of creation. The happier way of the angel kingdom is a longer way, and does not in the end produce the same immense result. "Thou madest him a little lower than the angels, and hast crowned him with glory and honour." Therefore, says Eliphaz Lévi, "the angels aspire to become man, because the man-god is above, and commands, even the angels". And St. Peter says, concerning the Mysteries

of the gospel of man's ascent: "Which things the angels desire to look into."

Each step indeed on our Great Way would clearly be seen and followed were we each in possession of the Guṇṭa Viḍyā, of the Hidden Wisdom, that is lying deep within our own souls. But we plunged into the depths of Avidyā, the primeval Ignorance, the true "Fall" of man, and must work our way out into the "shining light" by æons of struggle, experience and pain. Hence, because of Avidyā, we do not always, cannot indeed always, see the way, and so we step and stray aside from the Great Road, trying, as the Master Koot Hoomi says, "to invent ways for ourselves which we think will be pleasant for ourselves, not understanding that all are one, and that therefore only what the One wills can ever be really pleasant for anyone". All these other ways are false ways, blind alleys, leading nowhere except to a blank wall which says to us: "Not this way, retrace your steps." These are the commandments of God. They are not written on two tablets of stone, or in any scripture. They are inherent in the nature of things and can never be broken. Thus we find that we have made a mistake and learn to retrace our steps. The West has called these mistakes "sin", and false connotations have become associated with the word.

Dr. Hastings says that three cognate forms with no distinction of meaning in the Hebrew originals express sin as *missing one's aim*, and correspond to the Greek and its cognates in the New Testament. The etymology does not suggest a *person* against whom the sin is committed, and does not necessarily imply *intentional* wrong-doing. The form translated "iniquity" literally means *perversion* or *distortion* and indicates a *quality* of actions rather than an act itself. Again, in the New Testament the two Greek words translated as "sin" *presuppose the existence of a law* and would be more correctly rendered as "violation of law". Hence it is clear that sin is, according to

one simile, a straining or staining of the warp and woof of life; according to another, a step, due to ignorance, off the straight road which means righteousness—as Mr. Leadbeater describes it, *trans-gression*, a movement *across* the line of flow of the evolutionary force instead of *pro-gression*, a movement forward with it. There is nothing particularly blameworthy about sin (and surely the world would progress the more quickly and happily were we to get rid of the spirit of blame). Its root-cause is Avidyā, and only growth in Vidya will set the mistaken footsteps right.

How are the crooked steps made straight, that once again, in continually added glory, the sunshine of God may flood and lead the soul? For remember that it is not God in His aspect of Power and Opportunity that turns away His Face from us, but we who by crooked paths have turned aslant from Him. “Behold, the Lord’s hand is not shortened that it cannot save . . . but your iniquities have separated between you and your God . . . they have made them crooked paths; whoso goeth therein shall not know peace.”

This is where the operation of that wonderful Law which “makes for righteousness” comes in. The reaction which inevitably follows on the mistaken step brings with it loss, limitation, obstacle. It is as if the hand of Immortal Love stretched out across the illusory path and said: “Not this way, my son, retrace thy steps.” And so, in weariness and pain it may be, the wayfarer must re-find the road. But that very retracing brings into manifestation the hidden Vidya for lack of which the initial mistake was made. With a marvellous exactitude the reaction which follows upon “wrong-doing” is planned to evoke the strength which hitherto was lacking. For the ego, and not for the personality, the great work goes forward, planned by the Angels of Karma that the unfolding of the God within may be delayed the least possible. And that is the right way to envisage “*evil Karma*”; it is the way the

Lord Maitreya stated it when last upon earth ; for when the disciples, steeped in the usual method of looking *backward* over the flowing tide of causation and seeking the cause of Retribution, said to Him, concerning the man who was blind from his birth : “ Master, who did sin, this man, or his parents, that he was born blind ? ” He replied, looking *upward* and seeing the cause of Unfoldment : “ Neither this man sinned, nor his parents, *but that the works of God* (the growth in power of the Divinity within) should be made manifest in him.”

In the original Hebrew of the Jewish portion of the Christian Scriptures the word translated sin is also used for the *punishment of sin*, and this double sense is a witness to the Hebrew view of the close connection between sin and suffering. Professor Schultze says : “ In the consciousness of a pious Israelite, sin, guilt, and punishment are ideas so directly connected that the words for them are interchangeable.”

As the natural result of righteousness is illumination and power, so is the result of sin darkness and limitation. “ Say ye to the righteous, that it shall be well with him : for they shall eat the fruit of their doings. Woe unto the wicked ! It shall be ill with him ; for the reward of his hands shall be given him.” The result of sin is described in the Bible by the words darkness, death, being cut off, cast into prison. “ The wages of sin is death,” (*i.e.*, temporary limitation).

Agree with thine adversary quickly, whiles thou art in the way with him ; lest he deliver thee to the judge . . . and thou be cast into prison. (*Matt.*, V, 25.)

But the great truth to grasp is that the limitation is the cure of the disease—all pain and discomfort is the work of Nature’s *curative* forces, physically or psychically, the means of opening the eyes of the soul. It is for the future glory of the God within.

Thine own wickedness shall correct thee, and thy backslidings shall reprove thee. (*Jer.*, II, 19.)

Such is the Law which moves to righteousness,
Which none at last can turn aside or stay ;
The heart of it is Love, the end of it
Is Peace and consummation sweet. Obey !

Our Masters call it the Good Law, so also did the Initiate Paul in the following wonderful passage from his letter to his Roman converts :

For when we were in the flesh, the motions of sins, *which were by the law*, did work in our members, to bring forth fruit unto death . . . What shall we say then ? Is the law sin ? God forbid. Nay, I had not known sin, but by the law : for I had not known lust, except the law had said, Thou shalt not covet . . . Wherefore the law is holy and just and good . . . sin, that it might appear sin, working death in me by that which is good. (*Romans*, VII.)

Whom the Lord loveth, he chasteneth [literally "purifieth" from the Latin *castus*, pure] and scourgeth every son whom he receiveth . . . Now no chastening for the present seemeth to be joyous, but grievous : nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

The ancient Hebrews call pain atonement, for thereby was man made one with God. And the old Celts had a beautiful saying for one who suffered much. "That man," they said, "is making his soul".

Thus God, the Great Artificer, forges a man, but let us be wary how we try to aid Him at it, with blind, narrow, hardened heart, rushing in where angels themselves would fear to tread. Nothing can do this work save the Great Law itself, which is the will and purpose of Him Who is immortal Love and Life. "There is one lawgiver, who is able to save and to destroy : who art thou that judgest another ?" (*James*, IV, 12.) And none can fittingly take upon himself to wield the Law save Those Who have become one with the World's Heart Itself. Therefore the Teacher told us all, blinded in littleness and self, to "judge not," for with what narrow judgment we presumed to judge another, so would the Great beneficent Law bring home that judgment to ourselves. "Whoso stoppeth his ears at the cry of the poor, he shall

cry himself but shall not be heard." (*Proverbs*, XXI.) Only the Perfect Man, the Master, can be the true, conscious agent of the Law, because He has risen above its operation by virtue of His selflessness. Therefore said the Christ:

Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: *for I am not alone, but I and the Father that sent me.* (*John*, VIII, 15.)

The Master has risen above it, that is because Karma operates only in the form-side of Nature, the form-side which *takes* by virtue of its seeming separation, and must equally *pay* by virtue of its true unity. Hence this play of cause and effect through matter is described as the old Law of "an eye for an eye, and a tooth for a tooth". It is called by St. Paul the "law of sin (mistake) and death (limitation consequent on the mistake)". Man is not bound by it, but uses it, as soon as he rises into identification with the life-side whose Law is illimitable sacrifice, the law of one One, the Whole, the "united spirit of life," the universal Christ. Hence Paul the Initiate, one with Christ in the great "Christ- (or Buddhic) consciousness" said: "The Law of the Spirit of life in Christ Jesus hath *made me free* from the law of sin and death." (*Romans*, VIII, 2.)

One day we shall be free. Then, if only it be possible, let us make full surrender to the Love that would fashion us anew. Out of knowledge arises love, out of love, trust, and out of trust is born abiding peace. Have you and I the strength, the courage, the love, to trust Life and all its processes in entirety? So many say: "I believe in God," and mistrust His every manifestation. So many repeat: "I love God," and yet are darkened on all hands with fear. "Perfect love casteth out fear." We cannot love God unless we believe in life, unless we are willing *through* life to be taught of Him. The thoughts of God are not our thoughts, neither are His ways our ways. In His great School of Life there

are two teachers, Joy and Pain, the sunshine and rain under whose nurturing care the Divine flower in human hearts unfolds its beauty and fragrance to all eternity. Twin-sisters these two teachers, between whom the web of human life is spun, and their functions are different and complementary. Joy expands. Under the influence of happiness the inner bodies of man, the soul's encasements, glow and increase. Pain purifies. In her hands the matter of those bodies refines and sublimates. Truly therefore is one aspect of our God a Refining Fire.

But if we lay hold upon our own Eternity we shall begin to understand this. "Though he slay me, yet will I trust in him." So with a very trumpet-call of heroic courage and sublime faith, Paul the Initiate exhorts his children over whom he yearned till "Christ" should be formed in them, the little company of younger souls whom he sought to lead to the Feet of the Master and to Initiation :

If ye endure pain, God dealeth with you as sons ; . . . but if ye be without pain, whereof all are partakers, then are ye bastards, and not sons . . . for our profit, that we might be partakers of his holiness . . . Wherefore lift up the hands which hang down, and the feeble knees ; and make straight paths for your feet, lest that which is lame be turned out of the way ; *but let it rather be healed.*

We speak often amongst ourselves of the Path. But have we always realised the *immense* endurance of soul that the treading of that way necessitates, the perfect faith, the *unfailing* courage ? The power to endure on it is born of the spirit in man, the personal self cannot alone produce it. So a Master of the Wisdom once said that endurance was a quality of the Higher Self, and was not inherent in the personality. It is the soul's recognition of eternity and deathlessness.

Endurance is the crowning quality,
And patience all the passion of great hearts.

Or as Ruskin put it : "Endurance, or patience, that is the central sign of spirit."

As the soul approaches liberation the pace quickens, the lessons to be learnt are deeper and harder. The Atonement which is the complement of the Fall has to be made in entirety that its aspect of At-one-ment may take place. "Take it as an honour that suffering comes to you, because it shows that the Lords of Karma think you worth helping."

Do not let us make the mistake which is so often made in sorrow, of feeling that we are alone in our suffering, that our burden is heavier than that of others. We do not know the secret heart of others. But the Master knows, and knowing, aids and supports in silence and invisibility. Every pain and sorrow, every sigh, every struggle, is echoed in the heart of the World's Teacher, for His consciousness includes us all. Two thousand and six hundred years ago He was made the Arch-priest of humanity "after the order of Melchisedec for ever," the One Whose function it is to stand Mediator between God and man, rendering up to Him the efforts of His people here on earth, and showering back on them the glory of that Divine grace that flows through Him to all that lives. The road we tread *He* trod in ages past. He knows it, every step. Hence "we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted (tested) like as we are". The Captain of our salvation was once made "perfect through sufferings". He also "learnt obedience by the things which he suffered". But what was the guerdon of that pain? The power to bring many sons after Him unto glory, and being made perfect to become in His turn the author of eternal salvation unto all them who follow Him in the way. Where He stands we also must stand one day, with sorrow and sighing fled away. Contemplating the end, and not the beginning, we may well try to say with St. Paul: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

With infinite tenderness, passing, say the Eastern scriptures, the love of mothers, the World's Mother, the great Adept Maitreya, enfolds the heart of every suffering thing. To the sick in body and to the sick in soul, we can picture Him whispering those words of His, spoken when last amongst us upon earth of His friend and brother, Lazarus : " This sickness is not unto death, but for the glory of God, that the Son of God (the Christ within) might be glorified thereby."

What then is the conclusion of this whole matter ? It may be summed up in certain axiomatic truths, which steadfastly held, pondered over and lived, transfigure and immeasurably ennoble life.

God is Love. There is no other life but His, but that life is the expression of an immortal Love, without the circle of whose glorious and tremendous care no living thing can ever stray. Look at the ordered beauty of the mineral kingdom, the symmetry of crystal and snow-flake. In the most hidden and minute thing a wondrous beauty and thought is manifest. Look at the free grace of flower and grass and tree. Has man ever equalled the perfect art of the God-enveloped world ? And remember the unspoken trust that shines from the soft eyes of the lovely creatures whom man so often abuses, but whom St. Francis called the " little brothers of man ". All the lower forms of life are our little brothers. To remember God is to look with joyous eyes and a spirit of comradeship unutterable on all the dear young life in the Training-School of God. " The fear of God is the beginning of wisdom," which should be more correctly rendered " the reverence of God is the beginning of the way to wisdom," and reverence is born of love and unity with life.

The Law is His Will. There is no other will but His, but that will is the expression of an Increasing Purpose bringing all things to beauty and joy as yet unimaginable. Though His Ways are, as yet, for most of us past finding out in

their entirety, let us study what we can of them within our own tiny span. And above all *trust*. No otherwise is noble life possible. If we have learned to love, then shall we learn to trust, and loss of fear engenders nobility of life. Ah! too, we shall talk less glibly. "Karma" will be no longer a phrase too ready to our lips. We shall be silent, because our little selves will have disappeared before the beauty and the tender majesty of that sublime and holy Law.

We, His sons, are indestructible. In face of all change, decay and death, we, the deathless ones, can never be destroyed, never *really* hurt. We can only learn from every succeeding experience. The root of pain is fear, fear of loss. Under the illusion of separateness we keep grasping to ourselves portions of the Universe. But the Universe will not be so grasped. Let go. If only it is possible let us surrender life into the hands of that Divinity which doth shape our ends, rough-hew them—poor little blind us!—how we will.

* * * * *

If only we could see the Love that surrounds us all, the Everlasting Arms that lie beneath the swirl and fret of onward-moving life. Ah! how shall we see? Perhaps a picture taken from an immortal poem may help us better than all dissertation and presentation of ideas.

