

THE THEOSOPHIST

ON THE WATCH-TOWER

IN her letter from London, dated June 17th, Mrs. Besant, after speaking of her work for India, says:

At 8 o'clock [on June 14th] there was a crowded meeting of the Order of the Star in the Æolian Hall at which I gave an address, presided over by Mr. J. Krishnamurti. On the 15th, Sunday, a private Theosophical meeting was held, and then our family motored down to Wimbledon, where Miss Bright lives and there is quite a Theosophical colony. I was glad to meet again at Lady De la Warr's, Lady Brassey, who is much interested in the Woman's Movement in India, and as her son-in-law is Governor of Madras and was Governor of Bombay, she is naturally also interested in Indian policy. It may be remembered that her late husband took the chair for me at a meeting on behalf of Indian freedom at the Queen's Hall, in June, 1914. Mr. Telang distinguished himself at lawn tennis and was much applauded.

Yesterday I called on an old reformer and fellow-worker in the eighties, whose name may be remembered by some old political Indians—Herbert Burrows. He has had a slight stroke of paralysis, but is getting better. He was a Labour and Socialist worker of the most earnest and self-sacrificing type, and many a tramp had he and I at night, through all weathers, to help match-girls, 'bus men, dockers, in their struggles after a decent living.

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The magnificent meeting held in the Albert Hall, London, last month, to welcome the establishment of the League of Nations, in which our President took part, is a clear sign of the almost universal eagerness throughout Great Britain for

concord and amity among the Nations of the world. Lord Grey, who presided, unconsciously made an eloquent plea for the Theosophical spirit in the following utterance :

If we fought for an ideal during the war, cannot we work for the ideal after the war? The war is admittedly without any parallel in human history. What decides whether an ideal is practical or not is men's hearts and men's feelings. If you go ahead of their feelings no doubt you get into a region that is impracticable. But is it too much to hope that the awful suffering, the terrible experiences, of this war have taught mankind such a lesson, have so worked upon men's hearts and feelings, that some things which were not possible before the war should become possible after the war? That is our hope; and the choice, after all, as to whether you have a League of Nations, or whether you let things go on in the old rut which they were in before the war, is not merely a choice between what is desirable and what is undesirable—it is the choice between life and death for the world. A future war, with all the inventions of modern science, would be vastly more terrible than this war has been. Science is inventing from day to day; it is placing ever greater forces of Nature under human control. Unless there be with the increase of power in men an increase also of moral strength, the very increase of power which they acquire will work to their destruction. . . .

What we want is an organisation like the League of Nations which shall enable the people who have fought to *prevent* war, who wish that disputes in future shall be settled *without* war—an organisation which shall make that wish and determination of the peoples effective. But to overcome the old tendencies to disputes between nations, the peoples of the nations must be greater than the mean and small forces which are at work to keep them apart. Our people and the people who have been comrades with us in war have been great in war; they must be great in peace as well. It is an old saying that it is easier to be great in adversity than to be great in success. We have been great in adversity; we must be great also in victory. We have been great in war; we must be great in peace.

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Lord Robert Cecil and the Archbishop of Canterbury still further emphasised this plea in words most eloquent. Both, being Churchmen, very naturally regard the League of Nations as a pioneer towards the influx of a truer Christian spirit throughout the world. Theosophists may interpret their views less narrowly, but indeed is it the truly religious spirit, the spirit of brotherhood, for which the League of Nations must stand. And in course of time, even Statesmen

and Churchmen will recognise the Theosophical spirit as brooding over and harmonising the various and many aspects of the One Great Truth. Said Lord Robert Cecil :

The spirit of the League, the substitution of co-operation for competition in international affairs, the establishment of the doctrine that aggressive war is a crime against humanity, the enforcement of the doctrine that there shall be no annexations by conquest, the central idea that the prosperity of each nation is essential to the prosperity of all—these are the things for which we are struggling, these are the conceptions which every lover of humanity and every believer in Christianity must have at heart. For so great a cause as that we seek not adherents only, but Crusaders—Crusaders for an ideal not less high and not less holy than any which has ever moved man in the history of the world.

And the Archbishop of Canterbury added :

What they asked for, what they advocated, was what was taught quite definitely 1,900 years ago. Everywhere out of the whirlpool of confusion just now, they heard appeals, they were conscious of a yearning for a new order of things among them—a new order, social, industrial, political, national, and international. There was a yearning for a new spirit and a new faith. If they made that spirit and hope and trust in a larger sense sure, then the outside system, the League and its machinery, would form itself and grow stronger, as the husk formed itself about the kernel.

Surely is he right in declaring that “ a new spirit and a new faith ” are urgently needed. It is to vitalise a new spirit and a new trust in all religions in the heart of every human being, that the Theosophical Society exists. Our movement anticipated forty-four years ago the pressing needs the great World-War would disclose to mankind. The world yearns for brotherhood. The Theosophical Society has championed the cause of brotherhood for almost half a century, and we make bold to say that the heart of the League of Nations will be found to be in the Theosophical movement which has grown up round the Theosophical Society.

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Mrs. Besant's doings in England being mainly political, it is not possible in “ The Watch-Tower ” to chronicle the

innumerable reports received from English Press Cutting Agencies of her varied activities. But it is quite clear that her presence in Great Britain is intensifying all over the country an interest in Theosophy which the War had already aroused. The following paragraph has been going the round of the papers, and we, who know our President, are not astonished at the programme :

One of the most interesting personalities in London at the present moment is Mrs. Annie Besant, who has just returned to England after five years' absence in India. They have been five years of extraordinary activity, even for Mrs. Besant, but she is remarkably well, and although she reached London only on Friday night, she has already addressed half a dozen meetings, and I understand she has mapped out for herself a programme of public work which would try most people of fewer years.

Here is another, with considerable distortions of fact :

I believe there is to be a resumption of the Queen's Hall lectures on Theosophy, which have been suspended since 1914. The Theosophical Society has not escaped the disintegrating effect which the war has had on most international bodies, but, as a matter of fact, it encountered its German problem before Europe did. The German Section of the Society under Dr. Steiner quarrelled with the others on some more or less occult questions, mixed up with questions of government. Mrs. Besant, who is rather summary in her methods, excommunicated them all, I believe, and professed herself more prepared than most people for German perfidy when the full revelation of it came in 1914.

We need not again go over the old German ground, but it is worth while assuring the writer of this paragraph that the War, far from disintegrating the Society, has left it more united than ever it has been before. True, the "enemy" Sections for the time dropped out. But all the other Sections have rallied round their President's leadership in a most remarkable manner—showing that the First Object of the Society is very real to all, both in meaning and in practice.

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The advent of wireless telephony, on the top of wireless telegraphy, opens out immense possibilities, which in a

recent article, Sir Oliver Lodge attempts to indicate. He says :

That human speech can be translated into the fluctuations of an electric current so as to be transmissible by a wire, was essentially marvellous, though it is a marvel to which by everyday use we have grown thoroughly accustomed. But that human speech can be transmuted from sound waves into ether waves, which are capable of travelling enormous distances, and can then be re-translated into sound waves, with all their distinguishing features accurately preserved and reproduced, is still more marvellous.

The miracle is accomplished by the

extraordinary mobility and tractability of the little electric units or electrons which are given off by matter under certain conditions in great numbers, which fly with incredible speed, approaching the speed of light, and which in a sufficiently high vacuum are beautifully amenable to control.

But the most interesting feature of his article is the passage hinting at the work wireless telephony may be able to do in the future :

What the ultimate outcome of this power of long-distance telephony may be, I will not attempt to prophesy.

The ether waves, once generated, are quite independent of matter. Matter is employed at the sending and at the receiving end, but in all the space between, the efficient and necessary transmitting medium is vacuum, ether, the space between the worlds.

I do not wonder that Mr. Marconi, in his enthusiasm at the power of speech-transmission which is thus coming into being, speaks of possible communication with other planets. Every one, including himself, must foresee immense difficulties about that—and for myself, I venture to anticipate that science will recognise a simpler and more direct mode of interchange of thoughts and ideas, though perhaps not with dwellers, if there be any, in other planets—before a physical process of transmission from world to world, in the complicated code called language, is feasible.

Nearer and nearer do scientists thus come to the great truths enunciated by Theosophy and by our Theosophical leaders—spurned and laughed at as both are, until conventional and orthodox ignorance becomes dispelled.



Residents of Adyar will read the following account of the doings of an "Arts League of Service" with particular pleasure, inasmuch as Miss Eleanor Elder is closely associated with those responsible for the movement :

One of the most interesting incidents of the recent tour of the *Arts League of Service* through the villages of Sussex occurred at a performance at Burgess Hill, at which the audience included the children from the neighbouring Deaf and Dumb Schools. The children were among the most delighted members of the audience, but the curious thing was that, when the performance was over, they insisted on taking off their stockings and trying some of the dances in the same fashion as the dancers. I am pleased to hear that the League had a very successful tour of the villages, at least so far as appreciation went, but help is needed to carry on the work. Broadly stated, the object of the League is to bring the Arts into everyday life, and this is attempted by means of theatrical representations, songs, and dances given by a small band of enthusiasts, including members of the companies of Sir Frank Benson, Miss Margaret Morris, and Miss Irene Vanbrugh, as well as of the Glasgow Repertory Company, which has done some good work for the Stage in the North.

Such a League is clearly one of the signs of the coming times, for there can be no more important work than that of bringing grace and beauty into the all-too-dull daily lives of the vast majority of the people of every Nation in the world. The connection of the Theosophical Society with such a movement is most gratifying, and the Arts League of Service, with Mr. H. Baillie-Weaver, General Secretary of the Theosophical Society for England and Wales, as the Chairman of its Executive Committee, should do much valuable work in bringing the ideal nearer to the real.

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Sir Arthur Conan Doyle, as our readers are doubtless aware, has recently been engaged in a spiritualistic revival which has largely been stimulated by the proximity to death the War has brought almost every individual in the belligerent Nations. His published records of spiritualistic events have naturally brought upon him the ridicule of a considerable

number of people, and *The Daily Mail*, it almost goes without saying, has been foremost in the many denunciations of Sir Arthur Conan Doyle's credulity. Nothing daunted, however, he has even gone further afield, and is giving expression to views with regard to the Christ which will be regarded, to say the least, as startling. For example, he declares that the Christ

among His other great powers, had psychical powers developed as no one had ever had them; and His miracles were an exercise of the forces which He had in a higher degree than anyone else. He chose his Apostles because of their psychic qualities; and whenever He had His greatest things to do, He chose three of the disciples to be with Him. These three were called together, either at the Transfiguration, or when He raised up Jairus's daughter, or when He wished to do a great psychic phenomenon, otherwise called a miracle. Hence, when Christ died, the phenomena of miracles did not cease, for He left behind Him this magnificent circle.

While Sir Arthur does not yet realise that the powers of the Christ were far more than merely psychic, his novel point of view will probably help many people to gain a more accurate appreciation of the Christ-nature than they at present possess.

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The following passage, from *Man: Whence, How and Whither*, written by Bishop Leadbeater, seems to us singularly appropriate at the present moment, especially in the work in which all Theosophists who have the opportunity should engage, of promoting the usefulness and harmonising influences of the League of Nations:

One thing that can be done here and now to prepare for the glorious development of the future is the earnest promotion . . . of a better understanding between the different nations and castes and creeds. In that every one of us can help, limited though our powers may be, for every one of us can try to understand and appreciate the qualities of nations other than our own: every one of us, when he hears some foolish or prejudiced remark made against men of another nation, can take the opportunity of putting forward the other side of the question—of recommending to notice their good qualities rather than their failings. Every one of us can take the opportunity of acting in an especially kindly manner towards any foreigner with whom

he happens to come into contact, and feeling the great truth that when a stranger visits our country all of us stand temporarily to him in the position of hosts. If it comes in our way to go abroad—and none to whom such an opportunity is possible should neglect it—we must remember that we are for the moment representatives of our country to those whom we happen to meet, and that we owe it to that country to endeavour to give the best possible impression of kindness and readiness to appreciate all the manifold beauties that will open before us, while at the same time we pass over or make the best of any points which strike us as deficiencies.

No propaganda could be more Theosophical than that suggested in the passage we have quoted, and Theosophists visiting lately belligerent countries would do well to take a copy of it with them, so that they may remind themselves by its daily reading of the very special duty they—as Theosophists—owe to the world of being messengers of Brotherhood wherever they go.

G. S. A.





THE SPIRITUALISATION OF THE SCIENCE OF
POLITICS BY BRAHMA-VIDYĀ

By BHAGAVAN DAS

THE Theosophical Society as such, is by its Constitution barred from taking part in politics. But the politics so barred are the current particular politics of any particular country. So far as political science and art, in the general sense, are concerned, it seems to be one of the very first duties of that Society to concern itself most anxiously and most actively with them ; to endeavour with might and main to uplift them to a higher level, by spiritualising them, by permeating them with the light of the essential laws and facts of human nature, as made clear by Theosophy or Brahma-vidyā ; for so only can the primary object of the T.S., the Universal Brotherhood of Humanity, be efficiently promoted. This duty is, at the present juncture, the most urgent.

(a) A SURVEY OF THE RECENT PAST AND OF THE
PRESENT DISEASED CONDITION OF THE HUMAN WORLD

At the close of the fiftieth century of the Age of Kali-yuga, the Age of Discord, of struggle for existence, of competition and individualism and egoism, according to the Samskr̥t calendar ; the close of the twenty-fifth century after the Buddha ; the nineteenth after the Christ ; the thirteenth after the Prophet ; we find the land-surface of the earth divided into two main masses, one of which is subdivided into the North and South Americas, and the other into Asia, Europe and Africa, with the continental island of Australia as an appendix. In the English phrase of the day, these stretches of land may be described broadly as "tongues" extending into the ocean from the North Pole. The older Samskr̥t description, two-sided as usual, including the psychical as well as the physical aspects, is that the varsha-s or continents "spread out on the surface of the waters like lotus-petals" (irregularly shaped and placed) ; that this "lotus" is stemmed from and rooted in the *nābhi*, the "solar plexus" of Universal Mind, the "Great Oversoul," symbolised as Vishṇu-Nārāyaṇa, the Sun, by Nature herself ; and that it serves as the "seat" and the habitat of souls of various degrees, possessed of latent, dormant, incipient, or developed intelligence, egoism and imaginative will, symbolised in their totality as Brahmā.

महानात्मा मतिविष्णुर्जिष्णुः शंभुश्च वीर्यवान् ।

बुद्धिः प्रज्ञोपलब्धिश्च तथा रव्यातिर्धृतिः स्मृतिः ।

पर्यायवाचकैः शब्दैर्महानात्मा विभाव्यते ॥ *Anugīta*, Ch. XXVI.

मानसस्येह या मूर्तिर्ब्रह्मत्वं समुमापगता ।

तस्यासनविधानार्थं पृथिवी पद्ममुच्यते ॥

तस्मात्पद्मात् समभवद् ब्रह्मा वेदमयो निधिः ।

अहंकार इति रव्यातः सर्वभूतात्मभूतकृत् ॥ *Mahābhārata*, Shānti, Ch. 180.

These "lotus-petals" are inhabited by various human races. Speaking very generally, in terms of the most obvious characteristic of colour, Europe is inhabited by the white races, America contains the remnants of the red, Asia gives shelter to the brown-yellow, and Africa is the home of the black. The Samskr̥t words are (a) shveṭa, gaura, or siṭa, (b) rakṭa or lohita, (c) pīṭa, and (d) kṛshṇa or a-siṭa.

ब्राह्मणानां सितो वर्णः क्षत्रियाणां तु लोहितः ।

वैश्यानां पीतकश्चैव शूद्राणामसितस्तथा ॥ *Ibid.*, Ch. 186.

In terms of ethnological types, again speaking very broadly, Europe is the home of the Caucasian races, Asia of the Mōngolian, America of the indigenous American (or Red Indian) and Africa of the Negro.

In terms of Religion, Europe and America are Christian ; Asia is Hindū, Buddhist, Muslim ; Africa is Animist.

In terms of the main types of culture and civilisation, Europe and America are mechanico-industrial and aggressive, governed and guided by vigorous and growing material science and the spirit of individualism and nationalism plus materialism, ever ambitiously devising new means of controlling nature, with flesh-meats and alcoholic drinks as characteristic food for the physiological basis of the civilisation, and regarding the sex-relation more and more as civic and contractual rather than spiritual and sacramental. Asia is pastoral-agricultural and peaceful (now indolent and somnolent), originally fostering, and in turn fostered by, spiritual science and poetical communion with and worship of nature, and inspired by the spirit of familism and humanism and religious aspiration (latterly, largely degenerated into mystification, priestcraft, superstition, formalism and caste and creed squabbles, in India at least), with grains and milk as characteristic food, and holding marriage to be sacramental rather than contractual. Finally Africa is barbaric or savage.

In terms of political organisation, the white races dominate the others, with the exception of the Japanese and the Chinese. The States, at the close of the nineteenth century after Christ, are the great Christian Republics of the United States of America, of France, the noteworthy one of Switzerland in Europe, some minor ones (not so much in respect of land-area as of "economic prosperity" and "national greatness" and social life-development) in South America, and the negro Republic of Liberia in Africa; the Christian British Empire, vast, extending into all the continents, with limited Monarchy and Parliaments, tending to Democracy, so far as the white-coloured population of Great Britain and the Colonies is concerned, and Bureaucratic in respect of the "Dependency" of Hindū-Muslim India with its other-coloured races; the powerful Christian Empires of Germany and of Austro-Hungary in Europe, and the immense Empire of Russia in Europe and Asia, with autocratic, aristocratic and bureaucratic Monarchies of different degrees of constitutionalism; the Christian Kingdoms of Italy and Spain in Europe, and many other minor Kingdoms; the Musalmān Turkish Empire with territories in Europe and Asia; various other minor Muslim powers in Asia and Africa; the great Buddhist Empires of Japan and China with Monarchies limited in various ways in theory or practice, some minor Buddhist Powers, and one outstandingly Theocratic Government in Tibet, in Asia; practically no independent Hindū State, with perhaps the solitary exception of Nepal, all the other Hindū States being feudatory or tributary to the British Empire; while all the animist areas and populations of Africa are divided up into colonies, or protectorates, or dependencies, or spheres of influence, between the white nations.

In specific detail we find a great intermixture. All features and characteristics are to be found everywhere. The progress of material science in Europe has brought all parts

of the earth into communication with each other, with remarkable consequences. America, originally the home of the red races, is now practically all inhabited by the white races, with a small amount of the black and the red and the mixed. India, particularly, includes samples of all kinds of natural scenery and physiographical and geographical features, as well as of races of all colours and types, and of all the religions and cultures. And while schools and groups of spiritually minded idealists are growing up again in Europe and America, the cult of worldly success and material prosperity and "glory" is taking strong hold of some Eastern peoples under the dominant influence of the West.

Such then do we find to be the state of the human world, racially, territorially, culturally, religiously and politically, five thousand years after the commencement of the Kali era. The ancient Samskr̥t records say that just about that time the Great War of the *Mahābhārata* was fought on the plains of Kurukshetra near Delhi in India, in which eighteen akshauhīnis, or about four millions of warriors, slew each other outright, having gathered together from the most distant parts of the earth, as allies of the two main foes, the Pāṇdavas and the Kauravas, related to each other as first cousins.

In the early years of the fifty-first century of the age of Kali, or the twentieth of the Christian, great changes, upheavals and re-settlements, in fundamental ideas and outlooks upon life and in political arrangements, have taken and are taking place.

Japan has changed miraculously, within four or five decades, by means of a tremendous reserve of the capacity for and the power of self-sacrifice and national organisation, hidden away in the heart of the oversoul of the people, from a typical mediæval kingdom, misgoverned by soldiers and priests, into a Constitutional Monarchy of the first rank, up to date in material science and its applications to the uses of

peace and war, inflicting defeats on leviathan China and more gigantic and powerful Russia, and as aggressive and ambitious as any of the European nations. China has changed herself from a millennia-old Empire into a Republic, with a minimum of bloodshed, but is as yet in an unstable and unsettled condition. India remains a Dependency, striving and failing and striving again to heal herself of the deep hurts caused by internal disputes of many forms, principally creedal and caste-ly, and crying to the powers-that-be for some measure of Self-Government and self-respect.

Europe has overshot its mark of scientific progress and, driven by excess of competition and lust of power and greed and envy, has flung herself into an internecine war in which the principal combatants have been Germany, Austria, Bulgaria and Turkey on the one side, and France, the British Empire, Russia, Italy, the United States of America, Japan, and various other smaller Powers on the other, including practically all the countries and peoples of the earth, directly or indirectly; the war has been carried on by land, sea and air. Nearly eight millions of men are reported to have been killed outright in this tremendous war, in the course of four years and a quarter, from August, 1914, to November, A.D. 1918, and as many more, at least, seriously mangled and mutilated and disabled for life. But this is not the worst. If Europe, with her population of nearly four hundred millions, lost eight millions to Death in the game of *War* in four *years* and a quarter, India, with her population of three hundred millions, lost at least six millions, even by official statistics, to the same great Opponent, in the game of *Pestilence*, in four *months* and a quarter, in the last half of A.D. 1918, over and above her large contribution—not specified yet—to the death-roll of the war. But the ravages of Death are repaired before very long by the constructive energies of Life, if they are not

accompanied by what is worse than themselves. The worse in the case of this war is that, by the calculations of the experts, nearly forty thousand million pounds' worth of science-guided human labour, and that labour's products, have been worse than wasted, have been terribly misused for the slaughter and mutilation of human beings and the ruin of homes—in *such a manner* that, if capitalism subserved by bureaucracy has its way (of which there is great danger), whole nations and races and vast populations of workmen will be reduced to economic serfdom and political slavery for generations to come, in order to pay off, as it is described, the enormous national debts with interest.

Such has been the "practicality" of the great statesmen—the greatest statesmen of the greatest nations living on this speck of dust whirling playfully in space! They thought they were the world-movers, to whom nations were as shuttle-cocks; and ever they prided themselves on their worship of the "practical," and ever they disdained the "idealism" and the "Utopianism" of such dreamers as the Christs and the Buddhas!

But may it not be said that at least the statesmen of the nations that have been left as victors, have been justified of their cult by the final chance of the war? Scarcely. For the "great statesmen" and the great capitalists and the great bureaucrats who were personally the initiators of the war—have they not, almost all, been *personally* great sufferers by the war, in one way or another, in reputation, in status, by deaths and manglings of their nearest and dearest on the battle-field? Well—but what does the personal loss matter? Have they not achieved the gain of their *nations*? True—supposing that they have, in the long run, which is very doubtful; but, then, *that is not practical, that is ideal*—"the gain of the nation above one's personal gain". And if the statesmen *can* find joy in the success of *such an ideal*—would they and could they not find far *greater* joy in the success of the *larger ideal* of

“the gain of humanity as a whole above one’s personal gain”?

As a fact, the upshot of the war seems likely to be, as indications go, *not* the gain of any nation as a whole, but of the *capitalist* and the *bureaucratic class* or *classes* of some nations—classes which need not necessarily include the descendants or relatives of the initiators of the war, for the *classes* in the West have a very shifting and changeful personnel. And if this be so, then those who thought themselves the hitters of the shuttlecocks, will ultimately be seen to have themselves been but battledores in the hands of Providence, guided by the karmic deserts of the nations, which give them the experience of the operations of various *ideas* and *ideals*—sacerdotalism, militarism, capitalism, communism, etc., with their consequences, pleasurable or painful, or both. And very painful, to *all* concerned, ultimately, is likely to be the working of this present idea and ideal of the alliance of capitalism and bureaucracy. It was expected that the war would purge the poisonous stuff from the mental bodies of the nations, and there would be a reconstruction of society, a renovation and rejuvenation of humanity. It looks as if, instead of this hope being fulfilled, those same “practical” forces of darkness and evil which made the war inevitable, will win a further lease of intenser life, and bring about another war—to complete the proper work of this, and leave a chance to the forces of light and goodness. After the *Mahābhārata* war, came the mutual slaughter of the Yāḍavas, whose chief had helped the Pāṇ-davas, but some of whose warriors had sided with the Kauravas. And only after this destruction of the Yāḍavas was Kṛshṇa’s work of “the lightening of the unbearable burden of the groaning earth” completed. In the *Mahābhārata* war cousin murdered cousin. But in the Yāḍava war, brother murdered brother. Five hundred thousand perished then, on the shores of the sea of Dvārakā, mad with

intoxication—of many kinds.¹ Will history, which always repeats itself in the broad outlines, though never in the details, repeat itself in this instance? May the Oversoul of the Human Race inspire it and its outer leaders with the wisdom to learn aright the lesson of this awful war and cease from further lust and hate and greed!

The results of this last giant outburst of these evil passions are before us, and with us, in terrible nearness.

Half the world in ruins and the other half frightfully shaken and broken with the earthquakes and the volcanic eruptions of the great war—scarcely ceased yet; violent convulsions still raging in vast tracts; the underground rumblings and mutterings not completely subsided anywhere; the economic stress and strain and commotion almost worse than ever before, over two-thirds of the globe's surface; Christendom, with its third of mankind, in the after-boil of the maelstrom; huge Russia in the throes of a mysterious revolution which has slaughtered its Monarchy and which may eventuate as brilliantly as the French Revolution, or be only the preliminary of her "reeling back into the beast"; Germany and Austria deprived of their Monarchies, striving to evolve Republics and save themselves from chaos, and both, with their allies, flung into the dark depths of the valley of humiliation and the slough of despond and downfall from the ambitious heights of world-dominion, to pass out again therefrom into the sunshine of the plains of live-and-let-live, or to remain in those gloomy abysses for long ages, nursing a bitter "revenge," or to fall deeper—who knows; the victors of the moment sorely tempted and trying to rush to occupy the heights of world-domination so disastrously vacated by the wild ambitions of Germany, but hampered by mutual jealousies as usual, and by the revival of the sore pre-war internal troubles—the forces of which had been "compounded" and transformed into the war,

¹ *Mahābhārata*, Mausala Parva.

for the time being, as it were; Buddhist China, with its fourth of the human race, in an unknown confusion; Hindū-Muslim India, with its fifth of the earth's population, in the grip of perpetual famine, pestilence, ruinous internal jealousies of degenerated and now most irrational caste and creed, and an alien bureaucratic administration, tinged with racial interest, which short-sightedly fails to bring home to itself the fact that the material uplift and the spiritual restoration of India mean the greater material glory and the spiritual salvation of Britain; Islāmic Turkey, Persia, Arabia, and Egypt, and indigenous Africa, in the turmoil of break-up and re-fashioning as the "self" of the Peace Conference of Paris may "determine"; America and Japan alone comfortably off at the moment, unbruised, and even considerably enriched in the fight; one, two, perhaps three of the leading figures at the Peace Conference essaying seriously and sincerely, and with high moral courage, to work out their ideals into practical politics; the rest hampering and hindering them with the deadweight of the old, old t̄amas of vested interests and deep-rooted selfishness, and doing all they can to make abortive the awful travail of the war—and even those one, two, or three, thinking only of the interests of the white-coloured third of mankind and, withal, endeavouring to further those interests by means of merely superficial and artificial devices and utterly complexed and perplexed machinery of leaguings and arbitrating, and of mandatory administering of the affairs of "backward" and "subject," *i.e.*, exploitable races, and not by means of any *scientific principles and laws and facts of human nature* that touch the root-causes of good and of ill, the root-causes of internal and external peace and war respectively—such is the condition of mankind to-day.

In these circumstances, it is the urgent duty of the lovers and students of Brahma-vidyā, the Ancient Wisdom of the Spirit, to contribute their humble mite towards the solution

of the problems of the reconstruction of the human world, even though that contribution be fated to remain but as a cry in the wilderness where storms are raging.

(b) THE SEEDS OF THE REMEDIAL PLANT

The Oversoul of Humanity, which guides its progressive regeneration through the recurring travails of war and pestilence and famine and misgovernment and oppression of the weak by the strong, inspired many "idealistic" movements of religious reform in many countries, during the nineteenth century. To our very limited and narrow human vision, "wise after the event," and with a very uncertain "wisdom" withal, even then, it may now seem that this was done in order to plant anew—on a world-wide scale, in the existing conditions of world-wide intercommunication, unknown to previous history—the seeds of the Eternal Science of the Spirit, in order that *politics may be spiritualised* thereby, gradually, in all the countries and amongst all the peoples of the earth; and in order that thence may arise a true *universal brotherhood of the whole of humanity*, realised in external civic and political relations also, because achieved in inner spirit first; a genuine League of Nations based, *not* on artificial and unstable treaties which the first gust of the passions of narrow nationalism and pseudo-patriotism and jingoist militarism and navalism, that may fail to be kept under control or be deliberately set blowing by diplomatic cunning and calculation, would whirl away as flimsiest "scraps of paper"; a League dependent, *not* on the ever-oscillating *external "balances of power" between nation and nation*, which every short-sighted pseudo-statesman, not wise but only clever, with self-righteous and disastrous *esprit de corps*, is ever trying to tilt over in favour of that section of the world's human population which he regards as "his own nation" (or rather "his own class" in that nation); but a

League based on a clear understanding of the psycho-physical constitution of man, individual and social, and on the scientific determination of the best way of ensuring an *automatic and therefore lasting balance of power between all the conflicting interests of the individual life and between all the warring CLASSES or factors of the communal life in every nation.*

(c) WHY EARLIER APPLICATION OF REMEDY
INEFFECTUAL

It might be questioned why, if such movements of religious reform, reform of men's spiritual ideas and aspirations, were really inspired by and were the instruments of the Oversoul of the Race, the Race's Higher Nature—why they failed to prevent altogether such a catastrophe as this war. The answer is that the army of the evil passions born of the matter-ward, egoistic, competitive tendency which constitutes the Race's Lower Nature, the six great generals of which army, by the ancient count, are Lust, Hate, Greed, clinging and confusing Fear, Pride and Jealousy (kāma, krodha, lobha, moha, maḍa and maṣsara, the well-known "six inner enemies")—that army is a very powerful fact and factor in the being and the operations of Nature, also. It, too, "will have its day," and its first onslaught is generally irresistible. Only when its first rush is spent, its gathered strength on the wane, may counter-attacks prove successful, if carefully prepared for in advance, by the forces of the spirit-ward, humanistic, co-operative tendency, under their corresponding generals, Self-control, Compassion, Generosity, Fearless Faith, Charity of heart, and all-embracing Sympathy. So medicines made ready beforehand against the foreseen but unavoidable onset of the epidemic, begin to show their full effect only when the first violence of the disease begins to abate.

Thus it is that after running a neck-and-neck race for some decades—as represented by, among other manifestations, the frenzied race for armaments for some years before the war—the inextricably mixed-up powers of good and evil joined battle, in the immense welter which is still not wholly calmed down, but in which the worst and most blatant and brutal egoism seems to have been defeated.

Looking at the course of events thus, we may infer that the movements for the reform of thoughts and ideals on the highest levels of ethics, philosophy and science, were not expected to prevent such a catastrophe, but were rather started in anticipation of it, in order to make the work of healing and of building up again the shattered organism afterwards, less difficult.

This, then, is the occasion for students of the Spiritual Science to come forward with such herbs and simples as they may have, even though they be more likely to be despised than welcomed—for the remedies would be so “simple,” so lacking in “cleverness,” in profundity of “statesmanship” and tactful skill of “diplomatic ingenuity”—by such of the professional world-movers and official diplomats of political science and art as have not been sufficiently chastened and disciplined by the tremendous lessons of the war, but, instead, in the rebound from the frightful tension of imminent defeat, are springing back to the old extreme positions and attitudes (or even worse than those) of the days before the war, and are already forgetting all the vows of better conduct made by them in silence to the God within the heart, and also openly to the nations, in the time of dread.

(d) THE NATURE OF THE REMEDY

Spirituality, God-wisdom, soul-science—these are the ancient herbs and simples that there are to offer to the nations

that wish to heal and be healed of the hurts of hate. They are "simples," no doubt; but they are not, as may be hastily supposed, vaguely amiable sentimentality, or mere pious aspiration or cloudy thinking or elegant or vehement emotionalism. Rather, the truth is always simple; and the more important the truth and the more useful in daily life, the simpler it is. In the present case, whatever promotes the brotherhood of humanity, by discovering and emphasising the fundamental elements of science and philosophy—especially the science of human nature—that are common to all Faiths, and by investigating and helping to develop the deeper and finer nature of man—all that is included in the Science of the Spirit. And spirituality, the spiritual life, is life in accordance with that very positive science of the Infinite Spirit, as distinguished from and yet co-ordinating all the sciences of the Finite Matter, physical and superphysical, dense and subtle. Brahma-vidyā and Ātma-vidyā are just metaphysic and psychology in their fullest sense, the Wisdom of the Supreme, the Science of the eternal and infinite Self, the Universal Spirit or Consciousness which is the very foundation, the alpha and the omega, of all "experience," and therefore of all the universe that is "experienced". In other words, whatever has on it the predominant impress of the Spirit of Unity, whatever helps us to realise and express in our individual and communal life, the unitive, the co-operative, the humanist, the Universal and Common Consciousness, in knowledge, feeling and action, in thought, word and deed—all that is part of soul-science and spirituality. *Per contra*, whatever hinders sympathetic union and free and voluntary co-operation and voluntary organisation, whatever promotes or accentuates divisions—all that is anti-spiritual, is materialistic. To revive Spiritual Science in this pragmatic sense, to show how *to apply its laws and facts to the administration of human affairs*, so that the Mahābhārata war may not be followed by the

Yādava destruction—this is the duty of the students of that science at this juncture.

(e) THE RAISING OF POLITICS FROM DEGRADED
OPPORTUNISM INTO PHILANTHROPIC SCIENCE

In order that Politics may be raised from its present condition of opportunism, empiricism and quackery ; from the condition of interminable brawling and bluffing and bullying, of cajoling and putting off, circumventing and downright lying and deceiving, forcible conquest and brazen exploiting, ruthless and cloakless grinding or slow and subtle soul-and-body-vampirising, and finally of murderous extermination of one another, by individuals, classes, nations and races, by means of physical force and intellectual fraud and misuse and abuse of physical science (with such outstandingly rare exceptions as the case of the Philippines under the protection of the U.S.A.); and from the consequent condition of perpetual failure to keep the peace, failure “to make men, women and children . . . secure, happy and prosperous”—for which purpose alone “nations are meant” and made and “not . . . to afford distinction to their rulers” (to borrow some recent words of President Wilson)—in order that Politics may be raised from this degraded state to the height of the wise and all-helping benevolence of Rāja-dharma, Sovereign-Duty, wherein Politics becomes and is Religion, as is the ancient Indian tradition; raised to the condition of a truly philanthropic, humanitarian, and fairly successful science and art, enabling human beings to live together in lasting peace and harmony, with mutual benefit and satisfaction, as citizens of a world-wide *Polis* ; in order that this may be, the principles of Brahma-vidyā and Ātma-vidyā, metaphysic and psychology, the science of psycho-physical human nature, must be applied to the facts that Politics deals with.