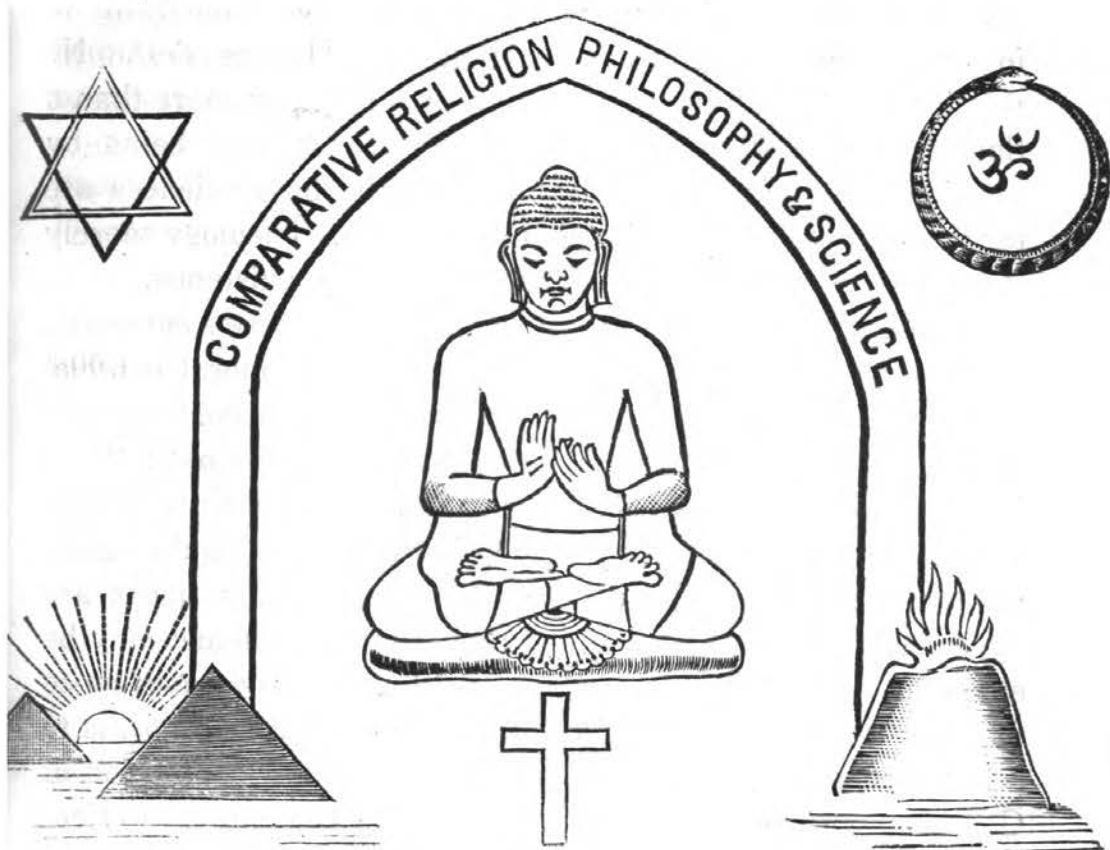
In the third canto of Dante's *Paradiso*, the poet describes his meeting in the first and lowest heaven with Piccarda, the sister of Corso Donati. For a venial fault, not deliberately her own, she could never rise to the further heights of the Divine Bliss beyond. Would this not vitiate the peace and joy of the first heaven? thought Dante, and he asked her if never they longed for a higher place "more to behold and more in love to dwell"? With a smile of indescribable beauty, so that she seemed, said the poet, "with love's first flame to glow," Piccarda made answer: He did not understand the nature of charity, which made it impossible to desire aught

beyond that which the Immortal Love had given. Therefore, in all the heavens, she said, "His will is our peace".

Is not this that great quality of Desirelessness spoken of by the Master, which, born of love, tunes the heart to unity with the Love Immortal? "In the light of His holy presence all desires die except the desire to be like Him."

Well may we pray for that spirit of love if haply we may find it, well may we work till it is born within! Love cannot ask what love does not give. In His will lies our peace.

Clara M. Codd



RELIGION AND ITS VEHICLE

By EDITH E. PETRIE

BEFORE we consider the relation of religion to its vehicle, its organ of manifestation, we must first arrive at some sort of working definition of religion itself, that intangible elusive Something, so difficult to define, so impossible even adequately to describe, yet which to every soul of man conveys a quite definite connotation, though that connotation differs with each human type and human temperament.

For many people it appears to mean a particular system of theology. But that is merely its formulary; and before we can construct a formulary we must have something to formulate, which therefore must be in existence *first*. No religion ever had its origin in a theology, any more than a flower was ever created by botany or a human being by physiology—useful and necessary though those sciences are for the purpose of definition and description. Theology merely discusses and defines spiritual facts already in existence.

There are other persons who imagine, even less correctly, that religion is something that regulates our moral conduct and our relations with our fellow men. Their position may be roughly summed up in those most fallacious lines: “For forms and creeds let senseless bigots fight. He can’t be wrong whose life is in the right.” But of course he can quite easily be wrong! We all know people whose religious ideas are obviously crude and mistaken, though their conduct may be exemplary. And in any case religion has *primarily* nothing to do with our duty to our fellow men—to think that it has, is to confuse it with ethics. It is concerned with our conception of God and our relation to Him, and moral conduct is in effect merely a by-product. This is a view repugnant to many people. Yet it is a fact attested by common experience, and its realisation is forced upon us when we meet, as we all have met, quite virtuous and even altruistic persons in whom the religious faculty is practically non-existent. And by such I do not mean the type of aggressive atheist. He, in fact, frequently does possess the religious instinct, only it is, as it were, acting upside down. The Secularist lecturer of thirty years ago was vehemently interested in religion, though he spent his time in denouncing it. The real atheist—the man without God—is he who, while perhaps not refusing formal adherence to the creed of his environment, yet views the whole subject with absolute indifference, and to whom it

makes no appeal, either of attraction or antagonism. But he is not therefore necessarily deficient in the ethical sense.

Again, there are many people to whom religion is synonymous with the Church or special religious body to which they belong. They identify the spirit so completely with the vehicle through which it manifests to them that they tend to forget that other forms of manifestation are possible. Such persons are often ardent enthusiasts and devoted missionaries. But their conception has two unfortunate results: on the one hand, it narrows their sympathies and may lead to an attitude of rather arrogant intolerance; and on the other, if their belief in the institutional side of their Faith is shattered, they are too apt to experience a revulsion against religion itself—which is not a Church, nor an ethical system, nor a theology. It is something which expresses itself through all these, but cannot be contained in any of them.

In its essence Religion is the relation of the human spirit to the God from whence it emanated. On the one side it is Divine revelation; on the other it is spiritual intuition. It has its mystical aspect and its institutional aspect, and they stand to each other as soul to body. Both are necessary—though not perhaps intrinsically necessary *sub specie aeternitatis*. One can certainly imagine a state of nearness to Deity in which institutional religion is left behind. In the same way we can very dimly adumbrate a state of spiritual being in which spirit requires none of the vehicles of manifestation which we call its bodies. But here and now we are chiefly concerned with human spirit manifesting in a human physical body. And in the world as we know it we find that religion—all the great World-Faiths which have influenced mankind—invariably develops some kind of corporate form, some organised society.

In our own day we have seen a remarkable revival of interest in religion in both of its aspects. We have passed

through the era—most of the nineteenth century—in which materialism appeared to engulf the greater proportion of the thinking minds of Europe. The attention given to physical science, and the great progress made therein, induced a general impression that in its terms all the facts of mental and spiritual life were explicable, or would ultimately be found to be explicable. Mr. Lecky, writing about forty years ago, triumphantly records in his *History of Rationalism* the gradual extinction of what he is pleased to call superstition, and exultantly looks forward to the rapidly approaching time when human life shall be governed only by an intellectual materialism. Never was a prediction more completely falsified by the future. Since the beginning of the Christian era there has probably never been a period when so intense and widespread an interest has been manifested, not only in mystical forms of religion, but in all attempts to pass the barrier between the seen and the unseen worlds, between things temporal and things eternal. One need not enumerate instances of this almost universal desire. The existence and the steadily increasing extension of the Theosophical Society is only one of them.

But side by side with the manifestation of quickening spiritual life which shows itself in a mystical apprehension of religion, and in philosophical speculation, there has developed in recent years another tendency which some would call contradictory, but which I prefer to call complementary—that which emphasises the institutional side of religion. Perhaps the most conspicuous instance of this is what is known as the Oxford Movement or the Catholic Revival, which, originating among a few enthusiasts, has grown till it now represents all that is most vital and most spiritual in the Anglican Church. But we find the same process at work in other religious bodies, awakening a much increased denominational loyalty, and with it, alas, too often much bitterness of sectarian spirit. Perhaps

this reversion to institutionalism is partly the result of that realisation of the solidarity of humanity which is so marked a feature of social and political aspiration to-day. For the religion of the mystic is essentially individualistic. He seeks immediate personal union with God. And this can be attained in the cell of the hermit, in the wilderness of the Indian ascetic, in any solitary place where man can realise that presence which is "nearer than breathing, closer than hands and feet".

But to many minds the corporate ideal is an essential factor in their religious life. A study of comparative religion reveals this tendency not only in the highly organised Faiths of civilised races, but also in the savage rites and ceremonies of the most primitive peoples. Religion always tends to express itself in *social* forms of worship. Ritual, in fact, as an expression of the religious emotion, precedes dogma. Men groped after communion with Deity long before they were capable of a reasoned conception of the God towards whom they stretched their pleading hands. In the very earliest twilight of history, as also to-day among the unevolved races, we find them uniting in ritual dances and processions, in symbolic sacrifices and sacramental feasts. These things are apparently a natural and spontaneous development of the human psychology, following that dawn of self-consciousness which brings with it a realisation of moral responsibility, or, as some people prefer to call it, "a sense of sin," and which marks the dividing line between brute and man. No lower animal has or can have this sense, though we see its shadowy simulacrum among the domesticated animals who look up to man as their deity. Just as impelling as is the animal or physical instinct for self-preservation and self-reproduction, is the human instinct to seek union and reconciliation with the Deity to whom he owes his origin. And it is perhaps some dim intuition of the oneness of humanity which

leads primitive man to seek it collectively and not individually. It is certainly an ineradicable human necessity which causes him to manifest it in concrete bodily expression. In the case of the higher world-religions we do not at their inception find this elaboration of concrete expression. They originate, not in confused emotion, but in definite spiritual Ideas, usually coming to the birth in the mind of one human being, and by him transmitted as ideas to other minds. But the process does not stop there. The religious Idea eventually seeks expression in outward form—*must*, indeed, be translated into concrete fact before it can become effective on the field of history. It clothes itself, as it were, in the symbols suitable for its expression—in the mysteries, sacraments, rites, and human ministry which gradually build up its social organisation.

Some people find it necessary to lament over this process of embodiment or institutionalism as if it were one of degradation. They might just as well lament over the birth of a child, because thereby a spirit has taken to itself a vesture which will pass through changing forms into eventual degeneration and disintegration. Institutionalism is as necessary a condition of a great world-religion as any other consequence of the physical and psychological laws which define the limits of our existence on this plane. Everything which belongs to Time—everything which manifests in Time—has for that manifestation a beginning and an end, a period of development, maturity, and decay. Why need we mourn over any of these stages, since all are equally natural? A planet in the sky takes longer to burn out than a coal in the fire, but it burns itself out in the end. Everything which is temporal lasts till it has fulfilled its purpose and will then perish. So long as an institution continues to exist we may be certain that it does so by reason of the vitality, the living force, still existing within it. When its degeneration reaches the stage of actual corruption it will disintegrate as surely as does the physical body when life is withdrawn.

It is of course quite easy to point out imperfections which deface the Christian Church as an institution—which deface equally the institution aspect of any religion. No religion as it spreads and becomes popular ever preserves among all its adherents the whole-souled devotion and pure enthusiasm of its first disciples. The original believers in any new Faith are generally a handful of insignificant people, without power or wealth, and often persecuted. This fact ensures and demonstrates their disinterested attachment. Prosperity and especially power are the tests under which human nature is most often found wanting. Does anyone suppose that the first followers of Sākya Muni were at all like the average Buddhist priest as we know him to-day in Ceylon? Or that the early disciples of Muhammad the Prophet had much in common with the arrogant intolerance and fierce bigotry which characterised Muhammadan propaganda of a later date? Injustice is often done by the way in which people compare the great Eastern religions at their inception—that is, at their best and purest—with the Christian Church during, say, the Middle Ages, when it had lost its first pure fervour, had gained a most demoralising amount of wealth and temporal power, and had not yet been even challenged by the modern critical spirit. If one must make comparisons and draw inferences from them, at least let us compare the average European priest of to-day, whether Roman or Anglican, with the average priest of Hindū or Buddhist temples; and compare also their work and the nature of the influence which they exert.

But, it will be argued, if it is admitted that corruptions spring up along with the institutional development of a religion, why allow the religion to become crystallised into an institution? The answer appears to be that such development is inevitable. If it is desired that a religion should spread, should influence men's minds and souls, should become a force in the world, then it must develop its institutional side. You

must have propaganda, and you must have the machinery of propaganda. In fact, you must have what is practically political organisation, with all its attendant evils. Dean Inge, writing on this subject in *The Hibbert Journal*, and in the main attacking institutionalism, yet feels constrained to add :

The philosophical historian must admit that all the changes which the Catholic Church has undergone—its concessions to Pagan superstitions, its secular power, its ruthless extirpation of rebels against its authority, its steadily growing centralisation and autocracy—were forced upon it in the struggle for existence. Those who wish that Church history had been different are wishing the impossible, or wishing that the Church had perished.

No doubt the apologist for other Faiths might allege similar reasons for the trend of their development. At this stage of humanity's evolution a certain amount of adaptation to environment seems inevitable on the part of those who are endeavouring to translate the ideal into the concrete. The Founder of Christianity gave to us the pure Ideal. His disciples in all ages have "followed the gleam" through the mists of much human imperfection. Surely the faltering nature of our own footsteps might well teach us, not scornful condemnation, but some understanding and sympathy with the stumbles of our brothers who trod before us.

To attack institutional religion as such is really to attack the only known method by which the Ideal can reach the *masses* of mankind. It is quite possible to imagine a manifestation of the Ideal which should act only on the noblest minds and the most spiritual natures of our race. For austerity of moral perception and sublimity of spiritual aspiration, the philosophy of the Stoics has perhaps never been surpassed. But it appealed only to the few, to the elect, to spirits already touched to finer issues. It influenced individuals. It does so to this day. The message of Epictetus and Marcus Aurelius still braces and strengthens the more virile natures among us. But it makes no appeal whatever to the degraded, to the weak, or even to the sentimental. It

never could have created a great human society. The bond of corporate brotherhood was lacking, and there was no central Figure to command the common allegiance of all. As a philosophy Stoicism satisfied the reason and the conscience. It did not, like the great World-Faiths, make appeal to man's manifold nature in its entirety. Therefore it could never become a living and growing social organism.

Christianity is a mystery religion—if not in its first inception, certainly in its very early development. We see signs of such development even in the writings of St. Paul, who already speaks of the mystical union between Christ and His Church as that of the Head with the members of His Body. And like all the mystery religions it had its sacraments and fasts, its rites of purification, and its doctrine of salvation through initiation into a divine society. Out of this grew naturally and inevitably the whole framework of an institutional religion, with its dedicated priesthood, its consecrated places of worship, and its special fraternities. A distinguished Theosophist, recently lecturing on the relation of the Church to Christianity, used the illustration of a jewel enclosed in a casket, and suggested that we were in danger of paying too much attention to the casket to the neglect of the jewel. But this is surely an entirely false analogy. A casket is of no *use* to a jewel—in fact when enclosed in it the jewel becomes temporarily ineffective. The Church stands to Christianity in the relation of its vehicle, its organ of expression, which has been gradually developing through the generations. The Christianity we know to-day is the product of twenty centuries of religious experience, which has added to our Lord's teaching that of His Apostles, the Fathers, and all the great religious geniuses whom the Church calls saints. All this of course can only be effective for us if, and so far as, we are able to assimilate it into our own experience. For the individual religion must ultimately consist in the communion with God of the human soul. Mysticism in some form or another is at the heart of all genuine religious faith.

But to admit this is not to deny the value of outward embodiments of the spiritual. Catholic Christianity rests on the conception of a Society believed to be divinely founded and still divinely inspired, a brotherhood in which men become part of an organic whole by sharing in its common life ; and in which its members view themselves as entering into mystic union with God less as individuals than as units of this great Christian society, and by means of its acts of corporate worship. There are those who attack mediæval and modern Christianity on the ground of its supposed unlikeness to the Christianity of Apostolic times. They might just as reasonably attack an oak tree on account of its utter want of resemblance to an acorn. What would meet with their approval would be the acorn merely grown a good deal larger ! Or a better analogy still would be that of a crystal, which increases by inorganic accretion, not by organic growth. Everything that is alive, that has in it the principle of growth, must change through that process of adaptation to environment which we call life, and the cessation of which is death. Only by displaying the insensibility to environment of a fossil, could the Christian Church have remained unaltered during two thousand years.

There have indeed been founders of religions—notably Muhammad—who have endeavoured to crystallise temporary conditions, and have laid down statutory edicts which have hampered their disciples generations afterwards in the enjoyment of quite harmless conveniences of civilisation. The Founder of Christianity enforced no such political limitations. He inspired great spiritual principles, and left them to evolve into action. In fact, He did not give to the world a priceless jewel, to be preserved inviolate and unaltered. He sowed a seed which had in it the principle of growth, the possibility of infinite development. And of that development mysticism and institutionalism are the two necessary and complementary agencies.

Edith E. Petrie

THE MYSTERY OF CRUCIFIXION

By MARJORIE C. DEBENHAM

(Concluded from p. 351)

III

WITH these general ideas as to the nature and reason of suffering, let us now turn to the third and last stage of our unfoldment: that which deals with the sublimation of suffering, and with how the ideas already set forth work out in human experience.

It was said that Humanity in its perfection is an expression of that aspect of the Divine Nature which is Pain and Joy and Love in one. As a matter of fact, a truer way of expressing this idea is to say that Pain and Joy are united and made one by Love and, in this condition of union or wholeness, are eternally expressed as sacrifice; and it is only in this condition of wholeness that Pain can be said to exist as an aspect of the Divine Nature.

Now, if Joy and Pain are united by Love, it must necessarily follow that they are disunited or made separate by Hate or want of Love. It is clear, therefore, that when we experience Pain without Joy, this is caused by a want of Love. To seize joy, or its reflection, pleasure, without love that is sacrifice, means that its twin, or other face, pain, will also visit us dissociated from Joy, and it is only by Love that they may be brought together again. But before we follow this

idea further, it would be well to examine more thoroughly the relation of Pain and Joy as we know them, both to each other and to ourselves.

Joy we seek and desire, for it means for us an increase of our life; Pain we shrink from and avoid for it means a decrease of some kind. In Joy we become more, and so we associate it with increase and expansion. In Pain we are made less, and so we associate it with deprivation and decrease. And yet, if there is increase in one direction, there must be a corresponding decrease of the same thing in the opposite direction, and *vice versa*. This is exactly what we find in the relations of Joy and Pain.

They have in themselves no actual existence, for what is pain at one stage becomes joy at a higher level of consciousness, and what is joy or pleasure at a lower stage becomes pain when one has reached beyond it.

For instance, the lower one's level of evolution, the more things do we find a weariness and exertion; but as we rise, this exertion is no longer a pain but a joy, for the pain is turned to the joy of overcoming difficulties. The artist is the typical example of this, and we all know that if we are doing things for some person or cause we love, all the exertion becomes a joy, and the greater the exertion the greater the joy. To give an example of an opposite nature: to lounge in a Public House, or see a gladiatorial show or a low class of music hall performance, will at one level give pleasure, for it means more violent vibrations, and so increase of life; but at a higher stage, such a pleasure becomes a pain, because it degrades, or, in other words, brings into our bodies matter of a lower grade than that which most preponderates, so causing a sense of decrease and disharmony.

We see, therefore, that the terms joy and pain are purely relative, being, in fact, the back and front of the same experience. As long as we identify ourselves with the separate self,

we are ever open to a sense of decrease or pain, but the more we can identify ourselves with the Divine Self, the more is pain absorbed in joy. To God, the decrease or limitation of His Life in the manifestation of a Universe is through the sacrificial nature of love, also its increase or expansion ; so Pain and Joy are thus known utterly as one. At the circumference of the circle, or in the outer world, Joy and Pain are drawn apart as the back and front of one experience ; moreover, thus drawn apart and incomplete, they are not known in their true natures, but only by their substitutes or shadows ; but the nearer we approach to the centre of the circle or point of Unity—and this is also the centre of the Cross—the more indissolubly are they combined, until we reach that experience which is beyond either, deeper and intenser than Joy or Pain, the highest bliss of sacrificial Love.

We have said that our experience of suffering is ever associated with decrease or deprivation ; but more often than not, this deprivation is of self-content, of the well-being of the lower nature, indeed.

Pain shows its divine origin in the fact that it is the great purifier and unifier. The experience of the War is a wonderful exemplification of the power of suffering to unite. It is not in prosperity but adversity that barriers between man and man are swept asunder. It is in our moments of deepest suffering that we feel most with others, or at any rate it is at such moments that the seed is sown for such understanding in the future. Happiness may expand the personality, but suffering reduces us to a nothingness ; in suffering we withdraw into the bare darkness of our souls, and it is often at such moments, bereft of all external consolations, that we turn to God in our despair, realising His ever-present love. All the same, although suffering does draw us back to the heart of God, it is only the strong souls that can thus respond to its message ; undeveloped souls, like children, seem to thrive best in an

atmosphere of happiness, for we must first have fuel before we can offer it to the flame.

If this be so, the heavy weight of suffering should surely be held off, in so far as is possible, from the weaker members of the community, just as we shield our children from the burdens of family life. And in a properly ordered community, where the religious and ruling castes rightly fulfil their Dharma, performing sacrifice for the sake of the suffering world, it seems that this sharing and transmutation is actually effected, so that the younger souls are left free to grow and expand to the height of their capacities, unoppressed by burdens they are not yet strong enough to bear. But when, on the contrary, the burden of suffering, which is the heritage of humanity, falls on the shoulders of the unevolved and weak, they sink beneath it and drag the whole race with them, since none of us can stand alone.

It is not simply a question of individual karma ; every man, e'er he attains, will pay his debts to the full ; but when he is stronger, he can do this by bearing the burdens of others, just as others bore his when he was too weak to carry them. As far as one can judge, it seems that humanity cannot be perfected without bringing down upon its shoulders a certain weight of suffering, and this suffering, because we are one humanity, can be shared and borne between us, each according to his strength, without at all disturbing the law of justice, as we have seen. And after all we could so much more gladly bear the sufferings that come to us if it were partly for others, and not just a matter for ourselves alone.

This brings us to the question of the sublimation of suffering. As pain and suffering are a fact of human existence, how may they be sanctified? How may each of us be initiated into the Mystery of Crucifixion? In love alone do we find the sanctification of all our experience, and it is only by love that pain is transmuted to the joy of sacrifice.

But there are many forms of pain, according to the plane upon which it is manifesting, although the same process is working in each. Let us first see how this may be.

In the Gnostic Mystery of the Crucifixion, taken from the fragment known as the Acts of John, Christ, when He was hung on the "Tree of the Cross," at the sixth hour stands in the midst of the cave, filling it with light, and reveals to John the Mysteries of the Cross. In the course of His revelations He says these words: "Thou hearest that I suffered: yet I did not suffer; that I suffered not: yet I did suffer; that I was pierced: yet was I not smitten; that I was hanged: yet I was not hanged; that blood flowed from me: yet it did not flow; and, in a word, the things they say about Me I had not, and the things they do not say, those I suffered."

Suffering exists, as we said, on all planes; but the suffering of a saviour we cannot conceive. Nevertheless we know that it consists of a marvellous transmutation; we know that the Great Brotherhood is the mystic crucible which receives into Itself the warring forces of the world and transmutes their darkness and disharmony into light and blessing by the magic of love. Each Master is a centre of such transmutation; and, were it not for Their perpetual sacrifice, we should be crushed beneath the burden of the dark and warring forces we have stirred into activity and are powerless to control or harmonise. This is Their suffering, this Their bliss, this the method of Their expansion and growth; moreover They are but participating as conscious organs in the eternal work of the Logos. We all take part in this same process, but whereas the suffering or transmutation taking place within the being of the Master is voluntary or vicarious, in our case it is a personal transmutation and bound by the law of necessity. Nevertheless it is the same process, although working on a lower level in which separateness is more real than unity; for all our

suffering is but the transmutation of the disharmony of our being into harmony.

To the Saints, suffering appeared as the greatest joy and privilege; their one petition was that they might suffer, for in so doing they felt they were sharing the Crucifixion of Christ; not only was their own nature purged or transmuted into harmony with His, but also they might thus share with Him in the expiation of the sin of the world. How may we make our suffering of such a sacrificial nature?

In the story of the Crucifixion according to S. Luke, we are told that there were two thieves who were crucified with Christ, one on either side of Him; and the one in the hour of his agony was converted and believed in Christ, and through his love and repentance entered with Christ into Paradise, but the other hardened his heart and died blaspheming God. Now, these thieves may be said to typify the two attitudes that may be taken towards Pain: We may either resist and work against the process of transmutation, and, by delaying the redeeming of our sin or deficiency, prolong our sufferings, or we may work with, and hasten the process, lifting it on to a higher plane by the giving up of our own will, or rather its at-one-ing with the Divine Will; and this is accomplished by the sanctification of love and is the true Atonement for Sin.

We participate in the Mystery of Crucifixion when our suffering is voluntary; and suffering that is inevitable and, as it were, forced upon us by circumstances or more truly the reactions of our own thoughts, desires, deeds, and omissions in the Past, can still be voluntary if, as we have said, we give up our own will and desire, offering no resistance but letting the Divine Will work through us. Every suffering that comes to us is a preparation for and reflection of that Initiation which is symbolised in the Passion Crucifixion. For the Initiations, although definite events, are also a slow becoming; and our ordinary lives lead us step by step to what

is the consummation of a certain divine experience enacted in the human soul.

May we, then, when pain or deprivation comes to us, realise it as part of a mystic rite of purification, being gradually enacted within the Mystery Cave of the Heart, and which, in its consummation, will mean our final Death and Resurrection in the glory of God, or, in other words, the completion of a great alchemical process, the final change, transmutation, resurrection or at-one-ment of the earthly or natural man with the Divine, so that the one is found in the other. May we, in our pain and limitation, at-one ourselves with that mood of the Divine Consciousness which is also Pain and Limitation—the crucified Cosmic Christ—and having crucified our own will and sanctified our life by love, may we at-one ourselves also with the joy of His sacrifice, seeking in our love to draw into ourselves, through the channel of our pain the tears and anguish of the world. Then shall the rite of purification by the hidden magic of love, be transfigured into one of the High Mysteries, for our personal transmutation will be lifted up on to the Christ-plane of universal transmutation, and we shall, according to our small capacity and although hindered by our own deficiency, be sharing in the Christ work of transmutation by which the world is saved. Thus, even our hearts, offered up in tears of self-abnegation, may become crucibles for the great alchemical work of world-redemption ever being carried on by those Master Alchemists, the Brotherhood of the Saviours of the world.

Blessed are they, therefore, that mourn, for they shall surely be comforted; and the tears of no man are in vain, for they can be shed for the blessing of the world.

M. C. Debenham

“ADYAR,” FROM “A PHILOSOPHER’S DIARY”¹

By COUNT HERMANN KEYSERLING

ACCEPTING an invitation from Mrs. Besant, I am staying for a short time at Adyar, the beautifully situated Headquarters of the Theosophical Society. However one may regard this Society, one cannot deny to it the merit of having brought to notice the Wisdom of the East. It is true this Wisdom is transmitted in a form which deprives it to a large extent of its peculiar character. In accordance with the Western, especially the Anglo-Saxon temperament, Theosophy often lays stress on what the East would call the unessential; for instance, the idea of reincarnation is not in any way repellent, but, on the contrary, attractive to Theosophists. With few exceptions, they do not long for liberation from this world of forms. Affirming life in the practical, empirical sense, they aim at rising in the scale of life, just as one advances in this present existence. All Theosophists whom I have met cling to their individuality, in direct opposition to the views of Hindūs. This shifting of the accent (in itself justified, for it is evidently a question of temperament whether one affirms or denies existence) has modified the doctrines, unquestionably to their disadvantage from the philosophical point of view.

Indian spirituality has been transformed into Anglo-Saxon materialism. Theosophical textbooks lay so much

¹ Extracts translated from Count Keyserling's book *Das Reisetagebuch eines Philosophen*—"A Philosopher's Diary of His Travels."

stress on the form of manifestation of the spirit (forms which as such are material) that most people who study them, must gain the conviction that the forms are essential, a conviction which is peculiar to the materialist. Moreover the Indian doctrine of the fundamental independence of the individual has, in the hands of Theosophists, receded so much into the background, that the Theosophical Society, despite all assertions to the contrary, crystallises more and more into a kind of Catholic church, in which belief in authority, service and obedience, are the cardinal virtues. This was probably unavoidable. The Indian wisdom could not be popularised among Western nations without being transformed in the process; it is a sign of the times, and moreover Theosophists are less concerned with propagating Indian doctrines than with gaining a victory for their own beliefs. They are adherents of a new religion. In one respect they are true disciples of Indian wisdom, as Occultists. For this reason I am very much interested in them. For years I have been interested in the secret doctrines of the past, having read probably all the writings accessible to non-members of occult communities, and I have gained the conviction that they contain much truth. It would mean a great over-estimation of the imaginative faculty of mankind if one thought it capable of having invented all that has been said about "higher worlds". To disregard the wonderful agreement of the secret doctrines of all the peoples and all times in all essential points, would be to act contrary to all the rules of criticism; it certainly simplifies the problem in a way that cannot be permitted, if, without a fragment of justification, one attributes deliberate fraud to men who are known to be honest. Probably, or certainly, there are many errors in the secret doctrines which have been transmitted, much imagination, much phantasmagoria. But whoever takes the trouble to study in real earnest, will gain the conviction

that the possibility of much that has been stated is certain, and the actual happening probable.

The reality of many strange phenomena is now proven ; only the ignorant can have doubts about telæsthesia, telekinesis, materialisations, etc. I was sure of them before they were proved. He who deeply studies the problem of interaction between matter and spirit, must realise that in principle there is no difference between moving one's own hand and moving a distant object, nor between any other interaction of near and distant objects. It is impossible to define the limit of possible action at a distance, for there are forces at work between all points of the Universe. In just the same way I am certain of much that has not yet been objectively proved, as for instance. of the planes of existence which correspond to the mental, and astral planes of Theosophy. There can be no doubt that in thinking and feeling, we send out forces and currents which, if they cannot be said to be material in the sense of known physics, must nevertheless be considered material. An idea is as material as a chemical ; for the setting of an idea belongs to the realm of phenomena, no matter how much in its meaning it be a noumenon, for it is the setting which makes it real, comprehensible, transferable.