In the following pages a preliminary endeavour will be made to suggest a way of such application.

(/) ELEMENTARY PRINCIPLES AND FACTS OF
HUMAN SCIENCE

As the most complicated superstructures of the highest mathematics are all built up on the foundations of the most elementary rules and definitions, on numerals, points, lines and figures, axioms and postulates, levers, fulcrums, weights and forces, even so, the subtlest developments of the "human" sciences all proceed out of the elemental facts and laws mentioned in the psychology of Sāṅkhya and Yoga, the metaphysic of Vedānta, the physiology of Āyur-veda.

The facts and laws needed for our present purpose are as follows.

As soon as there is any "manifestation" (vyakṭi, sṛṣhti) and "awakening" (vyuṭṭhāna) out of "sleep" (pralaya, sushuṭi), so soon is there observable a "differentiation" (vi-shama-ṭā), in individualised consciousness, of the three inseparable, interdependent, but distinguishable functions, popularly known as knowing, feeling, willing. In Samskrṭ they are known as jñāna, ichchhā, kriyā, or cognition, desire, action. Corresponding to this is the differentiation, observable in particularised matter, of the three attributes of sensible quality (audibility, tangibility, visibility, etc.), substantiality, and movement. Also corresponding is the differentiation into the psychological types (by predominant, never exclusive, quality) of the man of thought, the man of action, the man of desire; and, again, into the physico-pathological "temperaments" (or "constitutional idiosyncracies," which is perhaps the latest expression), known in Samskrṭ as piṭṭa-prakṛti, vāta-prakṛti, kapha-prakṛti, or sāttvika, rājasa, ṭāmasa (in a special sense); and the anatomical and physiological

divisions of head, limbs, and trunk, of the nervous, muscular, and connective tissues, and of the various "systems" (*e.g.*, (1) the circulatory, which may be subdivided into the nervous with its fluids and forces, the vascular, and the respiratory, (2) the loco-motor, and (3) the splanchnic, each of these last two having its own subdivisions). The health of the individual consists in a due "balance of power" between the workings of these psychological "functions" and the physiological "systems"; and disease is the disturbance of that balance. The broadly corresponding three main physiological appetites are those of "hunger" for food, of "love" for "sex"-spouse and, it may be added, of "homing," for a local habitation, a comparatively fixed resting-place; and *the three main psychical appetites, ambitions, vshaṅā-s, are for honour, for power, and for wealth*—for the sake of which the individual as well as the associational mutually destructive "struggles for existence," and also the mutually helpful "alliances for existence," all take place.¹

¹ The fact of the *general* correspondence is all that is intended to be indicated. It must not be pressed too far. We are not in a position yet to state with precision the respective relations with each other of the factors of the various triads, separately. In the case of every science, after a certain stage, details become unmanageable, though the broad facts and laws remain clear. In the case of the particular line of thought we are attempting to follow here, the traditional knowledge of the East is largely lost, is indicated only by remains, and requires to be pieced together and developed again; while in the West, science has not turned its attention in this direction yet, though the importance of psychology with reference to education, politics, law, etc., is being recognised more and more fully.

This is not the place to discuss these triplets in detail, nor has the writer the needed knowledge. But some considerations may be usefully advanced. Thus while the *order* of the mental functions is (1) cognition, (2) desire, (3) action; that of the physical attributes is usually given in the Samskr̥t books as, *dravya, guṇa, karma*, or substantiality, sense-quality and movement; that of the types of men, as *brāhmaṇa, kṣhātrīya, vaiśya*, the man of thought, the man of action, the man of desire. It will be noticed that while the "man of thought" and the "man of action" are recognised English expressions, the "man of desire" is not. Instead, the "man of feeling" is. The word "feeling," however, has not such a definite meaning and exact usage as "desire"; while one sense of it accords with "desire," others do not; hence its unsuitability for our present purpose. With respect to the "temperaments," the difficulty is great. Modern Western Science, starting afresh along new roads from new points of departure with new "points of view" and "angles of vision," rejected the mediæval and older traditions of alchemy and medicine and "temperaments"; these moreover, in their European garb, were apparently taken over from India, or rediscovered, by the Greeks, *without* the psychological correspondences. In the Samskr̥t works available, these correspondences are mentioned—though passingly. Thus, *saṭṭva*, related to cognition, answers to *piṭṭa*, which means five kinds of digestive and assimilative secretions; *rajas*, to action and *vāyu*, which means different kinds of nerve-forces; *ṭamas*, to desire and *kapha*, which means various mucous and other substances. There are three main corresponding pathological "temperaments," with many combinations, mixtures, and subdivisions;

To these triads of appetites may be added a fourth, in each case; for "play" in the first case, and for "amusement," relaxation, "leisure and pleasure," in the other case. As the undifferentiated residuum, after the branching off of the three types, becomes a fourth type, *viz.*, that of unskilled labourer, the plasm of which, however, underlies and pervades and is the very foundation or source of all the types, so the fourth appetite in each case pervades the others, and takes on many forms in correspondence to, or reaction against, the many forms of "work" of each type and sub-type. The appetite for "self-adornment," biological in the animals, artificial in the human being, coming in between "hunger" and "sex," may, for our present purpose, be included in the former; "food" being the means of self-maintenance; and adornment, of

thus, bilious, melancholic, saturnine, pensive, imaginative, cheerful, airy, breezy, sanguine, fiery, choleric, energetic, active, phlegmatic, watery, indolent, æsthetic, lymphatic, earthy, etc., etc. These require to be worked out carefully. They were all thrown aside by Modern Science, it is true, in the first flush of new discoveries and developments in anatomy, physiology and chemistry. But the substrata of the old ideas are now being rehabilitated under new names, "temperaments" becoming "constitutional or personal idiosyncracies," "juices" and "humours" being dressed up as "secretions" and even "hormones," and so on. The hope of these pages is that the substance of the ancient ideas may be re-appreciated and re-appropriated in politics also, as in the other sciences, in such fuller and finer garments as may be devisable.

There is much reason to believe that it would repay labour, and help greatly to advance the cause of the physical and mental health and well-being of individual and communal man, if specialists in psychology and physiology endeavoured in co-operation to work out with precision (in the interests of a true science of psycho-physics and a comprehensive science of medicine based on sound and satisfactory principles, which would help to explain and reconcile the elements of truth in each of the many systems and methods of treatment current) the psycho-physical parallelisms, coefficients and correspondences, beginning with the three constituents of the living cell, *bija*, (nucleus, chromatin, protoplasm) and the three layers, *twak*, of the blastoderm (epiblast, mesoblast, hypoblast) and passing on to the tissues and the "systems" and organs evolving out of them, and showing the actions and reactions of these in their normal and abnormal functionings on and with the normal and abnormal functionings of the three aspects or "faculties" of the mind. The divisions and subdivisions, it is obvious, proceed endlessly, in psychology as well as physiology (as in all other sciences), by reflection and re-reflection, all three aspects and factors (of every triad) being inseparable, though distinguishable by predominance. Thus in the nerve-system, we find the central, the middle and the peripheral, and again the cerebral, the spinal and the sympathetic portions distinguished, and these again subdivided into fore- mid- and hind- brain; the cervical, dorsal and sacral ganglia and plexuses; the sensors, motors, and "reflexing" or transforming centres; till, finally (so far as anatomy and physiology have at present proceeded), we come to the ultimate nerve-cells, each with its afferent or cognition-bringing dendrite, its efferent or action-carrying axon or neurite, and its central portion or desire-feeling cell-body. So with the other "systems," muscular, skeletal, glandular, etc., etc. So, too, each thought, each emotion, each volition, has its triple factors. Whence arise endless complications and combinations (though the main principles are simple), the three becoming four, five, six, seven, and all always inter-connected, and inter-pervasive, in minute or large forms.

self-enhancement, so to say, by winning admiration, which is something immediately pleasant as well as winning the mate which or who is the means of self-multiplication. When the facts concerned are looked at thus, it appears that "honour," as heart-satisfying nourishment for the "mind-body," may well correspond with the "food" which helps to preserve the physical body; it is a still more ethereal or psychical aspect of the "admiration" won by physical beauty and adornment.

Another point that requires to be dwelt on for a moment is, that what has been mentioned above as the third appetite, for "home," is perhaps not generally recognised. Yet it is a fact. Home-sickness occurs in birds and beasts as well as in human beings; and nests, holes, burrows, runs, anthills, beehives, etc., appear very early in evolution. The wish to have "a home of one's own," "a place to lay one's head in," "a resting-place to turn to," "land-hunger," etc., are forms of it. It is true that some kinds of animals do not build nests, etc.; and some men and some women prefer to remain solitary wanderers. But then whole classes of live creatures remain sexless also, like the worker-bees; and some men and women are also such. They are the exceptions which prove the rule.

The several factors of these triplets or quartets, it should be borne in mind, are, as said before, inseparable, but distinguishable, one predominating and the others remaining subordinate in any given time, place, circumstance, and individual.

Finally, the very important fact requires to be stated here that the evolution and maintenance of the various psycho-physical types is governed by the law of spontaneous variation as well as the law of heredity (*karma* and *janma*, *ṭapas* and *yoni*, *vṛtṭa* and *jāti*).

Bhagavan Das

(To be continued)

A CAPITALIST'S APOLOGIA¹

By JOHN SCURR

WE have moved very far from the days of early capitalism. Formerly, when it was proposed to reduce the hours of labour to ten, the capitalists used to maintain that industry would be ruined, as they only obtained their profit in the eleventh hour. To-day, Lord Leverhulme advocates a six-hour day and high wages, holding that this revolutionary proposal is a sound business proposition. So times change.

Lord Leverhulme is confronted, like most of us, with the social problem. He has done well under the Capitalist system and he is in favour of its continuance—not, it must be admitted, because of its personal benefit to himself (as he admits that if the public considered it best to run all industry as a State enterprise, they have the right so to do), but because he maintains that Capitalism has benefited the world and that the people are best off where it reigns. In fact he warns his readers against drifting into what he terms the slough of Socialism and anarchy.

But he also recognises that things are not as they should be in the countries where Capitalism is supreme, and he recognises that Labour will not be contented to remain in its old subservient position. He therefore welcomes "Labour

¹ *The Six-Hour Day and Other Industrial Questions*, by Lord Leverhulme. (George Allen & Unwin, Ltd., London.)

Unrest" and attempts to find a solution for the grievances which he admits :

Our industries progress, science progresses, but we have little or no corresponding progress in conditions of comfort of the workers. The employee-worker lags behind in that culture, education, social and economic well-being which he ought to enjoy under modern conditions of civilisation. Our manufacturing towns are squalid and overcrowded, with ugly dwellings without gardens. They are unlovely congestions, without beauty or possibility of refinement, and the great bulk of the workers remain at a relatively low state of betterment. The individual Home is the solid rock and basis of every strong, intelligent race. The more homes there are and the better these homes are, the more stable and strong the nation becomes. Men and women who get up to go to work before daylight and return from that work after dark, cannot find life worth living. They are simply working to earn enough one day to prepare themselves to go to work again the next day. Their whole life is one grey, dull, monotonous grind, and soon their lives become of no more value to themselves than that of mere machines.

No Socialist or Anarchist could state the facts of modern industrial life with greater accuracy. Having ascertained the facts, how is the evil to be eradicated ?

Sentimentality is of little use, although sentiment is a good and necessary qualification for the social reformer and social revolutionary. Sentiment is the expression of an ethical consciousness, and the only reason for desiring a change in social conditions is based on ethics. Otherwise there is no valid criticism of exploitation. If there is no appeal to morality, then there is nothing against each and everyone of us doing our utmost to get personal advantage for ourselves. If children die as a result, if women fade, if men become worn out before their time, if the mass of humanity descends as a consequence to the level of the brute, well—it is their misfortune: the weakest go to the wall and the fittest must survive. Philanthropy is no good; and Lord Leverhulme is quite right in agreeing with Labour in contemptuously brushing it aside. We have to appeal to a moral consciousness if we wish to solve the social problem.

The enunciation of moral principles is not sufficient, however. We live in a material world and therefore principles have to be transmuted into action. Lord Leverhulme, although no Socialist, accepts the Fabian Socialist maxim as the key-note. He appeals to enlightened self-interest.

There is one great principle governing the world, which is that of self-interest. We find nowhere this principle more strongly developed nor finding more general acceptance than in business. It is the basis of the axiom: "To buy in the cheapest market and sell in the dearest." It shows itself in competition, sometimes healthy, sometimes unhealthy; but there are two kinds of self-interest: one the narrow, selfish self-interest, which is so short-sighted as to be blindly selfish to all other considerations; and there is that broad, intelligent, enlightened self-interest, which says that it can only find its own best interests of self in regarding the welfare and interest of others. By the practice of this spirit of enlightened self-interest in the struggle for supremacy, and the practice of emulation and competition, mankind is made more and more intelligent, and is better able to obtain an advanced position. When the spirit of enlightened self-interest ceases to exist, mankind must of necessity fade out of existence also. This is just as certain as it is true that the practice of the narrow, blind, selfish self-interest can only result in the demoralisation of society, and in constant struggle and warfare, and in the decline of civilisation.

Capitalists and workers have heretofore regarded their interests as antagonistic. The employer thinks of his workers as "hands," whose services he buys as cheaply as possible, and he resents every attempt made by the worker to improve his position. While I am writing this, the ship in which I am travelling is delayed on its passage through the Suez Canal by a strike. Without any knowledge as to the merits of the dispute, the officer commanding the troops on board has expressed the opinion that he "would like to arrest the ringleaders, place them against the wall, and shoot them". This attitude of mind is by no means uncommon, and our gallant colonel voices the views of thousands of employers.

On the other hand the worker regards the employer as his enemy, as the person who exploits him; and he therefore feels justified in rendering the minimum of service for the wages he receives, and discourages his fellows in any attempt

to improve such service, contending that the only result is to benefit the employer and to worsen the position of the worker. On both sides it is the crude expression of the theory of the class war.

Now along comes Lord Leverhulme and maintains that on both sides this attitude is wrong. Instead of the interests of employer and employed being antagonistic, they are identical, and it is disastrous to both to think otherwise. Lord Leverhulme does not adopt the old Positivist fallacy of moralising the capitalist. On the contrary he says in effect to him: "Go ahead, organise your business, use every effort to manufacture and market your wares, make all the money you can. That is your function." On the other hand he also says in effect to the worker: "Demand and get the highest wages you can, obtain the shortest hours, form yourselves into trade unions, strike if necessary, always remembering that a strike is an act of war, followed by the consequences of war."

But merely to increase wages and the cost of production at the same time is no solution. It is only a procession around a vicious circle. The amount of wages expressed in terms of money is no safe guide to the real wages earned. He gives the classic instance of this in drawing a picture of the fifteenth-century worker under the guilds.

The wages paid then—if I tell you the amount you will say they were very badly paid, shockingly paid—the standard wages for stonemasons, bricklayers, joiners, and most other trades, was 6d. a day, but they were paid for all days—15s. a month. Let us see what the sixpence would do. Supposing you formed a club here for buying each other clothing, food, and paying your rents here in Port Sunlight, and you took a thousand of your number, and said: "We'll put all our wages into a common pool." Well, imagine you have such a club in Port Sunlight, and one man is buying as cheaply as he can all your mutton, beef, pork, eggs, geese, pigeons, etc., calico, clothing, and paying your rent. Well, imagine that there was another club like that in the fifteenth century, let us see what your wages would have to be to do what the men could do in the fifteenth century. Each man's wages would need to be £10 per week, to pay your rent as you pay it in Port Sunlight: for buying beef, mutton, and pork, £3-10-0 a week; geese, £5-5-0 a week; chickens, £4 a week;

pigeons, £6 a week; cheese and butter, £4 a week; bread, only £1 a week—that is entirely caused by the cheapness of transport by rail and steam; eggs, £3-15-0 a week; calico, 3s. 6d. a week—that is caused, again, by the machinery I have mentioned, the inventions of Crompton and Arkwright; for the clothes you wear your wages would have to be 15s. per week. These men in the fifteenth century, therefore, were extremely well paid . . .

We cannot increase wages, would seem to be our author's contention, out of the present total product. To do so, the total volume of production must be considerably increased. Merely to do so in the interest of the capitalist alone, by "speeding up" and other methods of "scientific management," does not appeal to him. For he contends that there are three factors in production—Labour, Capital and management. Labour must have its price and should obtain the highest price available. Capital should have its price, namely, the current rate of interest. All surplus is derived by the activity of management. Lord Leverhulme disputes the dictum that Labour is the source of all wealth, and he instances the poverty of those countries, like India and the Congo, where labour is cheap and plentiful and where machinery is lacking, as affording proof to the contrary.