In the case of the written word this material character of thoughts is evident ; but surely this also applies to ideas which exist only in thought, for subjective representations are manifestations of what previously did not exist in the world of phenomena. Therefore they are real manifestations, which have also been proved to be transmissible. Supposing now that it be possible to perceive the forms which are created through thinking and feeling, then we are in the region of the higher spheres of occultism. It is not yet proved scientifically that such a possibility is practical ; in theory it does exist, and he who reads what C. W. Leadbeater has to say about

these spheres, can scarcely doubt that he is at home in them, for all his statements are so plausible that it would be more wonderful if Leadbeater were in the wrong.

The reality of which we become normally conscious, is only a part of the whole reality, conditioned by our psychophysical organism. If it were possible to evolve a different organism, our purely human limitations and norms would cease to be valid. Now occultism teaches that an extension of our consciousness is dependent on the development of new organs, that in becoming clairvoyant the same thing happens as when a blind man gains his eyesight.

Amongst the writers on occultism I referred to C. W. Leadbeater, although this seer does not enjoy universal appreciation among Theosophists. I did so, because I find his writings, of all publications of this kind, the most instructive, despite their often childish character. He is the only one who observes more or less scientifically, the only one who describes in simple, straightforward language. Furthermore he is in his ordinary intellect not sufficiently gifted to invent what he pretends to see, nor like Rudolph Steiner, to elaborate it intellectually in such a way that it would be difficult to distinguish actual experiences from accretions. Intellectually he is hardly equal to the task. Nevertheless I find again and again statements in his writings which are either probable in themselves, or which answer to philosophical truths. What he perceives in his own way (often without understanding it) is full of meaning. Therefore he must have observed actual phenomena.

In saying this I do not declare myself a follower of the Theosophic system as it exists to-day, nor of any other occult organisation. I have my doubts regarding the correctness of the interpretation of the phenomena which have been observed, and I am not in a position to examine and verify for myself facts which cannot be dealt with by normal processes of

observation. I do not know whether there exist on each plane several kinds of creatures, whether there are ghosts, elementaries, devas, and whether, if they do exist, they answer to the descriptions of clairvoyants. It is possible; nature is richer than she appears to our limited consciousness, and an honest person who asserts that he can see astral beings, is in any case more worthy of credence than all those critics put together who, for empirical or rationalistic reasons, deny the possibility of such experiences. It is certain, furthermore, that ecstatic mystics cannot be explained exhaustively from the medical point of view. They experience what other people can only deduce, and from the fact that in history they have incorporated the strongest and most beneficent forces, it is clear that their experiences cannot have been mere phantasmagoria. Scepticism would be justified if (1) a shifting of the states of consciousness bringing about new possibilities of perception were theoretically unthinkable, and (2) if the means had not been indicated by which they can be acquired. Neither of these suppositions exist. The world of human beings is richer than that of the octopus, and similarly there are differences between differently gifted human beings. The born metaphysician perceives spiritual verities, whose existence remains a matter of theory to other men; a clever person experiences more than, and differently from, a stupid one, and in hypnotic sleep we dispose of faculties which we do not possess in our normal and waking consciousness.

As regards the method of acquiring occult faculties, it has been transmitted through the ages with a precision that leaves nothing to be desired, and shows a perfect agreement between the different sects. Only he who has followed the method and has yet obtained no result, has a right to contest the correctness of the statement.

The Hindūs have brought the method of training to the greatest perfection. The leaders of the Theosophical

movement admit that they owe their occult knowledge to Indian yoga. I have spoken about these questions at length, both with Mrs. Besant and Mr. Leadbeater. Both are undoubtedly sincere; both assert that they enjoy possibilities of experiences, of which some are known from abnormal cases, but most are quite unknown; and both assert that they had to develop the necessary faculties. Leadbeater especially, was not psychic by nature. As regards Annie Besant, I am certain of one thing: She rules her personality from a centre which to my knowledge has been reached by only very few people. She is gifted, but not as much as her work leads one to expect. She owes her importance to the depth from which she directs her faculties. He who knows how to handle adroitly an imperfect instrument, can do more with it than a less gifted person with a better instrument. Mrs. Besant has such mastery over herself—her thinking, feeling, willing, doing—that she appears capable of greater achievements than more highly endowed persons. This she owes to yoga. If yoga can do this much, it can also do more. Yoga must be admitted to occupy the highest rank among the methods leading to self-perfection.

I make use of the rich opportunities afforded by the Adyar Library to supplement my knowledge of the systems of yoga. Comparing the scriptures of Hindūism with the teachings on yoga of the Egyptians, the Chinese, the Christian Church and modern science, I find that apart from the development of new psychic organs, the main points are: (1) The training of the power of concentration; (2) The suppression of psychic self-activity; (3) The vitalising of those soul activities whose predominance is desired. The systems naturally differ as regards the aim they have in view; some are concerned with the development of psychic powers, some with the union with God, with merging in the Absolute, or with temporal success; they all agree in this: that yoga

intensifies life. As regards technique, there is divergence, inasmuch as some lay stress on physical, others on psychic practices.

The intrinsic truth of yoga is so evident, that I wonder yoga practice has not been included long ago in the curriculum of every educational establishment. Concentration is undoubtedly the technical basis of all progress. In love, in every passion which "works wonders," the psychic forces appear concentrated. A strong personality is more collected than a weak one. If there are methods, as yoga says there are, to increase concentration to a degree which surpasses all the known methods, then their employment is certainly advisable. The value of the second purpose of yoga training—the suppression of psychic self-activity—is equally evident. Every unnecessary movement wastes force. We dispose of a limited amount of force; the less we spend thoughtlessly, the more remains for thoughtful employment. Now the average man spends far too much force by way of automatic imagination; in his consciousness ideas follow each other aimlessly in frantic haste. If it is possible to stop this process, the force is economised and accumulates; and if we learn to check automatic imagination permanently, just as we learn to keep our body still, it is possible that the stored up force will bring about such transformations in our organism that new faculties will arise. All great souls are one-pointed, capable of concentrating on a subject for a longer period than weak ones. They are masters, not servants of their mind. All meditation consists in steadying the mind and keeping it motionless, no matter whether for this purpose it be fixed on an object, an idea or the void. The effect of short, but regularly kept times of meditation, is incredible. A few minutes of conscious concentration every morning effects more than the most severe training of one's attention through work. On this,

among other things, depends the strengthening power of prayer.

The third essential point of all yoga practice is the vitalising of desired ideas. The importance cannot be disputed, for every one knows that education rests on suggestive influence. Yoga however, asserts that suggestion can do much more than is proved scientifically: It is capable not only of influencing the psychic balance, but of introducing new elements. Let anyone permanently imagine that he possesses a desirable quality which is not so far manifest in him, and the strong desire will create it. If one imagines long enough that certain organs of the astral body which are not evolved in the normal man, *are* developed, then they *will* develop.

In the psychic world thoughts are realities. The exercises prescribed by Loyola turn on the power of imagination. He who practises them must experience in *thought*, what he would experience in reality if he had actually reached his aim. It is this practice of concentration which has given to the Jesuits the faculties which have made them almost feared. They are adepts in will power, acrobats of versatility, unsurpassed as psychologists, who know and who are able to influence mankind. They are Yogīs; they master the soul just as athletes master the body, and they are accordingly strong. The highest type of the Jesuit father, as he is known to exist, furnishes an undoubted proof of the value of the practice of yoga.

This leads me to one of the most frequently misunderstood aspects of the yoga problem—the belief that the process of vitalising and transmuting of vital powers, necessarily has moral and spiritual progress as its corollary. Yoga in itself is pure technique, just like any other kind of gymnastic. It is not true that morality and ennobling work are essential for the attainment of occult powers; they are necessary for spiritualising them, which is quite a different thing. Generally

speaking, the popular belief which considers the magician to be a spiritual degenerate who has renounced humanity for the sake of occult powers, is fairly correct. If taken up seriously, the practice of yoga requires so much seclusion and concentration on oneself, that only few can emerge unharmed from such training. Yoga intensifies all the tendencies which the practitioner sets before himself; so also the high and noble ones. He who strives unselfishly after knowledge, will, through yoga, come ever nearer to Truth, to moral perfection, to saintliness and to self-realisation. But if he aims at the highest, he will rarely become a magician on the way to his goal. The powers of magic are a part of that "nature" which we have to overcome if we aim at spirituality.

Let anyone read in Leadbeater's or Rudolph Steiner's books what the disciple has to guard against in order that his soul may not come to grief. He who follows these teachings, without being proof against the consequences, *must* become an egoist, if he has not already been one. No blame attaches to this: The artist, the poet, the thinker also must in the first instance consider themselves, have regard to what helps or hinders the mood necessary for producing something great, but they do not pretend to spiritualise themselves in living according to the requirements of their profession. Therefore one has to lay stress on the fact that spirituality and knowledge of the higher worlds are not necessarily synonymous. The advanced yogī is either a lover or a hater, a knower or a believer, selfish or unselfish. On this rests the old belief in white and black magic.

When I wrote the above I had not yet realised to what extent Theosophists are dominated by the misunderstanding to which I referred. Since then I have found that a great many among them are bent on obtaining higher powers above all things, which they look upon as a sign of spiritual advance. Thus they prove themselves to be Western in thought, just where

they consider themselves to be Eastern. They are dominated by the specifically Western tendency to seek for expansion, to hunt after riches, after outer success; for aiming at siddhis means this and nothing else.

It is indeed true that between Theosophists who want to visit higher worlds, and American prospectors, there is less difference than between the former and Indian R̥shis. If Theosophists recognised their endeavours as worldly ones, one could not say anything against them. Personally I sympathise with them, because it is highly desirable that a large number of people should study occultism systematically, even if under an erroneous supposition. But it cannot be denied that they appear somewhat ridiculous in their naïve belief that they tread the path of holiness while running after mundane advantages.

Strange that mankind has not yet realised that progress and spirituality belong to different dimensions, although every great religious teacher, from Buddha to Christ, has warned against confounding them. Spirituality means self-realisation, the ensouling of the phenomenon from the innermost living depth, whether the latter be called Ātman, World-soul, God, Principles of life, etc. From this definition it is evident that no biological development as such, may it lead ever so high, necessarily means spiritualising. Through development the sphere which may be ensouled is enlarged; whether it really *be* ensouled is another question. As a rule this does not happen as long as the development proceeds, for although expansion and deepening do not theoretically exclude each other, they usually do so in reality, because only a being of exceptional vitality can live fully in two dimensions at the same time. Even after the paroxysm of development is past and consolidation takes the place of evolution, spiritualisation does not set in very quickly, and naturally so.

The newly created body is not yet a suitable means of expression for the spirit; the latter cannot at once ensoul it.

Man remains superficial because he does not know how to penetrate to his living depth through unexplored regions. That is why so many prophets have praised the poor in spirit, the simple-minded, as superior to higher types. In itself there is no justification for it, for the educated man does count more than the simpleton; the former however, has greater difficulty in finding the way to his innermost depth through his richer and more complex nature than the latter, who has so few obstacles in his way. On this also rests the Christian praise of the heavy-laden and the miserable. In itself, it is a mistake, for all great things arise from joy, but the miserable who has little cause to affirm his outer circumstances, finds the way to his innermost being more easily than the more favoured, who is tempted at every step, for which reason pain and sorrow prove the safest guides to God. What then is the sign of spirituality, since development does not denote it? *Perfection*. In the degree of perfection alone can we measure the depth of spirituality. Perfection includes everything. To realise God in oneself, means nothing more than to manifest fully all one's possibilities. Now it is clear why the striving after progress and spirituality exclude each other in practice. He who wishes to progress, seeks *new* possibilities; he who seeks God tries to fulfill the innate ones. For each being there is a limit of self-realisation. If this limit is reached, then as if by magic we see absolute values manifested. If physical possibilities are fully realised we perceive beauty; if intellectual ones—truth; if moral ones—man has become God. Perfection is *the* spiritual ideal. Since perfection is the exponent of spirituality, a *perfect* lower type is evidently nearer to God than an *imperfect* higher one. Perfect physical beauty is more spiritual than an imperfect philosopher, a perfect animal more so than an imperfect occultist. In the lowest Ātman expresses itself fully, provided the manifestation is perfect.

Has progress (in the biological sense) no connection whatever with spirituality? Is the desire of Theosophists to develop occult powers based on a radical misunderstanding? They *are* connected, but not in the way those Theosophists imagine. Every higher biological stage affords a better means of expression to the spirit. Not absolutely; for everywhere in nature gains are balanced by losses, however slight. The animal has many faculties which man no longer possesses; the wise man is incompetent in much that the man of the world is able to accomplish. But it is also true that the spirit manifests more fully at every higher biological stage. Therefore we have, as empirical beings, a spiritual, not only a temporal interest, to rise on the ladder of evolution. To us it means nothing if we are completely spiritualised in the form of beauty: for only that affects us which we have consciously lived through and understood. The possibilities of expression are undoubtedly enriched and widened through psychic development. But now the question arises: What is the principal point: to *see* or to *be*? Evidently to *be*. Self-realisation is the essential factor; it must be made manifest in life, in order to become spiritually important. Therefore the desirability of psychic development only means a roundabout way for certain types of beings: it does not shorten the way. Experience teaches that fewer people reach the goal by this roundabout way than without it. What then is to be done? The old Indian doctrine "better your own dharma well performed, than the superior dharma of another," indicates the way.

Each being should strive after its own specific perfection, no matter what it may be. He who is called to be a *doer*, let him become perfect in action—the artist perfect in art, only the saint should strive after holiness, and above all, only the born seer after perfection in occultism. He who strives after a kind of perfection which is not congruous with his inner

possibilities, wastes his time and misses his goal. Strive after perfection and the biological development will follow as a matter of course. This is the only way in which the striving for progress and spirituality can be united; he who aims first and foremost at progress will not reach perfection. The doctrine of reincarnation expresses this idea graphically; he who has faithfully fulfilled his dharma in a lower condition of life, will be reborn in a higher one. More than this: He who quite selflessly strives to become spiritual, may in one life pass through all the stages, may during his bodily existence reach liberation (become a Jīvanmukṭa). This is natural, for liberation consists in the union of our consciousness with the fount of all life, quite independently of the accidents of life and death.

I listen to the accounts of what happens in other worlds and how they are constituted. Most of my informers *believe* only, but some are convinced that they *know*, and they *speak* of unheard-of experiences as positively as a scientist does of his latest experiments. I am in a curious position: I do not know how much is objectively true, and have no means of obtaining proofs for myself. I cannot reject the statements as impossible and have no desire to do so. Again and again I hear statements, whose inner probability seems evident and I say to myself: "Of course, it cannot be otherwise and you know it." Thus for my inner satisfaction, I eliminate for the time the man of science and give myself up to new impressions with childish simplicity. I accept every new idea and am content to let palmists read the lines of my hand, phrenologists the formation of my skull, and astrologers my horoscope.

How rich must be the life of those who believe in the teachings of Theosophy. The system of Theosophy has furthermore the advantage of satisfying not only the imagination, but also the intellect. I confess however, that personally I cannot quite believe in the much too plausible rationality of

the Theosophic world system. Is it possible that such a simple system can be in accordance with reality? If so, I personally should regret it. However, what can we know? It may well be that Theosophy is in the right despite my philosophical objections. I hope however, and continue to believe that the theories of Theosophy are nothing more than bold allegories.

Apart from this I should not mind being in the position of those who can voluntarily pass from one plane of existence to another. How much have I not suffered all my life through being bound to the same body, obliged to contact the outer world always with the same sense organs. Those who have learned to leave their bodies at will are better off. Unfortunately those of my acquaintances who claim to be able to do so, suffer from the disease of all specialists: they overestimate the value of their achievement; they fancy that they get nearer to the Ātman, and assert that every higher sphere means a higher grade of reality. I cannot believe, unless it be proved to me, that those entities whose real home is not on the earth, are on that account more advanced. I am convinced that all the principal decisions are made on earth, that those are in error, who consider the state after death to be the fuller life. As I cannot judge from personal experience, I cannot be positive; but I have carefully studied the reports of others, and they have much to say in support of my opinion. Our much despised life on earth has the unique advantage of offering serious resistance. Where there is no resistance, there is no progress, and in so far this life affords the richest opportunities. The Indian scriptures teach that of all births, that into the human kingdom is the most favourable—so much so that even Gods must be reborn as men in order to pass beyond the stage of Gods. It is easy to dream, to imagine, to enjoy sensations, only when the word has become flesh is it fully realised. The more I

hear of the possibilities of other spheres of existence, the more I believe in making the greatest possible use of this plane. That which it is possible to achieve on it, is so important, that it matters little if the man who is capable of fully expressing himself on earth fails afterwards in higher spheres.

Most Theosophists abhor this kind of speculation. They believe, they want that all should believe, and are scarcely less inimical to every attempt at criticising their structure of dogma, than any religious community. So little is the fundamental character of mankind changed even by the most tolerant confession. Most Theosophists do not realise that, like all forms of religion, theirs also has only relative validity. (For Theosophy *is* a special religion, despite all the rules and regulations of the Society, and *must* be one if it wants to be a living reality.) Will mankind never get beyond the stage of believing that only a particular faith can save them? The theory that only the faithful will be saved probably answers to the fact that only he who has become conscious of his immortality, who has lighted the divine flame in himself, has a chance of consciously passing beyond death. Since each founder of a religion knows from his own experience only one way of lighting this flame, he cannot be blamed for having taught: "He who does not believe in me, is damned."

Old mistakes have in many respects found a reincarnation through Theosophists, instead of being corrected by them. I refer specially to the time-honoured over-estimation of diseased states, led to this conclusion by a contemplation of the numerous psycho- and neuropaths in the Theosophical Society. This is not strange: Sickness is a positive state, superior to the normal one for many purposes. The so-called normal consciousness is not the richest, because it is essentially the consciousness of the body. If for some reason the body fails as a vehicle for the life, or where the life is intentionally

withdrawn, the consciousness expands. Now the soul lives in its own world, unhindered by bodily limitations. Hence the astonishing serenity of dying or sick persons ; hence also the frequent co-existence of a great genius with a feeble body, the idea of mortification, of artificial weakening of the body through fasting, waking, flagellation, etc. Consciousness is undoubtedly capable of expansion and intensification through such methods, but it is time to do away with the superstition that the possessor of Siddhis obtained through morbid excitation is thereby stamped as a higher being. It is certainly possible that a biological development manifests with the expansion of consciousness but only when the new condition is added to the old, not when it pushes it aside. Every diseased state is an absolute evil, only that Siddha may pass as a higher being, who in other respects is nothing less than a normal man ; he only can serve as an example.

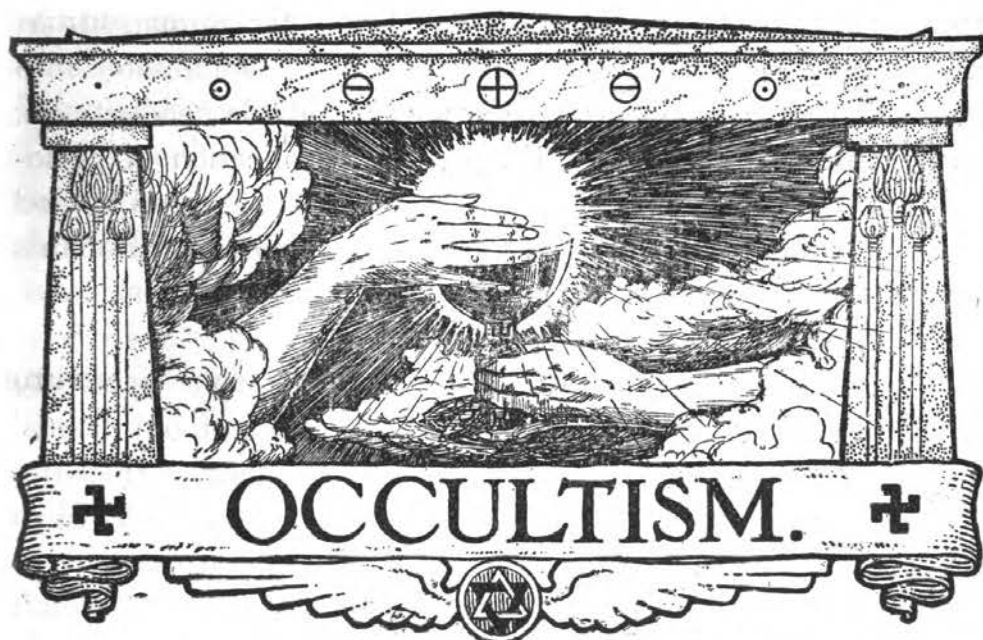
It is wonderful how correctly the gurus of ancient India estimated these conditions. Good health, a strong nervous system and robust morality of the would-be disciples, were conditions of acceptance. Modern movements which are based on Indian yoga should build on this firm basis. The yogī is essentially healthy, he is master of his nerves, he is balanced and in every respect normal ; he is also an enemy of mortification. He is the true ascetic, who leads the life that is most suitable for spiritual development, but he never mortifies the flesh.

Also we should never forget that even if a man has actually reached a higher biological stage in evolution, he need not on that account be a higher being. Man is biologically above the animal, but there are many fools and knaves amongst us, and a low type of man may be below the ape. Thus also many who have developed higher powers, are representatives of a higher level of nature, but they are inferior representatives. If one takes them at their true worth,

one is more likely to be just to them ; one does not run the risk of damaging one's own soul through blind imitation, nor does one succumb to the temptation of denying the positive evidence on account of certain weaknesses. There can be no doubt that not only Buddha and Christ, but also Muhammad, Walt Whitman, Swedenborg, Wm. Blake, and lesser people had biologically advanced beyond us. But they were neither omniscient nor perfect, nor free from serious weaknesses. They were average representatives of a higher species.

Hermann Keyserling

(To be concluded)



THE WORK OF THE CULTURAL DEPARTMENT

By WELLER VAN HOOK

FOR years we have urged the validity of the fact that human life in the aggregate and mass leads through its mere orderly living to the knowledge of God and the power required to be at one with Him. In practice it would be almost impossible to pursue this way to the utter exclusion of other modes of progress just as would be the case with the way of the Manu or the Buddha. Yet we affirm that right living, in its largest meaning, is ceremonial, symbolical and ritualistic in character; it reflects the life of Nature and the larger life beyond Nature; and its wise pursuit, when it does not deny or insult the knowledge and practice of other ways to God, leads on, without break or omission, to the consummation of Yoga.

The work of Manus is distinctive in that the plan of God, for the establishment and maintenance of races must be wrought out. The purpose of the Deity for human life in races must be gained by inquiry, and must be precipitated into the fact of forms. Similarly there is indubitable necessity for the teaching, the study and the practical application of philosophies and religions. The contemplation of the mind of God with its content of purpose for the development of man's powers of thought, of intuition, and of worship is the labour of the Boḍhisatṭva Who becomes Buḍḍha.

If these departments of the World's life are respectively representative of the creative or will phase of our Logos' manifestation and of the Wisdom side of His nature, then the Cultural, or Civilisation Department, which is headed by Him Whom we call the great Venetian (since we do not wish to name, but only to suggest, Him) is that department which reflects the Activity, or Grace, or harmonious, phase of God's nature. It is not sufficient that Creation shall occur to produce and to modify prakṛti ; it is not enough that knowledge and wisdom shall characterise all the works of God ; it is necessary that all the permutations of Will working with Knowledge and Wisdom shall take place, with ever perfecting Grace of Harmony in Activity. The facts of life expressed by the manifestation of God's Will in Nature give us the fundamental evidence of The True ; the contemplation of Nature with the evaluation of the usefulness of her facts provides us with The Good ; and the harmonious and graceful flow of form and colour and action fills all Nature with The Beautiful.

Civilisation is that vast complex of ordered interrelationship of attitude and action among men that springs from the recognition, on the one hand, of the unity of Man's nature and on the other hand, of the diversity of our powers and privileges. The term is used somewhat loosely. We may speak of the civilisation of an age, of a nation, of the world at large.

Civilisation demands the living of a people or of peoples in the world or a part of the world in a period of time. There are unities implied in the use of the term. The civilisation of the world at large is in its infancy. The recognition of the community of the interests and ideals of all humanity is the acquisition of philosophers alone. Its realisation as a logical necessity by all intelligent men is an ideal still far from attainment.

Small communities of men form cities, states or nations as a necessity of their physical life. The great, alluring ideal of the future is a world-state, a world-philosophy and an accepted world-civilisation—an ideal which all comprehending men are invited to aid in consummating both on the physical and the spiritual sides.

The goal of the world-civilisation is ever perfected interaction and unity of purpose, thought, feeling and deed. That goal can be attained in no other way than by the perfection of man and, since the younger souls of our world-period cannot be expected to attain to perfection upon our globe, we cannot expect here to reach the most nearly perfect world-civilisation, until those later ages of the world's life, during which the younger egos will have been transferred to other globes. But we are told that the later civilisations of our world-life will be so glorious and so happy, that the present suffering and agony of human life will, by comparison, be recalled as a broken, fitful dream.

The up-building of civilisation after civilisation through the ages of the world's life, each civilisation teaching its own lessons, bearing men on in the practical work of life, demands the mightiest efforts of Perfected Men. The labours of the successive Lords of the Cultural System is parallel to and co-equal with that of the Manus and Buddhas.

Weller Van Hook

VOWS: THEIR MEANING AND VALUE

By C. W. G.

MORE or less everybody knows something of the meaning of vows; and under that heading are included all principles, pledges, or whatever one likes to call them. The majority of people, however, do not adopt a system of vows as a guide and assistance to conduct, although all must, whether consciously or unconsciously, conform more or less to principle. Even savage races do this to a certain extent, and as man advances on the evolutionary path, he must adopt definite pledges for his rule of life, and stick as closely as he can to them.

In fact we are all concerned in this great question, for we are each and every one travelling our several ways to the Spiritual goal that is Unity with the Highest. Inasmuch as we enter upon a course of action and determine to carry it through, thus far have we made and kept a vow, and so prepared the way for entering the greater and more serious vows later on. We can all, no doubt, remember some of the pledges we entered into when we were children, how soon they were taken up and how very quickly put aside. As we grow up to manhood and womanhood, we still make resolves which carry us on as long as the novelty lasts, but soon die away, even as the ripples on the surface of the lake die, when the impetus of the stones flung by the youthful hand has spent itself.

We hear of men vowing undying friendship for each other, and this is often signalled by a vehement and vigorous

grasping and shaking of hands. When we meet, or again on parting, we shake hands, we toast each other at dinner, rise when the band plays the national anthem; and there is no doubt that these common, everyday courtesies, placed, as it were, on the altar of friendship and good fellowship, are the forerunners of deeper and more spiritual determinations later on. If all persons recognised them as such, they would value them more than they do, instead of treating them lightly or as having merely a formal significance. It does not follow that we must be serious always, because we see both small and large affairs in proper perspective, or that we cannot thoroughly enjoy ourselves, even though we do not treat things with levity.

Nothing is lost in the world of causes, and it is certain that nothing, however small or seemingly insignificant, is left out of account by the great Master Mind which designed and controls the Universe. Everything, whether we are aware of it or not, moves to a definite end in accordance with a definite plan; and those teachers who framed the system of sacred observances in the great religions, and established the fundamental laws for man to proceed by, did so in pursuance of this scheme, in order that we, in trying to follow their precepts, might learn to conform to the Universal laws which, as it were, hold the scheme together. Who can deny that in all relationships between human beings, principles must enter in, and more and more assume shape as definite, sustained vows? There cannot be any stability or consistency in life unless basic principles are adhered to. It is for us to perceive the rules as far as ever we can, and then move in accordance with them.

There are many man-made rules and regulations which do not conform to the Universal laws, do not in fact even attempt it, because they are made by those who are self-seekers, party-seekers and so forth. However, they defeat

their own ends, for truth only shall prevail, and what is not consistent with real principle cannot long endure. In our political elections many pledges are made, simply and solely to catch votes, and it was stated after a recent by-election that one of the candidates made so many promises to the electors, that it was absolutely impossible most of them could be carried out.

Emerson states that the man who knows he is appointed by Almighty God to stand for a fact, invincibly persuaded of that fact in himself, overthrows opposition in the most confident and the most violent persons, because in him is resistance on which both impudence and terror are wasted, namely faith in a fact.

It must be apparent even to the casual observer, that the facts of life represent a great, almost an incessant paradox, probably this is because of the necessity to balance evenly the pairs of opposites. It is one thing, however, to perceive what should be done, but another to carry it out; and herein is the true value of a vow, we can depend upon it when we do not think there is any special necessity for doing so, when the ideal is temporarily obscured, or the mood for good has given place to a tendency for evil.

A man's knowledge may be sufficient to attain, but if he has not virtue enough to enable him to hold, he will lose whatever he may have gained. "From him that hath not shall be taken away even that which he hath." Strength of character, therefore, is what we need, and in the building of this principles, even vows, are necessary, for we grow by the exercise of the virtues embodied in them. Many, in their journey through evolution, are concerned with the pledges and principles of childhood merely—they look through a glass darkly. Probably for us men and women of the world, who are not so far advanced, the best vows are those to give us strength against some weakness we wish to eradicate.

Is there any material blessing or blessing of any other kind we cling to and feel we cannot do without? It will have to be surrendered, for all must be given up by a gradual process of renunciation which meets us all along the path from one degree to another. If we cannot do without friendship, then we shall have to learn what loneliness means; if wealth is essential to us, we are bound to experience poverty, for only in this way can we follow our ideal and gain true spirituality.

We can see that, had we worked harder and made greater efforts in our previous lives, we should be further ahead now, and any virtuous principle inculcated by any institution or church for the guidance, even control, of its adherents, is a beginning for them in this later and more severe undertaking. It is a pity the Western world has not more fully accepted the doctrines of reincarnation and karma, for these clear up so much that is otherwise obscure; but there is no doubt these teachings are gradually permeating religious and philosophical thought, even though not spoken of outwardly.