If by the term "Labour" manual labour alone is meant, the premises must be granted, for "brains" contribute towards production and certainly by direction make it more efficient. But it is labour none the less. If I, by taking thought in organising effectively, say the floor space in my factory, increase the volume of production by ten per cent, I have expended labour power just as much as the man at the lathe. But even my thoughtfulness will be of no avail unless the manual workers do their share. Our author rather pokes fun at the idea of the man who blows the organ thinking he produces the music. Of course he does not, but he co-operates, although in a very humble way, and he can only be eliminated by a machine which will do his work, but which is the joint product of the brains and hands of other workers. Lord Leverhulme, when he is thinking out some plan whereby he

can cheapen the production of Sunlight soap, is as much a worker as the man at the pan ; and Lord Leverhulme admits that he personally could not earn the pan worker's wages, and conversely the pan worker could not under present conditions earn Lord Leverhulme's fees as director. The Labour Party of Great Britain has recently recognised officially the truth which its more enlightened thinkers had long admitted, that the term "Labour" includes both hand and brain workers. Hence they have widened the basis of membership.

Lord Leverhulme therefore stands for increased production as the means whereby the fund may be created to raise real wages. This is to be achieved by working existing machinery for much longer periods, for twenty-four hours if necessary. But this must not be done by working the men and women employed for longer hours. On the contrary they must work for less hours, and he advocates the six-hour day.

Proof is not wanting that a shortening of hours tends to increase, or at the least maintain, the rate of production, rather than to decrease it, and the most enlightened employers, like Ford, of America, recognise the economy of high wages and short hours. Now if the product in six hours equals the product of eight or ten hours, the wages paid to the employees for six hours work can be the same, but the plant can be worked for another shift of six hours, and even for two more shifts of six hours each, the whole twenty-four hours through. More workers are thus employed and an effective demand on production arises. Actual wages will rise, because with leisure the worker will be conscious of more wants, and the demand will of necessity induce the supply, so that a higher standard of living will result.

But will not overproduction step in, and as a result of the intensive production produce a crisis which will render the last state of the worker worse than the first? This has happened in the past. Of course I am aware that to the actual

wants of the people, expressed or dormant, there is no such thing as overproduction, but under our present economic system there is under-consumption, with the result that a time arrives when the warehouses are full and it is idle to produce, as existing stocks cannot be sold. Unemployment makes itself felt, bankruptcy is abroad, and a commercial and financial crisis is upon us. True, these have not been so violent in recent years, but I would ask Lord Leverhulme as to how far this good result has not been due to the policy of restriction of output pursued by the great trusts which are a feature of the modern development of industry. It is true that the worker has tended to follow a policy of restriction of output, or "ca' canny," in order to stave off unemployment. He has been taught by bitter experience that the harder he works the sooner he will be out of work. Further, I would ask Lord Leverhulme whether he would increase the output of the Sunlight works, if this is possible with its present machinery, unless he was fairly certain that he could market the increased product. Certainly he would not, and in so far as he restricts the output of Sunlight works below its capacity to within the limits of demand, actual and potential, he is guilty of the very crime for which he condemns the worker.

Lord Leverhulme endeavours to ride off from the consideration of the appropriation of the surplus product, by the old method of showing that if this was divided between each individual in the community, each person would only receive a few pence as his share. His Lordship is probably aware of the comparison: "Lies—damned lies—statistics." The Socialist has as much right to point out that if one person appropriates to himself by a perfectly legal process the individual few pence of hundreds of thousands of persons, he becomes a millionaire with the power, through industry, of life and death over all these individuals, a power which should not exist in a democratic community. As a matter of fact Lord Leverhulme

knows full well—and it is extraordinary that so intelligent a man should lend his countenance to the idea—the Socialist does not wish to divide up wealth equally. The Socialist ideal may be represented by a public park. It belongs to all the citizens. But no one can go into the park and say “this square inch of pathway is mine, this portion of earth is mine, this half of a geranium is mine,” and so on. All enjoy the advantage, because the resources of the community are pooled and therefore everyone enjoys the product. The Socialist ideal, it may be contended, is impracticable, but this is another matter with which I am not called upon to deal at this juncture. Lord Leverhulme gains nothing by childish assertions which he knows are not true, and it is to be hoped that he will remedy this defect in an otherwise excellent treatise in a subsequent edition.

For Lord Leverhulme does acknowledge that the worker is entitled to something more than wages. He therefore advocates—but not merely advocates : he practises—co-partnership, or, as he alternatively calls it, Prosperity Sharing. He contends that Labour is entitled to be paid the highest wages. He recognises the limitations of welfare work and is opposed to some of the principles of the school of scientific management. He holds to the idea that the worker is a human being, and as such is entitled to human treatment. He says quite truly that merely to elect a worker from the bench to the Board of Directors is a useless proceeding. But the worker has something to contribute to the success of the undertaking beyond the mechanical performance of his task. He therefore is a supporter of a system of industrial administration, whereby ideas are discussed and acted upon if practicable, as the result of suggestions made by workers to a hierarchy of committees, elected by the workers. It is curious to note that this practical capitalist is applying the principles of Guild Socialism on its administrative side to his own factory. The Shops Steward

movement in industry is probably destined to work out a similar method. By such a scheme every worker is interested in the industry beyond doing his work and drawing his pay. He ceases to be an automaton. And by advancing through the hierarchy he can become an actual director.

That workers will, if given an opportunity, pay attention to the technical side of industry, has been proved lately in the Woolwich Arsenal. The Shops Stewards' Committee, composed of men whose sole business was the negotiation of wages and allied questions, claimed on the signing of the armistice that peace production could be carried on. The Government consented to receive a deputation. The persons who were sent were not the ordinary wages negotiators, but men with high technical qualifications who proved their case to the Government. It must be clearly understood that the worker quite recognises the difference in function of individuals, and no doubt some of the troubles in the Trade Union world are due to the fact that many of the older leaders, who during the development of the movement have had to be "jacks-of-all-trades," have not as yet clearly recognised this.

Lord Leverhulme does not favour the usual profit-sharing experiments, most of which have failed. He holds that Labour should have its price, and that it should not be liable to be mulcted of it, by reason of the operation of bad times in a factory. It is the business of the management so to organise as to realise profit. But no one can have profit until it is made. The owner of capital takes a risk when he invests, and he may get nothing or a considerable return. Labour, contends Lord Leverhulme, is in the position of a debenture holder. The debenture holder says: "I will sell you my capital at a given percentage. You may use it and make what you will: all I want is my price." Labour says: "I will sell you my labour power at a given wage. You may use it in accordance with the terms of the contract. Whether you lose or gain is not my

concern. All I want is my income." But the co-operation of the factors in production is necessary to make a profit. Hence those who co-operate, argues Lord Leverhulme, are entitled to a share. A trust has been created of Partnership certificates to the extent of £1,000,000. These are distributed to employees under certain conditions, and the dividend is paid in shares in Lever Bros. Partnership certificates represent no money, and are non-transferable and subject to being voided under certain conditions. The dividend paid in shares is the sole property of the recipient and may be sold by him or her if desired. This is a system really of capitalising reserves but allowing the employees to benefit, instead of distributing to shareholders as is done in many cases by other companies in the form of bonus shares.

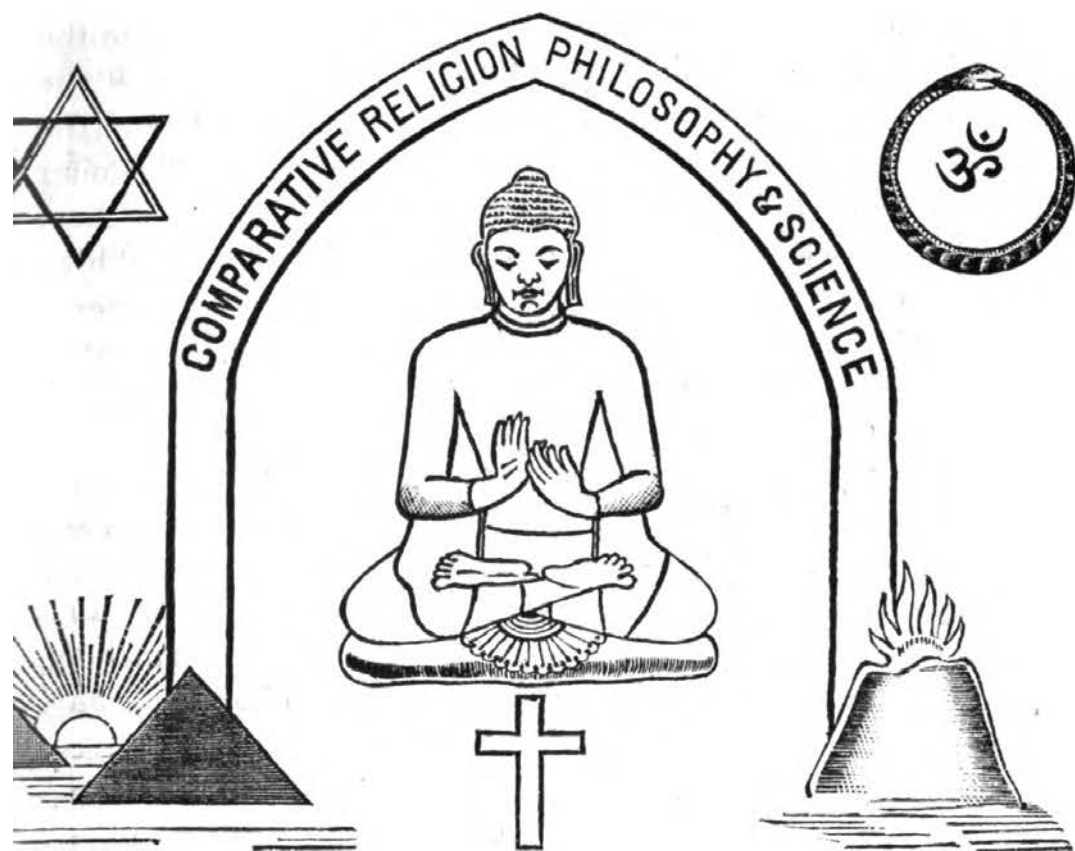
Lord Leverhulme thinks it solves the problem of the distribution of wealth and he waxes eloquent against the Socialist theory. Yet I venture to doubt the efficacy of the proposal. Socialism may or may not be a practical proposal, or one school of Socialism may be wrong and another right. What we have to remember is that any proposal made for the purpose of securing a more equitable distribution of wealth must apply to all industry. Otherwise we create a new class of exploiters. Some industries are useful and necessary to the very existence of the community, but they do not make profits like a soap business or a coal mine can. For example, the great army of workers engaged in sanitation. This is in the profit-making sense an unproductive industry, yet no one would suggest that it should be abolished. And brains and organisation, and all the qualities necessary for making a business a success, are essential to it. How can a profit-sharing or prosperity-sharing scheme be devised for this industry?

One other point occurs to me, which I do not urge in a captious spirit, but it has a bearing on the question. Lever

Bros. possess estates in places like the Congo, inhabited by people with simple tastes and consequently low remuneration. How far is the profitable nature of the concern due to the exploitation of this territory, and therefore how far is the holder of a Partnership certificate not a participator in the profits of his own industry, but simply a capitalist exploiter of coloured, undeveloped peoples? In my judgment there is a grave danger of the white worker obtaining a high standard of living at the expense of his coloured brother—a danger which increases as the capitalist development of the world proceeds. Lord Leverhulme does not touch on this point.

Altogether the book is a valuable contribution to the study of social science. It is in the nature of a record of a laboratory experiment. Whether it is on the right lines and will be the solvent, is open to question. I welcome it, however, as a great advance. For an intelligent capitalist to admit the humanity of labour, and for him to attempt to solve the social problem in order that this human quality may find expression, is a great thing. That Lord Leverhulme would seek to justify and maintain his own order, goes without saying. Whether he has succeeded, can only be answered in the secret caverns of time. The future alone will tell.

John Scurr



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

(Continued from page 358)

V. THE INVISIBLE WORLDS

IN the life of each of us, the world which surrounds us has a very great, if not the greatest, influence. We are very much what our knowledge of the world makes us. We know the world by means of our five senses; and if one of our

senses is defective, our knowledge of the world is less by that defect. Now, though we are all the time exercising our senses, and see, hear, touch, taste, and smell the objects of the world in which we live, we little realise what complex processes of consciousness are involved in our "knowing" the world. Nor do we realise that we know only a part of what there is to be known of the world around us.

Let us consider, for instance, our knowledge of the world through the faculty of sight. What do we mean by "seeing" an object? It means that our eyes respond to such vibrations of light as are given off by the *front* of the object, and that our consciousness translates those vibrations into ideas of form and colour. What we see is of course only the front of the object, never the whole, which is both the front and the back. This faculty of sight, then, is due to waves of light to which our eyes respond. But what, after all, is "light"? In answering that question we shall quickly see how small a part of the true world is the visible world, and how large an one the invisible.

In Fig. 45 we have a diagram showing us the main facts

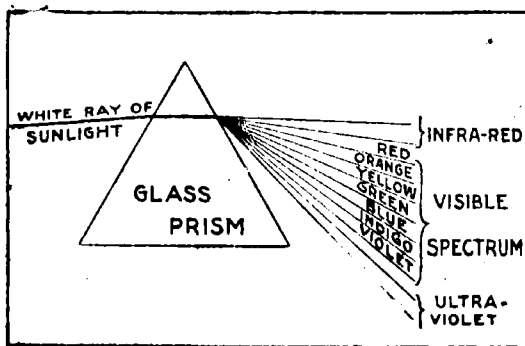


FIG. 45

about light. Light is a vibration in the æther; and according to the amplitude and frequency of the vibration is the colour produced by it. The light which we know, comes from the sun, which throws off great bundles of vibrations of

various rates, and we call these bundles white light. But if we interpose a prism of glass in the way of a white ray of light, the particles of glass break up each bundle into its constituent vibrations. These vibrations produce on our consciousness, when they are noted by the retina of our eye,

the sense of colour. The colours which our eyes can see are seven—red, orange, yellow, green, blue, indigo and violet; and these seven colours and their shades and their mixtures make up the many colours of the world in which we live.

But the colours which we see, are not the only colours which exist. We see only such colours as our eyes can respond to. But the response of our eye is limited; in the spectrum we can see the colours from red to blue, and then the violet; and few of us can see any indigo between the blue and the violet. So long as the vibrations of the æther are not larger than 38,000 in an inch (or 15,000 in a centimetre), making the colour red, nor smaller than 62,000 in an inch (or 25,000 in a centimetre), making the colour violet, we can respond to solar vibrations, and know them as colour. But a little experiment will quickly show us that before the red of the spectrum, and beyond the violet, there exist vibrations, which would mean colour to us, if we could but respond to them. If, after the spectrum is made, we put a burning-glass where come the infra-red rays (where our eyes see nothing), and put a piece of phosphorus where the rays of the lens converge, we shall have the phosphorus set on fire by heat; evidently, before the colour red of the spectrum, there are vibrations producing heat. Similarly, at the other end of the spectrum, if we shut off by a screen the violet rays, and in that part of the space beyond the violet, where our eye sees no colour, we place a disc or screen covered with platino-cyanide, we shall have the disc glowing, owing to the effect of the ultra-violet rays. There are, then, in the sun's rays infra-red and ultra-violet colours which our eyes cannot see; if we could see them, it is obvious that the colours in natural objects would be seen to have not only new colours but also new shades.

Our sense of hearing is similarly limited; there are sounds both too high and too low for us to hear. Sound is

made by waves in the air; the lowest note of an ordinary organ will produce 32 sound waves per second, and the highest note C will produce 4,224 a second. Our ears will respond to sound between these two extremes of range. But there exist air waves slower than 32 per second and faster than 4,224 per second; yet they do not exist *for us*, and we hear nothing, though their sounds may be all around us.

In Fig. 46 we have a table of vibrations, giving us a

| TABLE OF VIBRATIONS | |
|---------------------|---|
| STARTING POINT | THE SECONDS PENDULUM |
| STEP 1..... | 2 VIBRATIONS PER SECOND |
| 2..... | 4 |
| 3..... | 8 |
| 4..... | 16 |
| 5..... | 32 SOUND BEGINS TO HUMAN EAR |
| 6..... | 64 |
| 7..... | 128 |
| 8..... | 256 |
| 9..... | 512 |
| 10..... | 1 024 |
| 15..... | 32 768 SOUND ENDS TO HUMAN EAR AND |
| 20..... | 1 048 576 ELECTRICAL WAVES BEGIN |
| 25..... | 33 554 432 |
| 30..... | 1 073 741 824 |
| 35..... | 34 359 738 368 ELECTRICAL WAVES END |
| 40..... | 1 099 511 827 776 |
| 45..... | 35 184 372 088 832 LIGHT WAVES BEGIN FOR HUMAN EYE |
| 50..... | 1 125 899 906 842 624 LIGHT WAVES END FOR HUMAN EYE |
| 55..... | 36 028 797 018 963 968 |
| 56..... | 72 057 594 037 927 936 |
| 57..... | 144 115 115 188 075 855 872 |
| 58..... | 288 230 376 151 711 744 X-RAYS BEGIN |
| 59..... | 576 460 752 303 423 488 |
| 60..... | 1 152 921 504 606 846 976 |
| 61..... | 2 305 843 008 9213 692 952 |
| 62..... | 4 611 686 018 427 387 904 |
| 63..... | 9 223 372 036 854 775 808 |

FIG. 46

general idea of such effects as are produced in nature by vibrations in air and in æther. If we imagine a pendulum swinging twice per second, then increasing to four times per second, and then to eight, and so on, doubling at each step, we shall have produced certain numbers of vibrations per second. Of waves produc-

ible in the air, our faculty of hearing begins only when they are at the 5th step, and it ends between the 13th and 15th steps. Then come the electric waves in the æther; but these we "see" only when they affect the æther sufficiently to produce light. An electric wire, carrying however high a voltage, is opaque to our eyes; but when it meets with resistance and throws the æther into higher rates of vibration (45th to 50th steps), then only does our eye cognise electricity. The diagram sufficiently explains itself; the vibrations so far tabulated by science consist of waves as large as 400 in an inch, and as small as a quarter of a million to an inch—those given off by the Hydrogen radiation under the influence of the electric discharge; we respond to only a little more than one-ninth of all these vibrations by

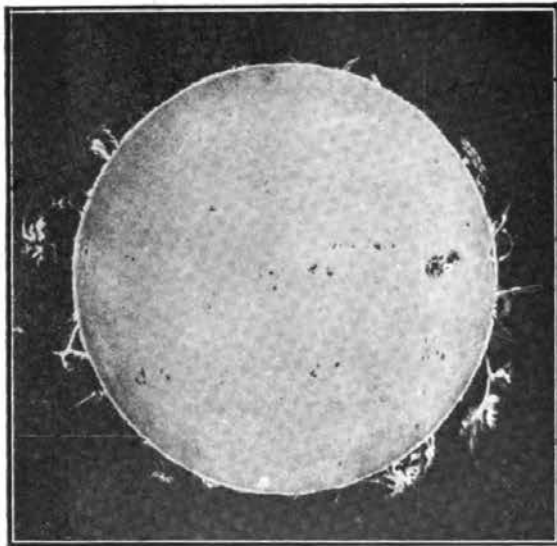


FIG. 47
THE SUN
TAKEN BY PHOTOGRAPHIC CAMERA

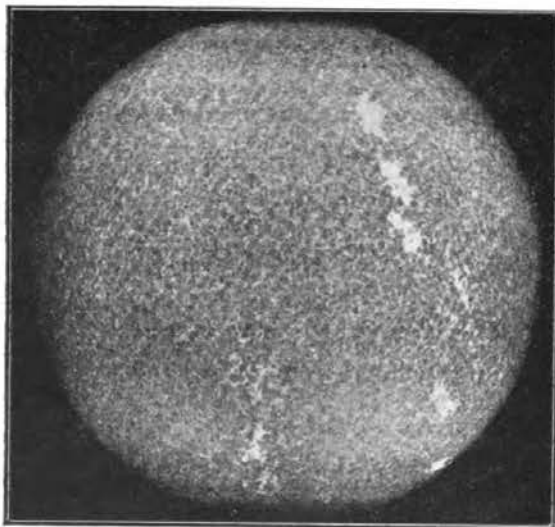


FIG. 48
THE SUN
TAKEN BY SPECTROHELIOGRAPH

such senses as we possess. In other words, of the world around us, which science has discovered, we know only about one-eighth; seven-eighths of the world is hidden to our consciousness.

Suppose too that our nerves were differently organised; suppose they did not respond to light waves, but did respond to electric waves. What a different world would then be around us! When the sun shone, there would be no sunlight; the atmosphere about us would be opaque. But wherever there were any electric phenomena we should then "see"; an electric or telephone wire would be a hole through which we looked into the world without; our rooms would be lit, not by the light in the electric bulb, but by the wires along the walls. As a matter of fact, if our senses responded to electric waves, we should require no electric wires at all; we should "see" by means of the light emitted by the electrons composing the atoms. There would then be for us no alternations of night and day; it would always be "day" for us, so long as the electrons swung in their revolutions.

Figs. 47 and 48 show us how different an object can appear if cognised by two different types of vibration. Both are pictures of the sun, taken by the photographic camera; but in Fig. 47 we have a picture made by the ordinary film, which responds to all the rays emitted by the sun, that is, to the white rays. But Fig. 48 is the picture of the sun taken by means of the spectroheliograph invented by Professor Hale, the film of which responds, owing to a special spectrum attachment, only to selected vibrations of the sun and to no other; to make this picture, only the vibrations of light emitted by the calcium vapours of the sun were allowed to enter the camera. We have thus two different pictures of the sun, both made by the camera. If, therefore, at one and the same time, we were to aim at the sun two telescopes, one with

the ordinary camera attachment, and the other with the spectroheliograph adjusted to a particular rate of vibration, we should then have two photographs, of one and the same sun, differing entirely in detail, except for the circular contour common to both.

This is exactly the principle underlying what is called clairvoyance. Around us are many types of vibration to which the ordinary mortal cannot respond. He is blind to and unconscious of a part of the universe which is ready to reveal itself to him, were he but ready to respond to its vibrations. But the clairvoyant does so respond, and therefore he "sees" more of the real world in which we spend our days. Of course all clairvoyants are not alike in their response to the unseen world; some "see" only a little, others a great deal; some make clear conceptions of what they see, others are confused and incoherent. But the principle of clairvoyance is exactly the principle of ordinary sight. What special development of nerves and of brain centres is necessary to respond to the vibrations of the invisible world we do not yet know; the science of a future day will work out for us the occult physiology of the brain, which will explain to us more than we now know of the mechanism of clairvoyance.

On this matter of a larger, unseen world around us, I speak not at second hand, but partly of my own direct observation and knowledge. What there is peculiar in the centres of my brain I do not know; but a never-vanishing fact of my consciousness is that there is on all sides of me, through, within and without everything, an invisible world, which is most difficult to describe. It scarcely requires an effort of the will to see it; there is no greater need to concentrate to see it than for the physical eye to focus instantly to see an object. It is seen, not with the eye; whether the eye is open or shut makes no difference. The sight of the physical eye and this inner sight are independent of each other, and yet both work

simultaneously; my eye sees the paper on which I write this, and at the same time my something—I scarcely know what to call it—sees the invisible world above, below, around, and through the paper, and the table, and the room. This world is luminous, and seems as if every point of its space was a point of self-created light of a kind different from the light of the physical world; the whole of its space is full of movement, but in a puzzling, indescribable manner suggestive of a fourth dimension of space. I must testify, with all the vehemence at my command, that to my consciousness, to all that I know of as I, this invisible world has a greater *reality* than the physical world; that as I look at it, and then with my physical eye look at the world of earth and sky and human habitations, this latter world is an utter illusion, a *māyā*, and has no quality in it which my consciousness can truly label as “real”. “Our world,” when I compare it to the intense reality of even this fragment of the invisible worlds which I see, is less than a mirage, a shadow, a dream; it seems scarcely even an idea of my brain. Nevertheless, of course our physical world is “real” enough; in its own way it is real enough just now to me, seeing that as I write this among the hills of Java, mosquitoes are biting me and I am acutely conscious of their stings. Some day, when opportunity permits, I may be able to develop this faculty with which I have been born, and add to the stock of facts about the invisible worlds which have already been gathered by our Theosophical investigators.

The facts already gathered by the scientists of the Theosophical tradition tell us that this physical world of ours is only a fragment of the true world, and that through this world, as also beyond it, are many invisible worlds. Each of these worlds is material, that is, not a mere conception, but made of matter; the matter of the invisible worlds, however, is far finer in quality and substantiality than the matter to

which we are usually accustomed. We are aware of solid matter, and liquid matter; gaseous matter, as of the air, we are not normally conscious of, and we note gases only when they incommode us, as when wind obstructs us, or some gas causes difficulty in breathing. Beyond this gaseous state of matter, modern science has discovered further states, vaguely termed "radiant" matter; and there is also the mysterious luminiferous æther—in every sense matter, and yet differing in its attributes from such matter as we know. All this vast domain of finer states of matter has been investigated and

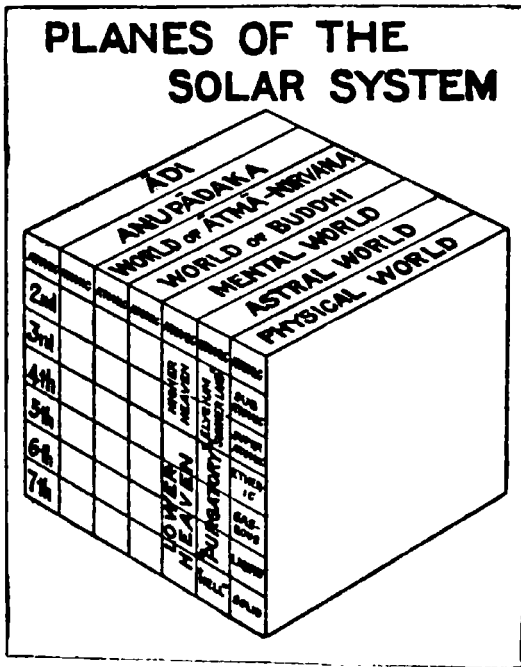


FIG. 49

described in Theosophy, and in Fig. 49 we have in tabular form some facts about the invisible worlds.

There are seven "planes" or worlds which have special relation to man, and each individual has some phase of his life in them. He is represented in the three lower of them by a vehicle or body of matter of that plane, and this body serves him as a means of knowledge and communication with that plane. Thus,

each of us has a physical body, made up of the seven sub-states of physical matter, and through that body we gain experiences of the physical world. Similarly, each of us has a body of "astral" matter—so called because the matter is starry or self-luminous—which is called the "astral body," and each has also a "mental body" and a "causal body" made up of materials of the mental world. (See Fig. 28.) Each invisible body is of course highly organised, as is the

physical body, and there is an anatomy and physiology of these invisible vehicles as complex as that of the physical body. On planes higher than the mental world, man's consciousness is as yet rudimentary, and his bodies or vehicles in them are still awaiting organisation.

As is shown in the diagram, each plane or world is quite distinct from all the others; natural phenomena like heat and light and electricity are of our physical world of physical matter, and do not affect, for instance, the mental world of matter. As there are laws of solid, liquid, and gaseous states of physical matter, so are there similarly laws of matter for each plane. The matter of each plane has seven sub-states, called sub-planes; our physical world has not only the three sub-states of solid, liquid and gaseous with which we are familiar, but also four other sub-states, called respectively etheric, super-etheric, sub-atomic, and atomic. (It should here be mentioned that the word "etheric" relates to certain sub-states of *physical* matter, and does not refer to the æther of science, that substance which fills interstellar space and bears to us the light waves from the farthest stars.)

The highest sub-plane of each of the seven planes is labelled "atomic," for the reason that its particles are not molecular, but are composed of units which are not further divisible into smaller constituents of that plane.

All the invisible worlds are around us, here and now, and not removed in space from this world; the astral world and its inhabitants are around us all the time, though most of us are unaware of them. So too is that invisible world which is known in tradition as "heaven"; the glories of heaven are here and now, and all about us, had we but the eye to see and the ear to hear. How can this be, that in our rooms, that in our gardens and roads and cities, there are also other worlds? How can several worlds exist in one and the same space?

They can so exist, because each higher world is of finer matter than each lower. If we compare the matter of the three lower invisible worlds to the three states of physical matter with which we are familiar—the solid, liquid and the gaseous—if we think of the physical world for a moment as “solid,” the astral world as “liquid,” and the mental world as “gaseous,” then in one and the same space these three worlds can exist. A bottle can be filled with sand ; but it is not really full, as there are air spaces between the particles of sand ; we can put water into the bottle, and the water particles will go and occupy the empty spaces in the sand. Even with the sand and the water, the bottle is not really full, for we can aerate the water, that is, send gas particles to fill the empty spaces in the water, since water does not closely pack space, but is full of holes between its particles. Sand, water and gas can thus exist together inside one and the same bottle.

We can take another simile in order to understand how several worlds can occupy the same space. Suppose a room or large hall were filled with the old-fashioned round cannon balls, as closely as they will pack ; because of the shape of the balls, however closely they are packed, there will be empty spaces between them. Suppose then we send into the room thousands of small gun shot, each having a mysterious faculty of movement ; the shot could exist in the empty spaces between the cannon balls, and move about without finding them an insuperable obstruction. Suppose the room is quite full of shot, and there is no room for them to move at all among the cannon balls ; still, because the shot are round, there are empty spaces between them, and if we send in an army of microbes, they will live quite at ease among the small shot, moving about without finding the shot an obstruction.

Now this is somewhat the way that the astral world, and the mental and higher worlds, are here all about us ; our physical world, of solid and liquid and gaseous and the etheric

states, is porous, and between its finest particles exist great spaces ; in these spaces exist particles of matter of the higher planes. An atom of a rare gas in the atmosphere, like Argon, might move in and out between the meshes of a wire fence without in the least being incommoded by the fence ; and as Argon will not combine with any substance, the Argon atom and the fence will be shut off from each other, as it were, in consciousness, though both partake of the same space. Similarly, entities of the astral and other worlds are all about us, living their life, and we are not conscious of them, nor they of us, except under abnormal circumstances.

Suppose there exists one who responds to the vibrations of the astral and mental worlds and so can "see" them, and that he has also been scientifically trained in observation and judgment, what does he see? He sees a multitude of phenomena, which it will take him a long time to analyse and understand. The first and most striking thing will be that he sees, living in either astral or mental bodies, those friends and acquaintances of his whom he thought of as dead ; they are not removed in space in a far-off heaven or purgatory or hell, but here, in the finer unseen extensions of the world. He will see the "dead" blissfully happy, mildly contented, bored, or utterly miserable ; he will note that entities with these attributes of consciousness are localised to various sub-planes of the astral and mental worlds. He will observe how far from the earth's surface these sub-planes extend, and so he will make for himself a geography of the invisible worlds. He will see that in the astral world, and its lowest subdivision, live for a time men and women acutely miserable, and that that part of the astral world is evidently the "hell" described in all the religions ; that a higher part of the astral world is evidently "purgatory," and that a higher part still, is the "Summerland" described by the communicating entities at spiritualistic séances. With a higher faculty of observation

still, he will note a part of the invisible world where the "dead" live as intensely happy as each is capable of being, and he will note that this is evidently "heaven," though in many ways more radically different and sensible than the religious imagination has conceived heaven to be. The mystery of life and death will be solved for him as he thus observes the invisible worlds.

Fig. 50 is an attempt to sum up in tabular form the

| INHABITANTS IN THE "THREE WORLDS" | | | | |
|--------------------------------------|---|-------------------------|---|---|
| HIGHER HEAVEN | ADEPTS & INITIATES | | FIRST ELEMENTAL ESSENCE | ARUPA DEVAS |
| | EVOLVED SOULS | | | |
| | AVERAGE SOULS | | | |
| LOWER HEAVEN | MEN AND INDIVIDUALIZED ANIMALS "IN DEVACHAN" | PHILOSOPHIC ARTISTIC | SECOND ELEMENTAL ESSENCE — THOUGHT FORMS | RUPA DEVAS |
| | | PHILANTHROPIC | | |
| | | DEVOTIONAL | | |
| | | AFFECTIONATE | | |
| ASTRAL WORLD | MEN ANIMALS <i>(In sleep and temporarily after death)</i> | | THIRD ELEMENTAL ESSENCE — THOUGHT FORMS <i>"Elementals"</i> | KAMA DEVAS — NATURE- SPIRITS SYLPHS |
| | DISCARDED ASTRAL BODIES- "SPOOKS" | | | |
| PHYSICAL PLANE | ATOMIC | } CHURCH YARD | } LOW ETHERIC FORMS <i>"Elementals"</i> | } NATURE-SPIRITS 1. Cloud-Spirits 2. Fire-Spirits <i>(Salamanders)</i> 3. Water-Fairies <i>(Undines)</i> 4. Land Surface-Fairies 5. Earth-Fairies <i>(Gnomes)</i> |
| | SUB ATOMIC | | | |
| | SUPER ETHERIC | | | |
| | ETHERIC | } MEN | | |
| | GASEOUS | | ANIMALS | |
| | LIQUID | PLANTS | LIFE | |
| | SOLID | | | |

Fig. 50

various inhabitants of the "three worlds," the physical, the

astral, and the mental or heaven world. Three distinct types of evolving entities share in common these worlds: (1) the human (composed of men and animals), (2) the Devas or Angels, with the Nature-spirits or Fairies, and (3) the life of "Elemental Essence," and the life of minerals. The third type is the most difficult to grasp, because it is life which is not differentiated into stable or persistent forms. The matter of the astral and mental worlds, *qua* matter, that is, irrespective of a soul who makes a vehicle out of it, is alive with a peculiar kind of life, which is delicately sensitive, quick with life, and yet is not individualised; if we imagine what the particles of water in a cup might feel as an electric current passes through the water, we have a faint idea of the vitality and energy of mental and astral grades of matter as "elemental essence" of the first and second and third types affects them. This elemental essence is, as it were, in a "critical state," ready to precipitate into "thought-forms" the moment a vibration of thought from a thinker's mind affects it; according to the type and quality and strength of the thought is the thought-form made by elemental essence out of mental or astral matter. These thought-forms are fleeting, or lasting for hours, months, or years; and hence they can well be classed among the inhabitants of the invisible worlds. They are called Elementals.

Of the same somewhat undifferentiated type of life are forms of the etheric grades of physical matter; while more differentiated is the life of minerals. A mineral has a duality of existence as form and as life; as form, it is composed of various chemical elements; as life, it is a grade of evolving life already habituated to build in matter crystal forms according to certain geometrical designs.