The Catholic priest and the philanthropist, spending their lives and means in doing good, are laying up great treasure for themselves later on in their spiritual careers. They have pledged themselves to the work, to devote themselves to the poor and needy, and so they are developing qualities which will sustain them perhaps in many future incarnations of difficulty.

Most of us at times find ourselves led into by-paths, away from our true course; and these mean for us bewilderment, or the end in a *cul-de-sac* from which we have painfully to retrace our steps. We do not really control events, neither do we guide circumstances, but rather do they control us. We are buffeted by unseen waves and constantly become the sport of chance, so it is only by the perception that things have this dominance over us that we are made to

struggle for control. We do not wish to be at the mercy of a destiny not of our own choosing, which whirls us hither and thither against our wills. Why should we not control these unruly impulses which keep us in bondage, we who are masters of our fate and captains of our own souls?

We are fallen, as Orpheus declared, into the sublunary circle, and we shall with great difficulty lift ourselves out of the depths, into the region of Divine consciousness, to which we all, consciously or unconsciously, aspire. He said, mark you, consciously or unconsciously aspire; but surely we, who have caught a faint glimpse of the path before us, desire always to aspire consciously. We will not be as those who, seeing the heights above them, prefer to linger on the plains. We will take ourselves in hand and shape our lives in accordance with the great plan which we perceive to be behind this shifting kaleidoscope of outward manifestation.

There is a responsibility attaching to our gaining possession of truths which have been, to a certain extent, hidden; and, if we ponder over it, we shall perceive why this should be. The choice is not merely one similar to what we make when we select a new dress, or decide to attend church or chapel. It is a far more serious thing than these, for it is a choice to determine whether our soul is earnestly seeking its true centre and cannot do without Him.

We must be deadly in earnest, and again and again this vow must be repeated until there is left for us no other alternative. There is no real rest for him who has taken this the greatest vow—the only real vow, in fact, for it is a vow to his highest Self, and it embraces all other vows. To it, all other pledges are subservient; they are milestones on the way, stages in the long pilgrimage of the spirit.

Let us, therefore, consider some of them—those which are framed to be of use to those of us who stand, as it were, at the parting of the ways. Many have now arrived at the

stage where they discern the real and true from the false, when they feel quite certain that the things of this world have in reality no further value in themselves, but must henceforth serve only as instruments which one must learn to play upon in accordance with the Divine Harmony.

Here, probably, is where the real struggle begins; and it is no use deceiving ourselves by reports that the way is not long and arduous; for it is, and we shall do well to call to our aid every real means that may sustain and help us. Every pledge means an appropriate test—probably a series of tests; it is, in fact its own test, for almost as soon as we make one move upward, there is seemingly a counter move on the part of the opposing forces.

Now in all religions there have been vows demanded of novices as well as from advanced disciples, in degree according to their development and the progress they have made. We are told that Pythagoras was very stern in admitting novices to his school, maintaining that “not every kind of wood is fit for making a Mercury”. He made them subject to a period of trial and test, but it was only after a few months that the decisive tests came; and they were framed on the Egyptian initiations, although greatly modified, since what would suit the Egyptian temperament would not necessarily do for the Greek nature.

It has been frequently stated, one of the chief rules was that of absolute silence on the part of the novice. In the Hindū systems, diet is considered most important, for food is supposed not only to affect the blood, but the whole character, moral and religious. There is no doubt of the truth of this to anybody who has had experience of different kinds of diet, and made any experiments on this important question.

Our Bible contains many examples of vows, and they were not all good ones or intended for sweet charity's sake, such as that recorded in *Acts XXIII, 12*, when the Jews bound

themselves together under a curse to kill Paul. In *Eccles.* V, 4, we read : " When thou vowest a vow unto God, defer not to pay it." Also in *Deuteronomy* XXIII, 21, is an almost identical one : " When thou shalt vow a vow into the Lord thy God, thou shalt not slack to pay it." In *Acts* XVIII, 18, we are told that Paul had shorn his head " for he had a vow ". Finally, in *Acts* XXI, 23, four Jews, having a vow on them, had shorn their heads. Many of the Eastern Initiation ceremonies, in fact, required the hair to be shorn, which was probably symbolical of the separation of holy things from the merely secular and vulgar.

In our Christian religion, as is well known, there are systems of vows which in a general sense may be termed simple and solemn. In Buddhism there are the solemn vows similar to those of Christianity, namely, Chastity, Poverty, Obedience ; but here the last-named was considerably modified. Buddhists believe that each one must conquer his lower self by Himself, and the obedience to an order, or observance of ceremonies, cannot make up to a man his failure to conquer himself.

No doubt, therefore, if one could rightly choose the proper order, suitable to one's temperament and to one's particular character, outward pledges would be of value. They may be said to represent the apparatus upon which we may, if we choose, exercise our spiritual muscles. So far, however, as religious ceremonies or initiatory rites are fashioned upon the profounder facts of Nature, so far only are they of real benefit to the spiritual progress of the aspirant.

All vows, however, made to any party, person, or particular belief, are of little value indeed unless they are corrected with the heart doctrine rather than that of the eye. This sort of vow may indeed be more detrimental than otherwise, for it may induce us to give up our individuality and to cease to think for ourselves. Discrimination must be exercised

continually, and an earnest seeker of the truth must be extremely careful as to what movement or what cause he joins up with. Knowing that the greatest forces in Nature are those silent ones which work such mighty results, how can he do otherwise? Surely the voice of the silence is the voice of authority, and the message it brings is most insistent to the ear that will hear.

We clearly perceive, therefore, that the true process is an inner one; and as we advance in the truly spiritual life, we automatically make our own vows, and gradually leave behind the lower activities, definite though many of these be from the human standpoint; and so we link ourselves to the permanent pole of the cosmos, thinking and acting, as far as we can, in accordance therewith.

How often in the past have we carelessly, without a thought no doubt, set one tiny barque afloat upon the placid, seductive surface, or flung it willy-nilly to battle with the turbid stream of impulsive currents! We have, in fact, recklessly cast our bread upon the waters, without taking any account of the possibility of its return; but now—now we must look at things henceforth in a different light and consider them in their proper relationship to ourselves and to one another. There is to be a real change, and it is in our attitude towards life; and no doubt we shall find that spiritual things are often diametrically opposite to what we usually have thought them to be. We must not judge one another merely by what each wears, or by social position, and we must indeed be careful lest we entertain an angel unawares. We are taking on new vows, henceforth to devote ourselves to the great realities, and we are absolutely pledged to the cause; we cannot escape it, even though we wander forth into the desert and waste places of the earth. When the vow has been made to our Highest Self there is no release, for indeed we do not desire that there should be.

On our journey we shall meet with many very queer things, and have to deal with peculiar phases, not only in the happenings around us but in our own inner life. What we ourselves are will frequently surprise us, and the surprise will probably often be repeated until we learn to bear it and keep steady.

How many of us can stand on the rock of the "Eternal Now," poised, serene, tranquil, without permitting the whirling troublous waves of the emotional and mental worlds to sweep us off our base? It depends upon our experience in the past, and the attitude we bring to bear. Kṛṣṇa always insisted upon calmness, and it may be helpful to us in acquiring balance to look back and recognise that we have come through many joys and sorrows, yet still live to tell the tale. Most of us were thrown into consternation at the outbreak of the war, and many times during its continuance; but we are still here—some of us—able to look cheerful and only too ready to fall back into our old ways.

Events in themselves are not so important, therefore, but it is the impressions we gain, the lessons we learn by them, which really count. If we could keep this in mind, it might help us to carry on better under trial and difficulty, and maintain our footing on the permanent. It has been said that to study history is of great benefit in this connection, for it saves us from being hypnotised by the changes and chances of events that often darken our horizon, only to pass away. Nature speaks eloquently, indeed she shouts aloud her beautiful message, but we do not perceive it because we are too much concerned with other things, with the petty small affairs of our little lives.

Perhaps more than anything else we need endurance. For without a good fund of that how can we survive the trials which are the lot of him who would serve, and which were symbolised in the Pythagorean tests and those of all the great

teachers? The lasting tendencies are the ones we have to work for; and so we find that, besides endurance, we need patience, not only of the ordinary everyday kind, but something far deeper also—a quality, in fact, which develops faith and the confidence that what is good for us will be placed within our reach. Lack of this quality, indeed, has an almost paralysing effect on spiritual growth, for the lasting tendencies are acquired only slowly. There must be an incessant thirst for knowledge, and yet we must not endeavour to acquire any that will not enable us to serve better in whatever way we may be called upon to serve. Everything must be subjected to the main issue. We may take the vow of purity, which means purity not only of deed but of wish and of thought. We may consent to be poor, to pledge ourselves to poverty; but this does not necessarily mean that we must have absolutely nothing; but it means that we do not hold anything selfishly; that, whatever advantages come to us, we treat them as a sacred trust, using them for others to the very best of our ability.

Hence we easily see that our principles are pledges to virtue, and thus in following them we must be willing to undergo discipline and bear one another's burdens. No single virtue can be practised unless other qualities are also made use of; hence, by beginning even with the wish to acquire merit, we may be led to purer ideals. The great thing is to begin, and to continue in our well-doing; for it is stated that idleness and forgetfulness are among our worst enemies and paralyse the will. This is why all religions have multiplied observances and made their *cultus* difficult.

The struggle to maintain our vows makes us invincible; so we must set to work, never giving in, but always consecrated to the highest. Nothing can in reality resist our will when we know what is our next step and take it, and when we will what is good and true. We should not, however, will what is good with violence, for that produces

disorder—and disorder something worse. Our progress, says Vivekānanda, is by rising and falling, by pleasure and pain; and he declares that the latter is much more the teacher of humanity than pleasure is. Again, to quote the occult master, Eliphas Levi: “Virtues have to be practised long and patiently, if we would earn the right to possess them permanently; hence the necessity for constant reiteration of our vows.”

The gains we make are in exact proportion to the efforts we put forth, for all that we obtain spiritually has to be earned. It is useless, however, to write down our vows, or to inscribe them on tablets of stone which we build into our walls; but rather must we make them with ourselves as the only witness. Documentary evidence can indeed be of no value where many lives of effort are needed; the pledge must be a much deeper thing.

We shall gradually learn to fathom properly our many-sided natures, and to understand the numerous illusions of this all too deceptive plane. By the restraint of our automatic thinking processes, we may do this, by holding in check our involuntary impressions which drive us hither and thither. When we would do good, evil is frequently present with us; and it is the subtle enemy that we have to look out for, that which hampers our spiritual endeavours by placing impediments—often it is true empty ones—along our path. In any case do not let us concern ourselves with externals, with the acquirement of psychic powers, lest we try to pry into other lives or to control those whom we think we dislike. Above all let us remember the maxim: “*Mens sana in corpore sano.*”

It is true that man is perfect at every stage, and that every stage should be enjoyable; but in rising higher and higher we have to struggle and often to suffer. The lower part of us has gradually to be transcended, and often it is as though it were a bad growth which must be treated and starved out of our bodies until we can dispense with it for all

time. We shall find that a preference for higher things comes about because we find that the old ways have more pain in them than pleasure, and so we renounce them. The sooner we perceive that renunciation is the way out, the better, and as knowledge is relative we need not go through all experience.

It cannot be reiterated too often that the silent forces are the greatest, the inner processes the true ones; that the important thing is our attitude, the direction we take, and our willingness to go forward and grasp the unseen. Surely the heart of things is love, and when we are set on gaining merely our own ends, we disturb the harmony. Let us remind ourselves that ultimately all issues are the same, so far as our final goal as a race is concerned; but the steps toward that consummation are obscured by difficulties and lead through dark passages. We shall be wise, therefore, if we seize upon all opportunities and call to our assistance the great spiritual forces that lie about us on every side, if only we can recognise them. Therefore we must conduct our lives on sound principles, and make to ourselves vows to suit the measure of our footsteps, constantly keeping them in mind and continually exercising ourselves upon them.

In doing this—we shall find our truest joy in service—service which is an inward consecration, a resignation to the Law—and though the way is so often dark, yet we believe, as the Great Master said, it is true that if we are faithful unto death there will surely be for us a crown of life.

C. W. G.

VENUSIAN AND JUPITERIAN HEALING: PLANETARY PARTNERS

THE THIRD OF A SERIES OF ARTICLES ON PLANETARY HEALING

By "APOLLONIUS"

Look not thou down but up !
 To uses of a cup,
The festal board, lamp's flash and trumpet's peal,
 The new wine's foaming flow,
The Master's lips a-glow !
 Thou, heaven's consummate cup, what need'st thou
 with earth's wheel ?

R. BROWNING. From *Rabbi Ben Ezra*.

MUSIC and painting, sound and colour : the Divine Imaginer of the universe breathes through music, shines through colour. Winds, birds, Nature's orchestral voices, from the trumpet of tempest to that "little noiseless noise among the leaves, Born of the very sigh that silence heaves ;"¹ The colours of Life, irradiated with Love, visible through fire, air, and water, divine inspirers, celestial illuminators of Nature's Book.

Each element contributes its very soul to the cosmic human imaginal consciousness, whose genius fulfils itself in primal remembrance. Genius and Lover "recapture the first fine careless rapture," bard and bird chant the same theme, each with unique individual variation. "The passion that leaves the earth to lose itself in the sky," ascends through

¹ Keats. From "I stood tiptoe upon a little hill".

Shelley and the Skylark, Keats and the Nightingale, though the hungry generations seek to tread down all who "the world's famine feed".

Venus and Jupiter heal by "recapture," for they re-awake in their patients

That sense sublime
Of something far more deeply interfused
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man :¹

at the appointed time, to those who are ripe for Venusian and Jupiterian ministrations. This primal return to the fount of joy is accomplished by their aid.

We are laid asleep
In body, and become a living soul :
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things.²

Venus soothes and consoles, hushes care to sleep, while Jupiter's invigorating presence stimulates and incites, without undue excitation, yet "disturbs . . . with the joy of elevated thoughts". Jupiter's fiery levitation raises the consciousness till it responds to "a flash of the will that can" from the buddhic plane.

If the healing force of re-creation through joy, as opposed to the de-vitalisation of dissipation, were but realised, none would go forth to drown themselves, dissolving their very life-constituents in hell's ruining waters, when they might bathe in the surf of Life's Ocean!

Venusian Healing pours her balm of Love on wounds impervious to any lesser unguent. The Venusian healer uses colour and music, but sympathy, before and beyond all else—true sympathy, born of insight and intuition combined, the polar opposite of promiscuous invertebrate commiseration!

¹ Wordsworth. "Lines—Tintern Abbey."

² *Ibid.*

The Venusian healer, armed by love, fears neither to descend to the infernal regions of the average subconscious self, nor to soar to the subliminal heights of illumination, whence the seer beholds the true man, unencumbered by ills of flesh : for "Venus is free of the spaces between Avernus and Olympus". The human heart vibrates to both regions. The Venusian healer never wearies or importunes the patient ; frequently, the latter is unaware of the re-creative processes set up within his constitution by the seeing eye and healing hand of a Venusian ministrant.