Looking at the second column of the diagram, we have of course, as physical inhabitants, all minerals, plants, animals, and men. Temporary inhabitants, disintegrating after a few

weeks or months, are those finer etheric counterparts of the physical bodies called the "etheric double," which float over graves where the coarser physical bodies are buried. Since these etheric doubles have the shapes of their more physical counterparts, and since they are still physical matter of a sort, they are sometimes seen by sensitive people in churchyards, and mistaken for the souls of the dead.

In the astral world exist temporarily all those physical entities, men and animals, for whom sleep involves a separation for a time of the physical body from the higher bodies; while we "sleep" we live in our astral bodies, fully conscious and active, or partly conscious and semi-dormant, as the case may be, according to our evolutionary growth; when we "wake," the physical and the higher bodies are interlocked again, and we cease to be inhabitants of the astral world. Of course the "dead" live in astral bodies in the astral world, "temporarily," as mentioned in the diagram, since after a period of time they finally pass on to life in the heaven world; this temporary life in the astral world may, however, vary from a few hours to a century and more.

"Discarded astral bodies" are exactly described by the words; just as we discard our physical body when we "die" and go to live in the astral world for a time, so too when we leave the astral world to pass on to the mental world, our astral bodies are cast aside. These discarded astral bodies are, however, different from our discarded physical bodies, because they retain a certain amount of the departed soul's consciousness locked up among its astral particles; they possess, therefore, many memories, and, having a curious vitality for a while, will like automata enact certain habits and modes of expression of the departed entity. They are called "spooks," and often are attracted to séances, and are there mistaken for the true souls, of whom they are nothing more than mere *simulacra*. Unless they are artificially

stimulated, as at séances, they disintegrate in a few hours, or in a few months or years, according to the spiritual or material nature of the ego who has passed on into the heaven world.

The seven sub-planes of the heaven world form two great divisions, the three higher sub-planes making the higher heaven, and the four lower sub-planes making the lower heaven. The lower heaven world is also known as "Devachan," the abode of the gods, or the place of light or bliss, because in its four lower subdivisions are found souls after death in conditions of happiness described in the various religions as "heaven". Here too are found those animals who, before death, became "individualised," and attained to the stature of a human soul. On the lowest sub-plane live those men and women and children in whom affection predominated in the character when on earth (however limited may have been its expression, owing to adverse circumstances), and they joy for centuries in happy communion with those to love whom was the highest possible heaven of earthly dreams. On the next higher sub-plane are those who added to affection a devotion to some definite religious ideal; on the sub-plane above, the men and women who have delighted to express their dreams of love and devotion in philanthropic action; on the fourth sub-plane are those who, with all these beautiful attributes, added a philosophic, artistic or scientific nature to their soul's manifestations when on earth.

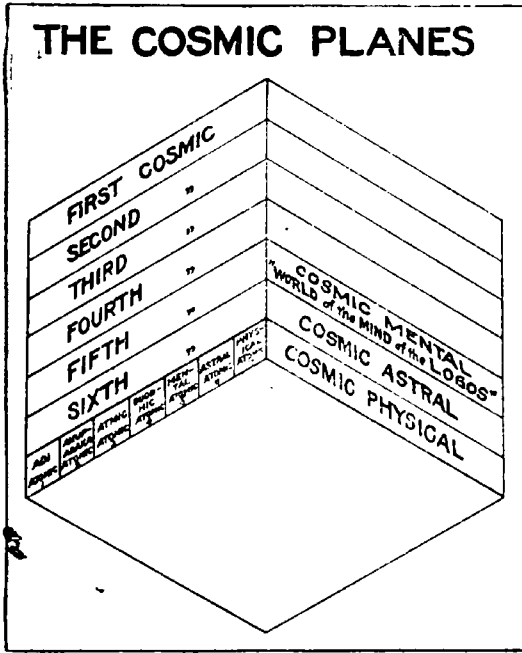
In the three higher sub-planes, in the higher heaven, ever live all the souls who compose our humanity. Here they live as the "individuality," as the totality of capacity and consciousness evolved throughout the long course of evolution; from here, as the individuality, each soul descends into incarnation, putting forth a part of himself only, as the "personality," to experiment with life on lower planes. On the highest sub-plane live the Adepts and their higher pupils; on that next below, the souls whose higher evolution is attested by their

inborn culture and natural refinement when in earthly bodies ; and on the third sub-plane, the vast majority of the 60,000 millions of souls who form the mass of our as yet backward humanity.

Totally distinct from all the life in the visible and invisible worlds so far described, is the life of an evolution of entities known as Devas or Angels. In the higher heaven live the highest type of Deva, known as Arūpa or "formless" Devas, because the matter of their bodies is made up of the three higher sub-planes of mental matter, technically called "formless," since thought in that matter does not precipitate into definite shapes having form, but expresses itself as a complex, radiating vibration ; on the four lower sub-planes, called the Rūpa or "form" sub-planes, because thought creates thought-forms having definite shapes with outlines, exist the Rūpa or "form" Devas, the lesser angels. On the astral plane exists a still lower order of Angels known as Kāma or "desire" Devas, since the astral world in which they live is essentially the realm of self-centred emotions. On this plane and on the higher etheric levels of the physical, exist the Nature-spirits or Fairies, whose relation to the Devas is somewhat akin to the relation which our domestic pets hold to us ; these fairies, though their higher grades possess high intelligence, are not yet individualised, *i.e.*, they are still parts of a fairy group-soul ; slowly they individualise and become permanent egos by their devotion to individual Devas, just as, one by one, our pet dogs and cats attain to the possession of a reincarnating soul through their devotion to us.

The invisible worlds of Fig. 49 are those within the boundaries of our Solar System, and are the fields of experience for our evolving humanity. There are, however, other planes, extra-solar and so cosmic in their nature and extent, called the "Cosmic Planes". Each of these cosmic planes too has its seven subdivisions or sub-planes, and the lowest

and seventh sub-plane of each cosmic plane makes the highest and first, the atomic, sub-plane of our seven planes within the solar system. The idea will be clear if we study the two diagrams of Figs. 49 and 51 together. It is on the



fifth or Cosmic Mental Plane that there exists as a definite Thought-Form the great Plan of the evolution of all types of life and form in all our seven planes ; this Plan is the Thought of the LOGOS HIMSELF of how evolution shall proceed from its beginning to its end. On this cosmic plane are the "Archetypes" discussed by Plato ; here, "as it was in the beginning, is now, and ever shall be"—is an objective reality.

FIG. 51

As is seen by examining the two diagrams of the planes of the Solar System and of the cosmic planes, the highest sub-plane of our mental world is seen to make the lowest subdivision of the Cosmic Mental Plane ; from this follows a striking fact, that whosoever can raise his consciousness to work in the former, comes directly under the inspiring vision and power of the Archetypes of the latter. As the glories of the sky are reflected on the still surface at the bottom of a deep well, though in space the water and the cloud are far removed, so can the purified intellect and spiritual emotions of the soul see and sense and know the future that awaits us, "the glory that shall be revealed".

Such are the invisible worlds, in the lowest and least part of which we play at our rôles of mortality. But our immortal

selves are the inheritors of a vast unseen universe, in which our fuller life shall be, as we advance in knowledge and growth, a series of divine adventures amidst divine masterpieces. Even a tiny glimpse of this vast invisible world corrects our mortal vision of things, and gives a perspective to life and evolution which never palls in its fascination. All doubts of man fade away, as dissolve mists when the sun rises, when man can thus see for himself, and know by direct vision, and not merely believe. Though for most of us this vision is not as yet attainable, yet is there another vision of the purified intellect and glorified intuition which is indeed as a beacon light to guide our steps amid the dark paths of our mortal world. If Theosophy cannot at once and to all give the direct vision to the eye, it can at least give, more satisfactorily than any other philosophy, a vision of "things as they are" to the human intellect which inspires to good and adds to life's enthusiasms. Till all can see what now only a few see, this is all that Theosophy can legitimately claim, as the vision of the invisible worlds is thus revealed to the aspiring intellects of men.

C. Jinarājadāsa

(To be continued)

THE SUPERPHYSICAL BASIS OF LIFE

By H. W. MUIRSON BLAKE

(Concluded from p. 370)

(5) THE MULTICELLULAR BASIS OF LIFE

THE life, after remaining at the unicellular stage for a long time, is then ready to pass on to the multicellular stage, from the Protozoa to the Metazoa. On the inner planes, this means a more or less rapid progression of the life through the upper regions of the astral and the lower mental planes, the inclusion of the material of these worlds in its processes. Physically, we see this process as the intensification and specialisation of desire, with the coincident formation of tissue and specific organs as the result.

The initial change of the unicellular state to the multicellular has been the object of the widest embryological research in the individual; for, as we shall see, the process which was passed through by the life when it originally went through this stage, is reproduced to-day by every individual in his growth, from the moment of the appearance at conception of a single cell, the cytula or stem cell, to the appearance of certain simple formations in which the final result, the mature organism, is usually quite unrecognisable. This fundamental correspondence between the method of growth of the multicellular organism from the single cell (or fertilised

ovum) and the racial development of the original, earliest multicellular ancestors of man from the primordial single cell, is an example of the working of the "Biogenetic Law," or recapitulation theory—that fundamental law of growth which is of such great significance to the student of the Wisdom as well as to the biologist.

We see in this process the one cell become many cells by fission. The first stage of the process is reached when a cell-cluster is formed (*morula*), like a mulberry in appearance. The next process is the formation of liquid within the cluster and the consequent floating to the surface of the cells, so that a hollow sphere is the result, formed of a single layer of cells containing a liquid (*blastula*). The next thing to happen is the invagination of this sphere, the pressing inwards, at some point, of its surface, just as a hollow rubber ball may be squeezed, so that a cup-shaped organism is the result (*gastrula*), with a wall consisting of a double layer of cells. This *gastrula*, Haeckel regards as the most important embryonic form in nature.

This process, just briefly described, has been most minutely studied in the embryology of many of the animals of the most diverse stems, and it is always found to be fundamentally the same in all cases, thus proving for the evolutionist and for the student of the Wisdom, the unity of the origin of these various species and genera.

In contemplating this wonderful process of growth, the thing that strikes us is the way that we see here the life, as it were, playing with cells. In the mineral kingdom we first saw the life *as* atoms and molecules; then, having served its time as such bodies, it acquires the right and power to bend these atoms and molecules to its will, as we find it doing at the next stage to which it passes, the unicellular, when it manifests itself by building up molecules and atoms into plasm, and asserting thus its newly acquired astral individuality. It

serves again as the cell for a long time ; then, acquiring gradually the right or power over these units, it begins to manifest its greater superphysical powers by twisting and turning these cells into bodies.

We are now in a position to distinguish clearly the chemical, the cellular, and the multicellular basis of the life at this stage, and also we have here some of the materials necessary for showing the relation between the individual (animal or human) and its physical body. Its functions are ultimately chemical or physical in nature, yet the individuality does not consist merely in these atoms or molecules taking part in these changes. The intimate relation of the life within that individuality to those atoms and molecules of which its body is built up, is not inherent in its present condition, but is purely the result of, and dependent upon, the period when that fragment of the life functioned in the mineral kingdom and manifested as molecules and atoms, etc. Similarly with the cell life within its body ; the cell is the ultimate organic unit, and all tissues—muscles, bones, nerves, etc.—consist only of specialised kinds of cells ; yet the individual is not these cells, however intimately they may reflect his condition. His individuality is something higher, but his intimate relationship to them is the fruit of that long cellular apprenticeship that the life of the individuality underwent when it functioned as the cell.

(6) THE REAL NATURE OF THE CELL

From the foregoing we can see how dependent the generalisations of modern Biology are upon the recognition of the cell. All forms above the unicellular are built up of cells ; they develop from a single cell, the fertilised ovum ; while, corresponding to this, the earliest organic ancestor of man and all the animals is also the cell. Thus the understanding of the

true nature of the cell is of supreme importance ; all the mistaken ideas of science to-day may be traced to the fact that the *real* nature of the cell has never yet been discovered.

There is an immense literature upon cell life, but the true significance of the cell will never be seen until the transfer of the Life-Wave from the physical to the astral (the change from Phase 4 to Phase 5—see section (2), p. 365) is discovered as the real birth of living out of so-called dead matter. The recognition of the spiritual nature of man is dependent upon the perception of this superphysical cell-nature—that the life in man has been the life in the cell in the distant part.

(7) THE HEREDITARY CONTINUUM

As science only recognises the physical aspect of phenomena, it considers life as form, and as only beginning as a cell at conception, and therefore as ending finally and completely at physical dissolution. This means, of course, that the only link which connects up the various forms is the hereditary or genealogical, and thus the only way in which a form may perpetuate itself is through its offspring ; for, just as that individual form began its existence as a single cell at its conception, so, they say, must that individual existence cease for ever when the form which is developed from that single cell dies. The only connecting link joining up a whole series of related forms or individuals in an ancestral tree will be that physical continuity of the germ-plasm which is supplied by parent to offspring.

The whole process is viewed entirely differently by the student of the Wisdom. To start with, he says that this beginning of the form as a germ is only apparent ; the superphysical impulse, which is the cause of the form, existed before the form appeared and persists after its dissolution, and the construction of the form is merely part of a process by

which not only the race *as a whole* is evolved but also that unit of life which the form represents. I shall have more to say presently upon these two kinds of growth, Racial and Individual.

The scientist regards "conception" as the beginning of the individual, just as he considers that the whole life-process begins with the mineral kingdom. To the student of the Wisdom, just as there are those other stages of the Life-Wave (Phases 1, 2 and 3) before it entered the physical world and manifested as the mineral kingdom, so does this physical stage for the individual, when it is born into a form, represent but a single phase of its development, behind which are other phases.

The hereditary continuum is but a reflection of the process of the gathering of experiences within the life. The life is the real continuum behind all phenomena, at whatever level it may be. An impulse from a group-soul may manifest as some lowly creature, on the physical dissolution of which a short individual period will be spent upon the astral plane, corresponding to the short distance that the group-soul has risen through this world. During its passage it will, as it were, digest its few experiences, and so, on arrival back to its group, will have them in such a form that they may be assimilated by the whole body, so that all individuals proceeding from this group-soul will in future possess a trace of these impressions. This would apply to morphological changes in the body, as well as psychological ones. In the case of man, though physical heredity may give him a physical resemblance to his parents or ancestors, yet the real continuum is not the family tree, but the individual's causal body, in which all the experiences are stored. It is not the ancestry of a man that makes him, but his own individual past. He is only superficially a child of the time in which he lives, the temporary adaptation of his eternal principles to temporary, changing conditions. It is the materials stored in his causal body which really constitute the man, and which are

the part of him which remains unchanged, except for natural growth, through all the constant changes in his lower bodies.

(8) THE BIOGENETIC LAW

The two different forms of growth mentioned in the last section must be clearly differentiated, the one from the other, before development or evolution generally, can be understood and the two seen to be causally connected. The one biological series is found in embryology (Ontogeny), and the other in the history of the development of the race (Phylogeny); and the Biogenetic Law states that ontogeny, or the development of the individual, is causally connected with, and is a brief recapitulation of, phylogeny, or the development of the race to which that individual belongs. Haeckel says: "The connection between them is not external and superficial, but profound, intrinsic and causal."

We have shown an instance of the working of this law in describing the development of the *Gastræad* from the single cell through the *Morula* and *Blastula* stages, not only as a racial (phylogenetic) series, but also as individual growth (ontogenetic), a process that all individuals, at and above the *Gastræad* stage, must go through in their embryological development. In the case of man, during the nine months of foetal life he runs through, or recapitulates in his bodily changes, the immense process by which his marvellous organism, with all its systems of muscles, nerves, brain, etc., has arisen racially, through periods lasting through millions of years, out of the primitive single cell, his earliest organic ancestor.

Many parts of this history have of course been dropped out or greatly changed by adaptation in the individual, but still the series as a whole can plainly be followed in the embryology of the Mammals; and now the scientific explanation of why an organism should grow from a single germ, is that the cause is

inherent in the plasm of that germ due to its racial past ; that Ontogeny, the development of the individual, is caused by Phylogeny, the history of the development of the species to which that individual belongs, while the cause of Phylogeny itself is said to be " Natural Selection " or " survival of the fittest ".

To the student of the Wisdom, Phylogeny is not merely the physical history of a number of forms, gradually changing along lines dictated by success in competing with the other forms about them, but is the history of the Life-Wave in all the seven phases tabulated above, while the process of Ontogeny will not merely be the single manifestation of an individual, but the process adopted during the repeated appearance again and again of the same unit of life. The gradual change of one species into another is not only due to the fact that the latter is the most favoured or successful in the struggle for life, but also that the life, having attained its full expression in that type of body, is gradually, through the generations, moulding it into vehicles in which it can express more of itself.

We have described the return of a lowly organism, on the dissolution of its physical body, back to its group-soul, digesting on the way there, during its short individual superphysical existence, its small collection of experiences, which are assimilated on arrival by the whole body. Fresh individual impulses are put out from the group-soul and descend to manifestation again, along the same path by which the last units returned. More experiences are gathered, and in due course they return again to the group-soul, which, with the gathering of of more and more experiences, will pass into a slightly higher habitat ; this will bring about certain definite changes. Thus :

1. The units proceeding from the group-soul will be changed in their maturity.

2. There will be a slightly longer individual superphysical life, in finer matter than hitherto, allowed for by the fact of the group-soul having passed a little higher, and so there will be a longer distance for the individuals to travel along on returning.

3. The improvement of the mature organism will permit a greater variety of experiences to be collected, the increase in the time necessary for preparing which, will be allowed for by the increase in the length of individual superphysical life.

Each group-soul will thus have a definite ontogenetic process, or method of building up its own individual manifestations (the ontogeny of that species which it ensouls), peculiar to itself; and as the group-soul develops and passes up a little higher, away from the physical, its ontogenetic process will be slightly modified, and the result of this process will be a slightly different organism. Thus we see the racial evolution, or phylogeny, in this rising of the group-souls, and the automatic reproduction of this, within its own ontogenetic process, in the slightly modified individuals which proceed from that group-soul from that time onwards.

The group-soul passes upwards through the astral and lower mental planes, until, on entering the higher mental, the human stage is reached. Here we see a very remarkable agreement between phylogeny and ontogeny, when we find the process of reincarnation, which is the specialisation of ontogeny at the human stage, duplicating the descent and ascent of the Life-Wave to a peculiar degree.

| Chain Periods | Phylogeny | Ontogeny | Habitat of Group-Soul or Life |
|---------------|----------------------------|---|-------------------------------|
| 1st | 1st Elemental Kingdom | Descent of the man into incarnation, on completion of his causal period, through the mental | Higher Mental |
| 2nd | 2nd Elemental Kingdom | | Lower Mental |
| 3rd | 3rd Elemental Kingdom | | Astral |
| 4th | Mineral Kingdom | Human physical life | Physical |
| 5th | Vegetable and Lower Animal | Astral life | Astral |
| 6th | Animal Kingdom | Heaven life | Lower Mental |
| 7th | Human Kingdom | Causal consciousness | Higher Mental |

Tabulating these, we have in the left column the history of the Life-Wave, whose descent and ascent into matter, or involution and evolution, is shown in the extreme right-hand column. Each phase takes one Chain-period, so that the complete phylogenetic process takes seven Chain-periods (= one Scheme of Evolution): on the right is Ontogeny in the case of man, or the human life cycle; and we find him first on the downward arc descending into matter, descending from the higher to the lower mental, and through the astral into incarnation, just as the Life-Wave passes through the 1st, 2nd and 3rd Elemental kingdoms. The time when the life first manifests as the mineral, corresponds with the moment of conception when the man is only a cell. The passing of the Life-Wave on to the astral in the human cycle, is physical dissolution, followed by astral life, to be followed by his heaven life, corresponding to period (6); and finally, when the real man is reached, the individual human phase and the collective human or racial human condition coincide. It is the causal consciousness, however brief a flash it may be in many cases, that differentiates the human from the animal.

H. W. Muirson Blake

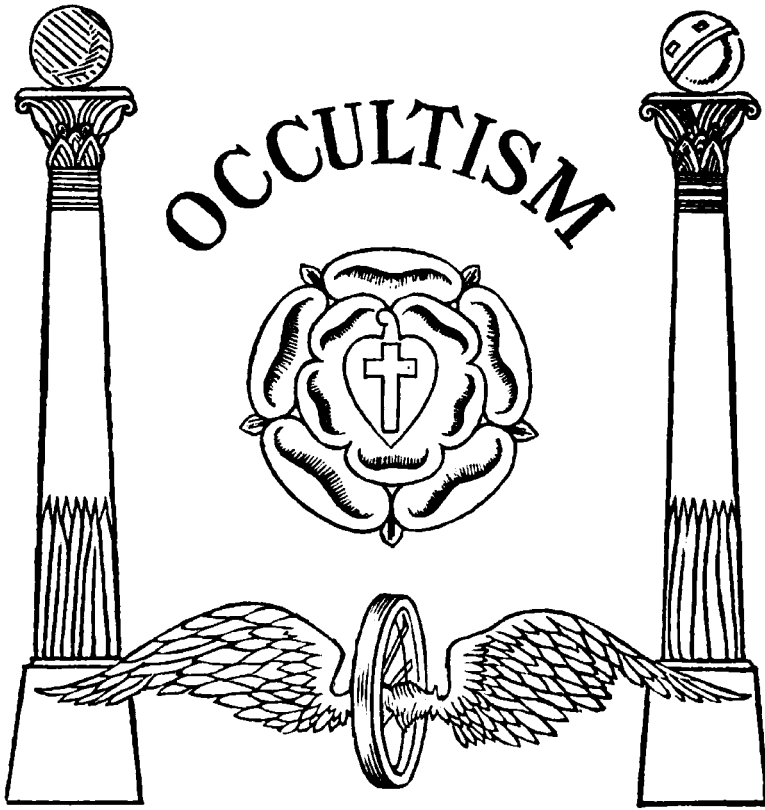
LOVE'S MANTLE

LOVE like a broidered mantle lay
On my beloved's shoulders,
Deep in hue as sorrow-shadowed eyes,
Bright with stars of love-illumined skies ;
Compassion's fibre, pity's tint,
And youth's design were woven in't,
A royal mantle that he wore alway.

Love as a cloak lay round his soul,
Soothing the pain of many,
Shielding the weak from perverse winds of fate,
Gentle wisdom turning shafts of hate ;
Knowledge and strength he strove to take,
A sword to wield for love's sweet sake,
And ever his hand the broken rendered whole.

Love is the breath of my beloved's life—
What of the wind-swept mountain ?
I seek no zephyrs but his gentleness,
Nor sheltered calm beside his tenderness,
For my beloved is the home
Of those that suffer, toil and roam,
And love is the breath of my beloved's life.

C.



BUDDHIC CONSCIOUSNESS

By W. INGRAM, M.A., LL.B., D.Sc.

THIS article must be treated as one of suggestion only. It is difficult to write of a form of consciousness of which the most advanced of us has very little conception. To some it is merely a superior form of feeling which the saint and perhaps the sinner enjoy more than the ordinary man. Frequently we seem to trace in the words of Christ an allusion to something quite different, to a new consciousness which in many ways is a contradiction of the consciousness we know.

This difference of opinion, which might be fundamental, must, I think, be solved in favour of the latter view.

Consciousness, whatever it is, is a unity. It is no doubt very easily altered. Its inner springs, and its impulses from without, shift, moment by moment. In a sense we are never the same as we were at any former historical point of time. Yet on the other hand personality changes very slowly, because it creates for itself, or finds as it goes, centralising ideas and feelings which live *on*, as it were, but little altered by the welter of sense and feeling. It results, if I am right, that personality is really the reality—the end for which consciousness exists. But is it too much to assume that personality is capable of vast changes in itself; is capable indeed of renewing the whole extent of consciousness, so that a new man comes to birth with fundamentally new ideas, motives and feelings? It must be inferred, if that be so, that consciousness is not an end in itself—not a being, but only a mode of being. It might be compared to an eye, which gives sight to the inner man, were it not that it furnishes more to the soul than sight. It is capable of opening to the inner eye, its own states, past, present and future, in relation to each other. It is said that it makes the person to know himself. But there, I think, its mission is at fault, if it be credited with any such mission. We never see the true self. And the question remains, is it there to see?

It again appears that one may infer that one consciousness may differ from another relatively, not by reason of what it apprehends, but by reason of its power to observe the place of the soul in the scheme of things. But any such investigation would be useless unless we knew something of what the person is, and what its capabilities. Now no investigation of consciousness has ever yielded any solid fruit in this direction. Psychology speaks of states, processes, etc. It is as if a chemist tried to build a science of elements upon the smells

and colours they produced. A little might be got in this way, but not enough to make flesh and blood for a theory. Consciousness is illumination in darkness; but the source is not within the ray of its searchlight. It tells in a way of forces impelling man, of changes awaiting him, of hindrances, of hopes, of ideals. Best of all it is capable of giving him rules of conduct which serve both as rudder and anchor.

This then is our great difficulty in trying to understand consciousness—that we are at fault when we question it as to three separate matters: (1) its origin, (2) its betterment, and (3) its permanency. All three questions merge one into the other. The cardinal question may be stated in this way—is consciousness our only enlightenment, or may we look for a new consciousness, which will enable us to see and explain so much that is dark?

I propose to suggest some points upon which I base the theory that there may come in time to man—if it has not often already come—a new consciousness which reveals the true nature of the self, not as an isolated being, but as a member of a new community in which the human has but little part. I call it a new consciousness, not because it will destroy all that the old contains, but because it will so revolutionise the old in content, and particularly in point of view, as to suggest a consciousness substantially different from the present.

There is to-day talk of supermen, and, as the disciples thought that the Messiah could only come with a crown on his head and warriors at his call, so we are apt to think that the superman is to be nothing but overgrown humanity with greater virtues, born of greater power. In fact we think that the millennium will come when we have sufficiently multiplied social moral rules and commandments, and with this have achieved the greater restraint necessary to complete knowledge and obedience of these. Yet is it not certain that moral rules or laws never uplifted a society? They make no man more

patriotic or more self-sacrificing. They merely supply props for self-sufficiency and self-esteem. And is it not written: "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven?"

From the pinnacle of morality we may thus survey the field of the present consciousness. Its kingdoms lie below, but progress upwards; it provides none. What is amiss is that it individualises. Moral men tend to coalesce in groups which exclude every form of soul that is not built on their model, and not the worse only, but also the better are equally flung out.

Having shown the flaw in our present outlook—a flaw that is permanent—let me institute for a moment an inquiry into the origin of consciousness. What is it?

There exists in the human system, so secretly placed that it is even yet scientifically possible to argue away its existence, a force which we call vitality. It appears to have no community with other natural forces. Its home is protoplasm. In what it exists when protoplasm is absent, we do not know. Theorists say that it is either ether, or a product of ether. It is distributed over the whole world in every form of life, of which it creates endless varieties, each suited to a particular environment. It has two extraordinary powers, and one extraordinary limitation. It has the power of proliferating cell-tissue, so as to form the nervous system. The nervous system is nothing more or less than the physical seat and power-house of vitality. By means of it, and by an ingenuity which is inscrutably profound, it creates about the nervous system the mechanism of the body. The body has no other use than to protect, to nourish and to do the will of the nervous system. The best proof that the body is a mere mechanical agent is that hands and eye cannot repair it. The nervous system, while we sleep, builds, nourishes, protects and repairs the body with a skill that is incomprehensible.

This is its second extraordinary power: the vital force is intelligent. Again the nervous system is not the intelligent agent, although the miracle would not be the less if it were. I use the word intelligent—intelligent to the verge of omniscience—but I cannot affirm that this central power is conscious. Without consciousness it exhibits a power of calculation, resource, and intuition, before which our conscious thinking stands convicted as a blundering Caliban.

What then is consciousness? Let me again dwell for a moment on the primary nervous system. Telepathy at this stage of time is a toy, just as mesmerism was in the days of Mesmer. Mesmer imagined he had discovered the great secret. So think some telepathists. But telepathy, plainly allied as it is to mesmerism, is nothing more than the communicating power inherent in all nervous systems. A recent writer, Mr. Newlands, has illustrated its processes by explaining the instincts and habits of certain lower animals, and has postulated the theory of a collective intelligence resulting from the very intimate *rapport* which prevails in herds of animals, birds and fishes. It appears to be a possible conclusion that the nervous system, without any aids whatever, can receive and give out intelligent thought to be gathered by other similar systems.

But any such mode of communication would of course be too cumbrous, as well as too uncertain. It has to be seen that every nervous system has to live in an environment which is both its friend and its foe. The nervous system must acquire a greater and a swifter knowledge of what is passing outside than can be got by telepathy. Hence the development of the special senses.

We come now to the point at which consciousness begins. Without the special senses the mind of the nerve system is asleep—dreams perhaps—but has no hold at all upon environment. With the senses, especially that of sight, comes that

clear vision of the external which at once awakens consciousness. The first view of consciousness is of a receptive organism designed to spy on the external. Then we observe other supplementary faculties—time, memory, and reasoning—all designed to organise the work of understanding and storing information regarding the external. If these faculties in their ordinary activities have not the accuracy of the inner intelligence, which brings them to be, we must perhaps blame the environment which changes so capriciously that it is impossible to present a mathematical front to it. All counter-agencies within are of the nature of a compromise. Nothing is exact.

At this stage it is possible to survey the whole system, as one built by the vital force for its own housing and development. Its function is to persist in life—it lives to live. And apparently all life-systems, multifariously different as they are, are parts of a system which amidst confusion shows demiurgic design. This, however, is the limitation to which I alluded as one of the mysteries of the situation: that the intelligence which I have described, extraordinary as are its powers, is mechanical only—purposeless, unable to do more for its system than protect and prolong it.

One further function, however, should not escape attention—that of reproduction. Conscious that the life-systems in which it dwells are subject to decay and to the risks of hostile environment, the life-system holds within it provision for fresh housing of the vital force. Mechanically, reproduction is nothing more or less than budding off. The parent nerve system throws off periodically microscopical portions of itself which have the power under suitable circumstances to proliferate cell systems, and out of these to create fresh bodily mechanisms for the prolongation of the peculiar functions which the life-force persists in carrying on. Again I would remark that the peculiar limitation of the system is that it is

absolutely mechanical. So says the materialist, and he closes the further discussion by saying that all else—the desire for beauty, for love, the ideals of the race, the glory of God—is merely the restlessness of that vital force, that came blown from a distant planet—a creature of chance with a destiny that is blind.

I do not know why, if there be ultimate wisdom, it should be so slow or so inefficient in moulding the world to its own views. But I do recognise that the blind will-force of Schopenhauer and Hartmann is as inverted a view of the whole, as that of the follower of Fichte, who starts with an Absolute Mind, and fails to produce anything real by means of it.

When one returns to the human system, the uncomfortable suspicion arises that consciousness is not completely explained by that mechanical view of life—evolution—which the materialistic schools favour. They are no doubt aided to some extent by the apparent futility of human endeavour as a whole, by its constant striving to be better, and its constant defeat. It seems impossible to lead a natural life and glorify the highest in us at the same time. But there the materialist is slain by his own argument, for this reason—that if the life-system were homogeneous, the creation of a single force, whatever its shortcomings, it would not aim at anything, except to make more efficient the mechanism through which it looked upon and moved environment. In fact the idealist, the martyr and the man of self-denial would not be a hero but a freak, like the Siamese twins or dog-headed men.

But the difficulty goes deeper. It is then clear that something disturbs the process of life evolution; something that obstructs the straight thrust upwards of the power which is seeking for equilibrium, for peace in a natural environment. Observe a change in the centre of individuality as the living being grows. At first the centre, the government, the *raison d'être*, is in the nervous system. Then, at a certain

stage, consciousness awakes and the growth of personality begins. But, strange as the statement may be, it is not the life-force that creates the individual. We are not the life-force, looking out of the eyes of consciousness. We know nothing of the life-force ; we observe but vaguely its ideas and methods ; we bring to its saneness a mood heated with the joy of living ; we take the sacred house of life, and treat it as a plaything.

The life-force does not individuate. It subordinates the whole business of the self to the preservation and glorification of the thing it creates. Conscious as it is, far more so than the life-force, of the perilous and temporary hold which is all it has of this mortal tabernacle, the person nevertheless exploits that tabernacle for its own ends and purposes. It has to be said of its ends that they are less comprehensible than those of the life-force, that they are apparently whimsical, and scarcely conscious of any clear destiny or any purpose. Besides, there is constant friction between the two centres. The watchword of the life-force is prudence and temperance. Consciousness has created a whole colony of shibboleths, many of which scorn the whole business of being. Watch a young man in love. Is all this display necessary in order that the new life may safely be budded off ? In truth he might learn something of the art of begetting from the anemone or the amoeba. The aberration is due to the presence of personality, which, as it grows, creates for itself a new heaven and a new hell.

Society is not unknown to the life-force. Collective activity and mutual preservation are part of its prudential scheme. And it may be said that in many respects the Social Organism, as we know it, reflects not distantly the aims and policy of the life-force. But while Government has the *salus populi* at heart, there exist in the community many institutions, whose ideals have little or nothing to do with the safety of the

individual. The Church leaps at once to the eye. Its avowed aim is the salvation of the soul. The country of its ambition is heaven, not earth. No doubt many a Churchman supports his Church, because it assists the moral tone of the community, and keeps the freethinker in his place. It is recognised that good morals and longevity are not distantly connected, and that pious prudence is an asset to the State. But every student of morals knows the exact flaw in ethics and in religion based upon purely prudential motives. The Categorical Imperative knows no exceptions, because it is in accordance with the dignity of person that it should be subject to no laws which are not those of its own conscience. In one word the person is an end in himself, his own lawgiver, his own subject. In that philosophy, life is merely a chattel among chattels, and the person stands out as the truth in being. .

But it is one thing to make the bold assertion, another thing entirely to prove that there is any reality which justifies it. Followed out to its logical end, the theory may attain the dignity of heroic suicide. It refuses to calculate. It demands the whole ideal, quite ignorant and quite careless of how far the real can assist in its attainment.

What is the solution of this natural dilemma—a dilemma that has faced humanity as far back as history takes us, and which is in no danger of a very early solution? I re-state the problem in this way. Honesty is said to be the best policy. That means one or both of two things : either that it is prudent, *i.e.*, life-preserving, to be honest, or that, although less prudent, it accords better with a law which I find in my soul—which indeed is about the only evidence of its existence.