Beauty Herself replies to the Venusian summons for aid, bringing to the mortal sufferer a breath from her realm ; through Venusian votive aid, things pure, fair, lovely, and of good report, the peaceful gifts and graces of Beauty, gather round the scene of mortal affliction, and gradually, almost "insensibly" the patient responds to these precious influences.

Jupiter completes the work begun by Venus : gives the spark of enthusiasm, the fire of the muses, as distinguished from that of Mars ; inspires the hitherto languid, inert patient, with ardour for some cause, ideal, or human being, it matters not which, so long as the spark ignites once more within the breast. Jupiterian fire warms and cheers ; it does not burn, and leaves no cicatrice.¹ Jupiter and Venus, together, represent the normal functions of expansion and exhilaration in the human realm. Their work centralises and concentrates within the temperate zone, the normal sphere of man's occupation. The "Joy" aspect of temperance, response to life's natural expansive and recreative functions and processes, is expressed in the scriptural phrase—"Who giveth us all things, richly to enjoy".

Excess is born of intemperance, joy of temperance. The abuse of Jupiterian and Venusian vibrations, alike, gives

¹ Unlike Martian cautery !

evidence of excessive indulgence in pleasure throughout former lives, culminating in an orgiastic debacle wherein man sinks below the level of the brute he patronises. Excess calls for Privation, natural remedy! Neither ascetic nor sybarite knows the joy of temperance, any more than the anæmic or over-fed bourgeois, with his "Mesopotamia" of "Moderation," signifying, in this sense, a little of everything, and not enough of anything. The ascetic prescriptions of Saturn's bitter herbs and prohibition-inhibition regime, these apply the natural remedies for, and logical sequence to, a career wherein the "overbalanced" system had no choice save to ride for a fall, recovering the position, later, a sadder, yet wiser man! In all cases where starvation and privation in any form, have left their cruel marks on a frame deprived of necessary sustenance, mental, emotional, or physical, Venusian and Jupiterian healers combine to restore the balance, pouring in oil and wine, Venus binds the wounds, Jupiter lends his own horse and sets the patient thereon, holding him till he is strong enough to ride alone.

Jupiter heals through "pleasure, on active service". "Joy, in commonalty spread," the jovial "feast of reason and the flow of soul," is mirrored in the social board, where good digestion waits on appetite and the amenities of human intercourse do their appointed part, as ministers of exhilaration. When true convivial spirits meet, there Joy and Health preside. Pleasant social gatherings distinguish man as a joyous reveller from the trappist monk, the drunken satyr, and the conventional unthinking "herd" man, who will go anywhere, eat anywhere, mix with any company sooner than endure his own. Saturnalian "feasts" show the depths to which manas can descend, when kâma leads the way! But Venusian and Jupiterian treatment include among their methods of cure the natural pleasures of life: ascetic and libertine alike shun the banquet of the Gods, where enthusiasm takes

the place of fanaticism and drunkenness. Plato himself, master of sane and balanced philosophy of life, writes of the divine madness, the god-intoxication of enthusiasm, the fire of the Muses.

Enthusiasm lifts all on whom the sacred fire-breath falls, into an ampler air, a larger life; removes from the dungeon of personal self-absorption, into the "Father's House" of the Self, wherein there "are many mansions," awaiting royal pleasure of occupation.

Enthusiasm (distinguished from fanaticism, its counterfeit, which steals into unbalanced minds, persuading them that the shriek of the Mænad is an echo of Melpomene's lute) raises the human mind to the mount of transfiguration, whereon his raiment glistens and he responds to the divine contagion of the divine presences contacted thereon. Those who have experienced this episode of Joy's transfiguration, have been transported to a region of unheard melodies, and "words not lawful to utter" here below, will need no reminder of ineffaceable beatitude; such experiences "never pass into nothingness," their memory triumphs over all dust scattered by scavengers of pestilence and famine. Bathed in its after-glow, they can plod on through years of Saturnian "heavy going," and bid defiance to Martian menaces; there is that within which bears witness that they are heirs of immortal joy.

To those who have once partaken of the banquet of the Gods, the desert of earth-life appears in its true proportion to life as a whole, a space which must be crossed, extending between them and the promised land.

Venusians and Jupiterians "here below" are "strayed revellers" from some Olympian or Parnassian feast. "The wine of the immortals forbids me to die," exclaims the God-intoxicated poet. Venusians and Jupiterians bear balm and wine of life to some of their old time companion-revellers, now

exiled on "this sorrowful star". Through colour and music, too, they call, the colours of Love and Hope, Venus's midnight blue, "darkly, deeply, beautifully blue" and Jupiter's blaze of fire, shading from sapphire to faint turquoise, from salvia to forget-me-not, in flower-language.

Invisible the wings of these divine visitants, yet is Healing borne thereon to those who can respond to that Eternal Orphic Echo forever sounding through the ten-stringed spherul Universal Lute.

In sweet music is such art,
Killing care and grief of heart
Fall asleep, or hearing, die. (SHAKSPERE.)

"Apollonius"

FIRST PRINCIPLES OF THEOSOPHY—CORRECTIONS

AS these articles are already being translated into several foreign languages, will the translators kindly note the following corrections, and embody them in the text?

April, 1919, p. 41¹: In Fig. 6, correct “High Tyes of Society” to “High Types of Society”.

May, 1919, p. 141: In ninth line from top, change “and to it belong their modern descendants,” to “and to it belong, with the exception of those with Teutonic blood, their modern descendants”.

June, 1919, p. 266: Line seven from bottom, correct “Morality” to “Mortality”.

August, 1919, p. 451: Fig. 48. The diagram is inverted; its present bottom is the true top of the diagram.

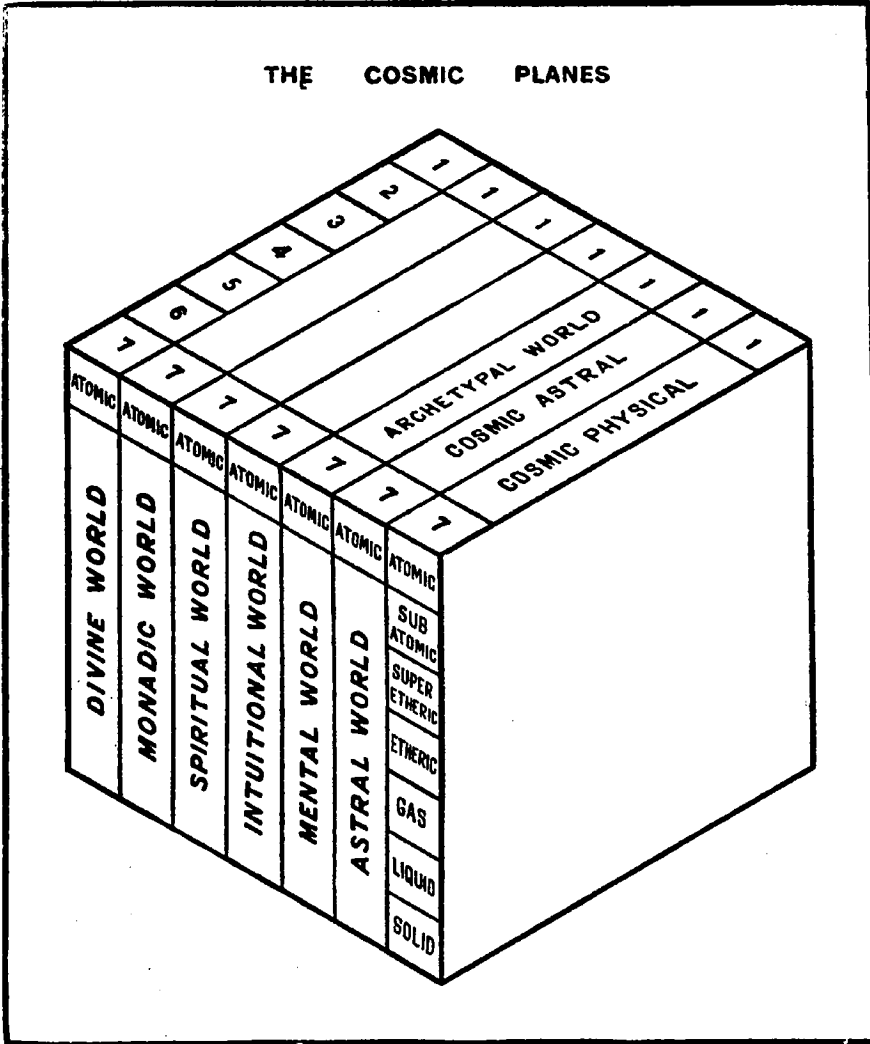
„ „ p. 454: Fig. 49. Correct “Super-Atomic” to “Super-Etheric”.

Most of the diagrams in this book were drawn in 1909, and the plates too were then made with a view to the immediate publication of the book. Since 1909, more suitable names for the four higher planes than the Sanskrit terms now in use have been suggested. The old and new terms are as follows (see revised Fig. 51 below):

OLD	NEW
1. Ādi Plane.	1. Divine World.
2. Anupādaka Plane.	2. Monadic World.
3. Nirvānic Plane.	3. Spiritual World.
4. Buddhic Plane.	4. Intuitional World.
5. Mental Plane.	5. Mental World.
6. Astral Plane.	6. Astral World.
7. Physical Plane.	7. Physical World.

¹ References are to issues of THE THEOSOPHIST.

August, 1919, p. 463: Fig. 51. Several correspondents have pointed out that the figure is incorrectly drawn and labelled, and does not bear out the letter-press. I give below the figure as it should be drawn.



August, 1920, p. 443: Fig. 81. Omit "Frontispiece".
 " " p. 446: Fig. 85. Lithium. In the central "cigar," outside the central sphere, there appears on the right a large black dot. This is not an "atom," but merely the head of a nail which has refused to keep down and out of sight.
 C. J.

ECHOES FROM THE CHANGING WORLD

A WOMAN'S VIEW

THE following able summary headed ; " What Sort of World do we want? How are we going to get it? " appears in the June issue of the Women's International League monthly *News Sheet* :

We want a world in which nations live together as brethren. We have got a world in which every nation tries to live for itself alone. The result is a welter of violence, famine, disease and misery. It is said that to-day about half the people in the world are in want of food. The whole international economic system of making, buying and selling goods, by which men supported themselves and added to the well-being of the world is breaking up.

Millions all the world over are unemployed.

The collapse of one industry in one country affects trade in other countries. It is like throwing a stone into a pond : the splash in one place spreads in circles until the whole surface is disturbed.

Vienna was the centre of the ready-made clothing trade in the Balkans. The cotton materials used in the factories were almost all purchased from Lancashire. Because the Viennese Merchants are now too poor to buy the goods they used to buy from us,

English Results.—(1) English cotton operatives are unemployed.

- (2) English shopkeepers lose the operatives' custom.
- (3) English merchants lose the shopkeepers' custom.
- (4) English merchants cannot employ their workmen because they cannot sell their goods.

Viennese Results.—(5) Viennese workmen who used to **make up** the cotton goods from England into clothing **are un-**employed.

- (6) Viennese shopkeepers lose the custom of the **workmen.**
- (7) Viennese merchants lose the custom of the **shopkeepers.**
- (8) Peasants in the country grow less food because they cannot obtain clothes or other necessities in return **for the**

food they would take into the town. The fact that there is less wheat helps to make bread dearer for the rest of Europe.

“When one member suffers all the members suffer with it,” is true of nations as well as of individuals. We cannot even help one nation without damaging another unless we think of them all as part of one great whole. Great Britain helped the French to secure very large deliveries of coal from Germany as part of the Reparation, but in doing so we did not consider our own needs or those of Europe as a whole. As a result we now cannot sell our coal in France, Italy, Norway and Sweden as we have done for many years because :

- (1) By the end of 1920 the French found they did not want our coal because they had sufficient German reparation coal which cost them practically nothing.
- (2) The French next found they themselves could not use all the coal the Germans were sending so they sold some at cheap rates to the Italians, who had up till then always bought their coal from us.
- (3) As the French still have more coal than they need they are selling some to Norway and Sweden and we are losing these orders.

Thus, by February, 1921, large numbers of miners in Durham and South Wales were out of work or on short time because the mine owners could not sell their coal abroad as usual. If the coal stoppage comes to an end to-morrow, we shall still have to find customers to replace the French, Italian, Norwegian, and Swedish trade we have lost because we have taken a narrow instead of a wide view.

Another result of this distribution of European coal has been the shortage of coal in Germany, which has hindered the manufacturers and made it difficult for them to buy English goods, so some more English manufacturers and English workmen have suffered from this cause.

We Want Peace—Real Peace. We are tired and exhausted with War.

And yet the nations all over the world are still devoting enormous treasure and the best brains of their people to the invention and manufacture of yet more deadly weapons of destruction. In the next war, we may rest assured that not only combatants and a few non-combatants, but whole cities, will be wiped out, and over vast areas of country there will not be a vestige of life remaining. The mere preparation of these weapons is ruining the world. The conference of bankers of all countries, held at Brussels last October, passed a strong resolution in favour of the reduction of armaments, on the ground that “the world itself cannot stand” the present expenditure on armaments. The actual use of these weapons would wipe out our civilisation, if it did not wipe out the human race itself.

What are we going to do about it?

We cannot wait, or disaster will be upon us.

What is the Remedy?

A world built up on the satisfaction of our common needs by common effort, a co-operative world not a combative world, a world of goodwill instead of a world of hatred and antagonism.

Help us to make it. Help Great Britain to lead the way on this great adventure.

That is what the Women's International League, 14 Bedford Row, London, W.C. 1, is trying to do.

 EXERTION OR DESTINY?

Psychoanalysis and the Pelman system are calling the attention of more and more people to certain aspects of the age-old question : which is more potent in a man's life, exertion or destiny, the inner or the external? Science and India, in the person of Sir J. C. Bose, recently pronounced upon one phase of this absorbing subject. At a special meeting of the Sahitya Parisad, held at the Bose Institute, Calcutta, Prof. Bose spoke on the "Power of Will in Controlling Nervous Impulse." The lecture was delivered in Bengali, but *The Modern Review* gives a short translation of the main point of interest, as follows :

"In the determination of sensation the internal stimulus of will may play as important a part as the shock from outside. And thus through the inner control of the molecular disposition of the nerve, the character of the resulting sensation may become profoundly modified. The external then is not so overwhelmingly dominant, and man is no longer passive in the hands of destiny. There is a latent power which would raise him above the terrors of his inimical surroundings. It remains with him that the channels through which the outside world reaches him should, at his command, be widened or become closed.

"Function is created by the action of stimulus, which may be external or internal. Does the mind make the body or does the environment fashion the organisms? Are the two statements opposite to each other, or are they but one fact described from different points of view? If the internal stimulus be the resultant of inpouring forces from outside, then when in this infinite transfusion came the birth of thought? Even in the smallest living particle we may trace the dim beginnings of the faculty of choice. A speck of protoplasm accepts or refuses, submits to or resists the multiplex forces of destiny about it. When in all this did perception begin to manifest itself? If in throbbing response to stimulus, then the smallest speck of life has it. If in nervous commotion, then the tree has it. Mind and matter thus become transfused. The microcosm is that whose highest term is the one, and its lowest the other. And man opposing himself at will to new areas of stimulation thereby determines his own higher evolution."

CORRESPONDENCE

THE ESSENTIALS OF THEOSOPHY¹

III

OF what does Theosophy consist? Of what is it built? On what is it founded that cannot be taken away? What is there that can be dropped as a passing phase, and what is there that, dropped, leaves the Society stripped dead, or not to be distinguished from any other modern cult? Shall we look for a special teaching that is fundamental, or do we find it based on some abstruse metaphysic of the soul? Shall we get at our solution by a process of elimination? In order to clear the ground, let us put a few non-essentials out of the way.

First of all, Karma and Reincarnation. They are great laws of life and conduct. But they relate to the growth of the soul, and are embodied in every religion. Moreover, they are laws of Nature, and will operate whether we are aware of them or not.

Is belief in the Masters essential? No. No "belief" can be essential, in a scientific age; even knowledge of them is not essential to your being, to your evolving, to your attainment. On making your own attainment, you find yourself in Their presence as a babe finds itself breathing its first breath, or as Columbus found himself at a new continent.

Is, then, a belief in your soul and the possibility of its salvage an essential? No. There are good Theosophists that have no such belief, and yet are good—markedly good—Theosophists.

A Theosophist, then, must have his creed in some realm different from the realm of other creeds. Let us tabulate a few, and see if among them we find some of the things that the scientists are just now stumbling upon.

Let us put Relativity first. It is the magic word of to-day—relativity as to words, ideas, creeds, dogmas, concepts, Relativity as to values, as to criteria of value. Then Self-determinism. Perhaps a few will agree that these two are sufficient to form a "nucleus of Universal Brotherhood," a little realm of the real, within the greater realm of twentieth-century intellectualism. Self-determinism within limits of Nature—three-dimensional as to the places in the sun (a place where a man's mind is free to exercise itself in speculation as to ideals). Hitherto wisdom has had to give way to force. Intelligence still considers force of arms an argument.

¹ The communications under this title are in answer to the question: "What, in your opinion, are the essentials of Theosophy?"

Religion still demands temporal protection to Truth. When shall we learn that Truth *is*? When shall we give Wisdom its right to live? When will men cease to hate superior intelligence? When will superior intelligence cease from enslaving and exploiting ignorance for non-intelligent gain? Wisdom will rule when it rules wisely from its own realm.

Intelligence must become chivalrous when ruling. When wisely refraining, because of self-determined limits, it will enable the less wise to follow; and then we can have personal self-limits, tribal, national and cultural boundaries, racial continence and mutual support in the need and the opportunity for self-expression in thought.

But is the world ready to abide by mind and the faculties of the mind—reason and comprehension? Can the “pure and compassionate Reason” be enthroned in civilised countries? This is the new field we are looking for, is it not? Freedom to think and utter and compare; freedom to investigate and explore and expound.

Thus only can minds grow; to each man his thought of the moment is essential in evolution, for only from that thought can his mind grow to greater things. Only as that again is related to all others by inference, implication and logic, has he fulfilled that for which his mind was born. And many are lacking the power to reason out its relationship; so they must live it and put it into practice. For this he must have the social environment and moral support of his village, tribe, university. For now he is proving his own relativity to his fellow man, and is implicated in what the rest are willing to do. So, if he transgress or confuse, or impose on his fellows that which robs them of their right to experience, they must resent, resist, or be enslaved. Thus each learns the limit of his freedom. Thus the many conjoined protect the few from the folly of their own contrivances.

Nature provides many fool-killers, and slowly the foolish learn thereby. This is universally the law in the animal kingdom, where pitfalls abound in the jungle or the desert, be it land or sea. Thus the head hunter tribes teach each man to be alert, that he keep his head on his shoulders. Thus in our business and mechanical worlds, our social and political worlds, we teach our thinkers to keep their heads. Sense alertness gives its resultant in a few concepts. Reasoned alertness gives the savage a chance for his life. Intuition, the *Tertium Organum*, gives man his judgments, from which he builds his complete and complicated consciousness, by Inference, by Implication, by Logic, conjoining Ethics with the right to live. The struggle for life gives way to a deeper struggle for Truth. We cannot go back, “red in tooth and claw,” to the first stage, nor can we argue with sword and poison gas, as in the second stage. The third stage alone is left open to us. Reasoning alone can resist and disarm reasonings. Burnt at the stake, we attain the right not to be burnt. Freedom, then, is the essential of the existence of the Theosophical Society, and its best and all-inclusive label is the word BROTHERHOOD.

A. F. KNUDSEN

BOOK-LORE

After the Peace, by Henry Noel Brailsford. (Leonard Parsons, Ltd., London. Price 4s. 6d.).

This book has the honour of being one of the few which seek to examine the Peace and its aftermath from an international point of view, free from national prejudices. If the author has any prejudices, they are to be found in his strong socialistic views, which naturally play a considerable part in the conclusions arrived at in the book. But even to those who disagree with socialistic theories this book can still be recommended, as a sincere effort to bring out actual facts instead of the usual fictions and fallacies which are so often given to the reading public. As the author reminds us in the "Conclusion," in the "descriptions of actual conditions of Central and Eastern Europe there is nothing that is new and little that is disputable. Most of the main facts can be verified in our official publications." Further, the author has the special advantage of first-hand knowledge of the conditions in many parts of Europe in which he has recently travelled.

The Introduction elaborates the question: "Can Capitalism feed Europe?" and, in answer to the subsidiary question: "What, if a victorious capitalist society had been capable of thought for the common good, would have been its policy at the end of the War?" the author draws a striking contrast between what common sense would have dictated, and what a combination of fear, hatred and ambition actually resulted in.

In the first chapter, on "The Politics of Babel," the author tries to make us realise the enormous extent and scale of the various changes which the Peace settlement has produced, an interesting point being the very doubtful effect of the application of "self-determination" to the various small nationalities of Europe. Next, he considers the enormous concentration of power in the hands of the few chief Allies, with the two dominating factors of British sea-power, with its corollary the Blockade, and French military power; thence to the great questions of population and coal, the latter

especially in relation to the indemnity. Chapter IV tries to answer the question as to how Europe will react to these extraordinary and abnormal conditions, and considers some of the possibilities, such as the "Social Revolution" and the "Military Reaction".

In the fifth chapter, on "The Mandates and the League," after showing the very transparent disguise with which the word "Mandate" seeks to hide the fact of practical annexation, the author makes some fascinating suggestions for an International Civil Service, and in support of their practicability recalls the Jesuit Communist State in Paraguay. He also gives some interesting ideas as to what might have been done in the case of Mesopotamia and its oil, given disinterested motives and imagination. Finally, in the "Conclusion," he answers tentatively the question as to what should be the international policy of the British Labour Party, if and when it finds itself in power.

D. H. S.

The Message of Psychic Science, by Mary Everest Boole.
(C. W. Daniel Ltd., London. Price 5s.)

The Message of Psychic Science has less to do with the new and startling truths that have dawned on men's minds in the last fifty years than with religious belief. It is a lesson of gentle assurance and enlightenment for the timid and receptive. In these days of transition, when men are passing out of darkness into the light of a new knowledge which is to bring revolution in life, only the strong can grapple with the welter of authoritative beliefs and scientific facts, seize the truth, and mould their lives accordingly. Others--and these are still the majority of mankind--only feel the changing world, the unrest and uncertainty; and, being blind, fear the new. To these latter this book comes as balm to troubled souls, comforting the minds distressed with fear of science and the unknown regions of psychic phenomena vaguely felt to lurk under the names of mesmerism, spiritualism, etc., and helping them to a loving tolerance and gentle sympathy out of the narrow superstitions and a too often pitifully narrow standard of average morals. It is therefore the essence of present-day tendencies in thought and mysticism, diluted for the dwellers in the mental atmosphere of provincialism, and for the gently religious and inoffensive type which finds its psychic food in church meetings and clubs and Y. M. C. A. activities.

The first chapter seeks to show that there is no separation between religion and science; that the "Spirit of God," in biblical

language, "means the force by which God acts upon matter and quickens it into living forms". Man is a part of nature. Poets and children have always felt the link, and it is evident in our physical organisation. The mysteries of phrenology, psychology, mesmerism and spiritualism are gently unveiled as manifestations of the working of the laws of Nature in man. Mesmerism may be "the power possessed by some men of passing a current of their own vitality down a benumbed limb, or even feeding in a temporary supply of it to repair excessive waste," but it is also of the same nature as the power—unconscious mesmerism—which a mother has over her child, a nurse over her patient, a teacher over her pupil, as well as "some portion of God's influence on the nervous system of man". Spiritualism is also treated in the same fluidic way, to teach that "whether the spirits of the dead are near us or not—at least the Great Spirit is around us, and from him we get light, knowledge and truth".

Throughout the other chapters the main argument is to show the immense influence of psychic conditions on health; that many of our sicknesses are due to "physic and fuss," and could be cured by the cultivation of gentleness in thought, word and deed, and the quiet of self-forgetfulness. Thus the author takes fear out of fearful things by interpreting them in terms as familiar and friendly and useful as the sunlight, fresh air and flowers. The book should, therefore, take that place in the forward march of civilisation for which it is fitted, and help to bridge the gulf between sincere, if narrow, orthodoxy and that happy realm of quiet content where a little knowledge is not a dangerous thing.

M. W. B.

Zionism and the Future of Palestine, by Morris Jastrow, Jr.
(The Macmillan Co., New York. Price \$ 1. 25.)

It is already more than two years ago that Professor Jastrow wrote the Preface to the Volume under review and sent it forth into the world. From this one might suppose that his book was no longer up-to-date, for the question of Zionism is a living one, and the future of Palestine is being moulded month by month by the quick-moving march of events. However, this is not so, his plea is still timely; for the "Jewish State," arguments against the organisation of which he marshalls here, has not yet come into being.

On general principles Theosophists will sympathise with the Zionists: self-determination is one of their watchwords, and naturally they tend to feel that it is only just and right that every

group of people should have a home of their own and an opportunity to develop their own culture, and realise the aspirations of their race, unhampered. They do not perhaps fathom the complications of this question of self-determination as applied to this particular instance of the Jews and Palestine; Professor Jastrow's book is instructive in this connection. While thoroughly sympathising with the view that the "humanitarian aspect" of the Zionist movement should be pressed, that Jewish culture should be allowed free scope to add its contribution to world-culture, he quite definitely contends that the formation of a Jewish State, a political unit for Jews and administered by Jews, would not further the true aims which its present promoters have at heart. The organisation of such a nation would be a retrograde step, quite out of line with the forward movement of world affairs; "under modern conditions of life mixture of nationalities is the normal condition—isolation the abnormal that leads to sterility." It is by a constant crossing of currents and counter currents that modern progress and culture proceed; especially is contact with other peoples necessary to stimulate the higher intellectual and spiritual energies of the Jewish people. Professor Jastrow goes into this question from the historical point of view, showing how the whole testimony of the last two thousand years witnesses to the need of the Jewish genius for intercourse with people of other races and a different cast of mind. Apart from these general considerations which may be matters of individual interpretation, the author asks many practical questions: Suppose a Jewish State were founded, how large a proportion of the Jews of all parts of the world would be able to find a home there? What would be the status of the non-Jews living in Palestine? Judaism is not only a question of race but of religion, could men of other nations who might wish to settle, or remain, in the new State become naturalised? What special right have the Jews to Palestine, which is a holy land also to Christians and Muhamadans? These and other questions are asked—and answered, the verdict implied in the answers being always against *political* Zionism. *Economic* Zionism our author favours heartily, but in the introduction of the political idea he sees difficulties and dangers, which "in the opinion of non-Zionists are sufficiently serious to condemn the entire movement as unfortunate and as threatening the position of Jews throughout the world". Whatever the reader's views may be as to Professor Jastrow's conclusions, his thinking on the subject will be clearer and more fruitful for his having followed the arguments here set forth.

A. DE L.

The Delphic Oracle: its Early History, Influence and Fall, by Rev. T. Dempsey. (B. H. Blackwell, Oxford. Price 6s.)

The first chapter of this book deals in learned but uninteresting fashion with the history of Delphi, as a shrine or holy place, dedicated first to Gê, the earth Goddess, then to Themis her daughter, and afterwards to Poseidon and Dionysos, though the evidence for the last seems rather obscure. The pages bristle with quotations, and there are copious footnotes containing more quotations, and also references and etymological details. The question of the reason for the influence of the Oracle is fully discussed, and its renown is ascribed to two causes: the inspiration or possession of the priestess by some "spirit of divination" such as is referred to in *The Acts of the Apostles*; and to the broad-minded and skilful politics of the priests, who kept abreast of the thought of the times, and cultivated the friendship not only of leading statesmen, but of artists and men of letters. Subsequent chapters deal in considerable detail with the influence of the Oracle on politics, colonisation and religion; showing that while politically it was probably influenced by considerations of gifts and promised support by one party or the other, it deserved great credit for the advice given to would-be colonisers, advice based probably on information carefully collected from visitors who came to the shrine from distant lands; and that in religious matters it was conservative in its tendencies, but on the whole worked for unity. The book is one for the student rather than for the general reader, but beyond placing in one volume all that is known on the subject of the Oracle, it has no special value.

E. M. A.

The A.B.C. of Occultism, by O. M. Truman. (Kegan Paul, Trench, Trübner & Co., Ltd., London. Price 3s. 6d.)

This book is written as a condensed epitome of the wide stretch of Occultism and the phenomena associated with Spiritualism, so simplified that it will appeal to the veriest tyro in such matters. The author divides psychics into two classes: trained and untrained; the first being the evolved and developed clairvoyant, the second, mediums. This distinction, though mentioned, is not quite enough stressed by reason of the use of the word "psychic" for both such conditions, although the author does mention that the untrained psychic or medium is a "throw-back" to earlier stages.

The first chapters give us a cosmic sweep of chains, globes and Root Races, and a clear and concise answer to the question which

every enquirer asks when confronted by such gigantic ideas: "If this is so, what is the purpose of evolution?" Then we are taken on to the subject of planes, which are explained as "conditions of consciousness rather than places"—a definition which avoids the usual pitfalls occasioned by suggestions of solid, astral, and mental matter in layers, which is apt to be conveyed in some books. Then comes an excellent chapter on "Man," followed by one on Karma, pointing out the results of good and evil on all planes, and the best method of eliminating the unpleasant in life by a determined control of all the bodies. The phenomena of psychism, mainly from the viewpoint of the Society for Psychical Research, are next fully treated with some detailed and excellent remarks on each method of obtaining phenomena, finishing with an explanation of the Occult Path—what it is and how to tread it. A chapter headed "Religion" is the fitting conclusion to this book; it deals, among other subjects, with the dogma of the "Vicarious Atonement"—occultly considered—and also with that question which so vexed the early Church, *i.e.*, that of the duality of Jesus and the Christ—in a reverent yet truth-searching spirit. Not the least excellent part of this book is the bibliography at the end, which is a mine of information for those wishing to read more on this subject. Altogether, a book which should be widely read by enquirers into Occultism, for its clarity and common sense make it an invaluable addition to the best philosophically practical books on the subject.

D. C. B.