These two points of view really prove that there are two communities, governed by laws and ideas entirely different. Man's fall is just the contrast that the true person draws between the point of view which the Kingdom of Right enunciates, and the point of view of a Kingdom which is not

the Kingdom of Nature, but another Kingdom, in enmity to the Kingdom of the Soul. Now the diversity of principles, which conflict in our mind, can have no other solution. The matter is so classical that it would be idle for me to canvass it further. At the same time the common notions with regard to the community of the soul are apparently wrong. In reality they deny the existence of a Society, postulating an Absolute Power, which is the only lawgiver and judge. No doubt all flows from the Absolute, but that does not derogate from the fact that the spirit of man is citizen of a realm which has its own customs, its own laws, and its own great traditions. We are familiar with the phrase "the Communion of Saints," and although the Churches have rather lost the idea, it is not heresy to believe that the dead and the living share one society and dwell together. Nor is there anything impossible in this view.

It will occur to my readers at this stage that the present state of consciousness, however long it has existed historically, is one of transition, the proof of which is in the contradictions with which it is daily distracted. All the great philosophers and all the great theologians have stated this circumstance, and have laboured to show how humanity may remove the evils it conveys. They recognise two opposites against which the spirit of man contends—on the one side, the flesh, and on the other, the devil. Both in different ways hamper the practical idealist and tend to turn his desire of the better into a hypocrisy. But the body is not so much a stumbling-block as the power of evil. No doubt, as matters exist, there are appetites to be gratified; but apart from man's inhumanity to man, civilisation has shown that it is possible to live a wholesome life and keep the commandments. Christ recognised this. The other is accordingly the eternal enemy of the spirit; for, as the scripture says: "From within come the things that defile the man." Theosophy has always recognised that man's

aspirations are the origin of the devil in man. The devil is not flesh, nor in flesh, but is in a way the reflection of that spirit within us which cries for something that man scarcely understands. If man were a brute he would be without sin.

Now it seems almost a trifling with serious thought to suggest that man creates for himself a model which he can never satisfy—a model which he himself can never clearly explain in practice to himself. The cry of the Psalmist for a clean heart and a right spirit is very like the infant crying in the night, and with no language save a cry. There is more definition in St. Paul's magnificent description of Charity; but we all know that no language has yet framed a word that adequately explains the state of mind and feeling which the text of St. Paul endeavours to define. Without doubt St. Paul is writing of the Buddhic consciousness, and his utterance, which sums up so much scripture, is our chief evidence that man aspires to and may attain a higher consciousness than seems allotted to the inhabitant of any human body.

Let me interpolate a single remark. The law which forms the basis of our discontent is not created by the individual mind. I have already indicated that action is always inferior to the call upon us, and for this reason we treat the demand as coming from a society and as the law thereof. We have a similar state of feeling when we contemplate the demand which human communities make upon us. Yet we tend to respect more lightly the laws of nations, because we know they are so often the fruit of the very blindness and injustice of which we accuse our own souls. We measure quite differently the demand of the other community, because our own souls assure us that the law is perfect, and that to break it, is to receive the ostracism, the loss of communal rights and protection, which appropriately marks the offence. Sin punishes its author not only with natural penalties, but with loss of spiritual vision and spiritual goods.

The matter goes further. Were the law our own, or could we isolate ourselves from those who expect compliance, we should not regard our failure in the same way. We should more clearly see that under present conditions the law asks too much, makes indeed a claim to the impossible. Is it not odd that that view of the situation so little appeals to us—that the best of us are willing to be labelled hypocrites and fools, rather than surrender the unequal contest? “Blessed are they that are persecuted for righteousness’ sake” . . . again and again Christ reminds us that the rewards of the spirit come to us a hundredfold, but with tribulation. Remember how unequal the contest is; for the law demands not performance, but that inner purity from which nothing but righteousness can flow. Yet the human heart is a charnel-house—“And they who fain would love thee most, are conscious most of guilt within.” There is so much to be said for the idea that we are not self-contained in these matters, that the spirit of man is helped by agencies, themselves members of a vast community—the community of those who live on a level to which we as yet are strangers. And if some one asks: “Why then have we these hindrances? Why do we daily pray to be delivered from evil?” I answer simply, we have not deserved or earned the freedom of the other community. We are no doubt brothers of that society—poor brothers, who have not the power to receive what would be so freely given, the safety and the salvation that waits for us. Without doubt there is no royal road to the higher consciousness; there is no help that can shorten the journey. Every foot of the way must be trodden by each of us, naked and alone. That is why the way forward is so slow; why the helpers are so powerless. They can only bind up our wounds. They cannot tell us what we fain would know. Experience is the only master.

What is the evil that shames us—from which we claim deliverance? I cannot put it better than so many Theosophists

have done—it is separation. I dwelt at an earlier stage on the peculiarities of our individual life. A single thought will show you that civilisation does little or nothing to destroy the evil which separateness brings to a community. Scots poetry has asserted not only the independence but the brotherhood of man. Our spiritual being yearns after a community in which all men shall be friends, brothers and lovers one of another. The scriptures tell us of such a community. But have you realised how many things of daily life stand fatally against that ideal? There is, for instance, money. Not only does the community of to-day worship the man who possesses it, but money buys so much that belongs only to the spirit. How hardly shall a man whose life is based on wealth enter into the Kingdom of Heaven! No amount of goodwill, of purity, can gainsay that sentence. The poor in spirit alone have the Kingdom.

Then there is sex. How often its peculiar distraction invades the community of those who would be brotherly! What terrible lapses in friendships, that might have been so fine!

“ And then comes a mist and a dropping rain
And the world is never the same again.”

And there is crime ; and crime raises its head so often out of the low levels of property, and frayed nerves, and sex. And besides these there is power, unjustly and selfishly used. And there are so many other things that cause man to look out of his windows at his fellow man bearing heavy burdens which the looker-on would scorn to touch with the least of his fingers. And there is fine living and the pride of caste ; there is culture, there are those who command and those who are slaves. And if you believe the politicians, these things were there in the days of Nero, and will be there long after we all have gone the way appointed.

Could there possibly arrive a soul that cared for none of these things, and could he, if he did come, be of any use in our familiar society? No doubt that has been the dream of saintly souls in every age; but is the dream attainable? Could there arrive a man who, whatever his circumstances, might still move through the streets and into houses of the people, revered, because all that divides and individualises was nothing to him.

This is what the Buddhic consciousness means. And when I write of it, let it be understood that the stage of thought which it reveals must not be thought to be a final one. It entails so vast a change on the life of to-day and is beset with so many barriers, that we treat the man who aspires to it as a stranger in the house—an idle babbler. But it will be observed by the shrewd hearer that the power of the devil over us is based upon the power of the flesh, that his temptations are our needs and greeds, which ought to have remained matters of nature, but have become matters of personality and of pride, matters wherein men who should have been brothers glare at each other over fences, take toll of each other, and hate the brotherhood they have misused. Hence, so long as the spirit returns to the house of flesh, it must continually be in danger of the lower part of its nature—must live on the verge of sin. The Buddhic consciousness is for us a heroic anachronism; a magnificent dream that half realises itself, merely to fade away. Or does it entirely fade? Where are those saints and martyrs who in the past, however imperfectly, proved that that consciousness was possible? Does the law of rebirth bring them back, or have they earned the power to live free of this earthly home? It seems to me that human society is like a pot a-boil. So much of its contents is always sublimating; but the pot goes on boiling all the same. Society never progresses in a sense, because all the progressive elements in it pass on to another Society in which they have earned a home.

But there is my doubt. It would be folly to suppose that there are circles in spiritual communities, as there are in nations—and even if one supposed that each circle exhibited a new form of good and power, the difficulty would still remain that the ideal of the spirit is a brotherhood in which, from highest to lowest, the law of mutual help and protection reigns. The doubt is solved, if you consider the office of the helpers of humanity, men who once ran our race, knew our frailty, and now are blessed. . But blessed how? Not with a golden crown and a melodious harp, but with the power to take part in the upraising of the lesser brotherhood. And if indeed there be what may be described as divisions, these divisions are the truth of brotherhood, for they are the foundation of aspiration.

This article is so long that I cannot examine the classical statements of Buddha on the vice of separateness, and His even more classical rules for the overcoming thereof. While you peruse these, do not forget that the scriptures of the Jews contain almost parallel rules, and that, whatever the differences between the doctrines of Christ and Buddha, the identity of aim and thought is startlingly convincing.

One final remark. I pointed to the change of consciousness which the complete feeling of self-sacrifice and brotherhood produces, but I emphasised the view that the new consciousness will in turn give way to a higher. My reason is this—and science is on its way to prove that my view is right—the life of the spirit is not necessarily confined to earth, to living in a body composed of ever-disintegrating chemicals. The life-force can, I believe, be collected and used by souls at higher stages of progress, without the aid of the nervous system. At that level naturally the whole of our present circumstances will cease to affect consciousness. That is the stage which the Indian has termed the Nirvāṇic consciousness. The barriers between spirit-system and spirit-system, will

then have grown increasingly tenuous, and telepathy will be almost as if man spoke with man. But the Buddhic consciousness could not exist on that level. The Buddhic consciousness is a transition point of view. It governs the ways of a spirit that is still hovering between the earthly tabernacle and the first of the ultra-physical stages. Take for your example the description of Christ, who was an eternal Spirit, but took to himself a mortal body and suffered in it all the ills of humanity. He did not require to practise consciousness by aid of a body; but the consciousness which that body gave Him was Buddhic. He was a Spirit, conscious of a spirit-nature, practising nevertheless the things of spirit according to the rules and limitations of the human system. Nothing so clearly explains what I mean by Buddhic consciousness. It is the consciousness of a spirit come to itself, discerning that the body in which it lives is something alien to it, and that its true home is elsewhere. When Christ finally left the body, he rose to the Nirvāṇic consciousness, but he retained the memory of the Buddhic consciousness, that he might be, what otherwise he could not have been, the helper and the guide of every believing and aspiring human being.

W. Ingram

POYA DAYS

By MARIE MUSÆUS-HIGGINS

II. THE FULL-MOON DAY OF JETTHA (JUNE)

The important event which occurred on the full-moon day of Jettha (June) is the coming of the Thera Mahinda to Laṅkā (Ceylon).

THE Thera¹ Mahinda was the son of the great Buddhist King Asoka (Dharmasoka) of Magadha, Jambuḍvīpa (India). King Asoka was an ally and friend of the King of Laṅkā, Devanampiya-Tissa, who wished to become a Buddhist, as King Asoka was. So Asoka asked his son Mahinda, who was a great Buddhist Arhaṭ, to go to Laṅkā and preach the Dharma to King Devanampiya-Tissa and his people.

Asoka spoke to Mahinda and his Theras thus: "Ye shall find in the lovely Island of Laṅkā the lovely Religion of the Conqueror (Lord Buddha)." Mahinda was to take with him the Theras Itthiya, Uttiya, Sambala and Bhaddasala. He had been for twelve years a Monk at the time when King Asoka ordered him to go to Laṅkā.

Mahinda decided to visit his relatives first, before leaving for Laṅkā, for he was sure that, once there, he would remain in Laṅkā till the end of this incarnation. So Mahinda preached to his relatives in India for six months, and he visited his mother Asandi-Mittra and his sister Sanghamitta (who was also a Nun). Then he took with him, besides the four Theras, Sanghamitta's son, the Samanera² Samana (mighty in the six supernormal powers), and the lay-disciple Bhalluka, and on the full-moon day of Jettha they rose into the air and alighted

¹ Thera—a Buddhist Monk who possesses the Iddhis, an Arhaṭ.

² Samanera—a Buddhist Monk who has not been fully ordained.

on the Mihintale Mountain in Laṅkā (about seven miles distant from Anuradhapura, the Capital of Laṅkā). Here they waited for King Ḍevanampiya-Tissa, who was just then on a hunting expedition, and quite near.

The King saw a deer grazing at the foot of the Mihintale Mountain. He sounded his bow-string, in order not to attack the deer unawares, and when the deer took flight, the King chased it up the mountain, and it ran to the place where Mahinda and his Theras were standing. It is said that this deer was really not a deer, but the Ḍeva-Puṭra¹ of the mountain, who had taken the shape of a spotted deer in order to guide King Tissa up the mountain to the Thera Mahinda. When the Ḍeva had accomplished this task in the shape of the deer, he disappeared, and King Tissa saw to his astonishment the yellow-robed Mahinda standing there in the place of the spotted deer. The six companions were not visible at that time, so as not to frighten the King.

Thera Mahinda called out to the King, after he had searched in vain for the deer: "Come here, Tissa." More astonished than before, the King wondered that the yellow-robed Monk, whom he had never seen before, should know his name, and he thought at first that he must be a Yakkha² in disguise. But he approached Mahinda, and then Mahinda began a conversation with him, which convinced the King that this yellow-robed Monk was a very learned man; and the King's wise answers showed the Thera Mahinda that the King would be ready to understand the new teachings which he had brought to him. King Tissa put his bow and arrow down, never to take them up again for hunting, and Mahinda said: "Out of compassion for you and your people I have come here." King Tissa then inquired whether there were more yellow-robed Priests in Jambuḍvīpa. And Mahinda, showing him

¹ Deva-Puṭra—the Deva-Guardian of the mountain.

² Yakkha—a half-demon who could change his shape whenever he liked. At that time Yakkhas and Nagas (also half-demons) are said to have lived in Laṅkā.

now his six companions, said that the sky of Jambudvīpa was glittering with yellow robes.

Mahinda now preached to King Tissa and his followers (who had come up the mountain by this time) his first sermon on Conformity in Religion, and the King was so much impressed with the words of the wise Mahinda, that he invited the great Thera and his companions to his Capital, Anuradhapura, where Mahinda at once began preaching the Dharma. Soon the whole Island of Laṅkā became Buddhist, so convincing was the teaching of the first Buddhist Missionary in Laṅkā. King Tissa had the Island consecrated to Buddhism by Thera Mahinda, and Buddhism became the religion of all Sinhalese, over the whole Island. During his whole lifetime, the venerable Mahinda remained in Laṅkā, preaching and ordaining Sinhalese Monks, and when he had completed his mission he passed into Pari-Nirvāṇa.

At the place where Mahinda and Devanampiya-Tissa first met, and where Mahinda's body was cremated, the successor of King Tissa, King Uttiya, built the Ambastala-Dagaba, which still stands on Mihintale Mountain and tells us about the great Thera Mahinda. Even at the present day, more than two thousand years later, on the full-moon day of Jettha, the event of Mahinda's coming to Laṅkā, and introducing Buddhism there, is always spoken of—and that rightly, because he was the first Buddhist Missionary, and if it were not for him, the Sinhalese would not be Buddhists.

Therefore let us think with love and gratitude of the Thera Mahinda, the son of the great King Asoka of India.

III. THE FULL-MOON DAY OF ASALHA (JULY)

There are several historical events which have taken place on Asalha full-moon day and which are still celebrated at the present time :

(a) Queen Māha-Maya's dream of the white elephant (the announcement of the birth of the coming Buddha).

(b) The Great Renunciation of the world by the Boḍhisattva, who was then Prince Siddhārta.

(c) The Lord Buddha's first Sermon after His Enlightenment under the Boḍhi-Tree.

(d) The Bikkhus' Wassupāgamana on Wassa-Elabina (an annual ceremony in connection with the Monks taking residences for the rainy season).

(a) Queen Maya's Dream of the White Elephant

(The announcement of the birth of the coming Buddha)

It is said in olden scriptures that the birth of a Buddha is always announced by a white elephant, because, as the white elephant is the king of all elephants, a Buddha is the King of all mankind. And so, in His last birth on earth, the Boḍhisattva had to announce Himself as a white elephant.

But where was the Boḍhisattva at this time? He rested in the Tusita Heaven after His previous birth as Prince Vessantara. When the time was ripe that a Buddha was to be born on earth, the Boḍhisattva looked down on to the earth to make the five observations, in order to know that the time had come for his birth as a Buddha. He observed that the time was right, that the continent in which he was to be born was Jambudwīpa (India), and in India the middle of it was Kapilavastu, where King Sudhodana, the righteous King, ruled over the Sakya people, and where Māha-Maya, the purest of all women, was enthroned at his side—she who had never broken the Five Precepts from the day of her birth. So the Boḍhisattva consented to be born on earth as the son of King Sudhodana and Queen Māha-Maya, at Kapilavastu, in Jambudwīpa.

There was a six-days' midsummer festival at Kapilavastu, and all the people were enjoying the feast. Queen Maya took part in this festival of flowers and songs, and when the seventh day came, the full-moon day of Asalha, she devoted this full-moon day to charity and to religious devotion. At night, lying on her royal couch in her own chamber of state, she fell asleep and had a wonderful dream. This was her dream.

Queen Māha-Maya rested peacefully in her chamber, surrounded by her faithful women, and guarded by royal soldiers outside the palace. Soft radiance shone like a halo over the roof of the Queen's chamber, and she herself seemed to be wrapped in holy light. The full-moon of Asalha shone brightly. Then the roof of her chamber seemed to open. Heavenly glory filled the room, and the four Deva-Rājahs¹ appeared, took Queen Māha-Maya with her couch, and carried her to the Anotata Lake² in the Himālaya country. They left the couch near the lake, and the Devis of the four Deva-Rājahs came from the four quarters of the earth and bathed her with the holy water of the Anotata Lake, to remove all human stain. They clothed her with divine garments and anointed her with divine oil.

Then the Deva-Rājahs returned and took her to a Deva-Vimāna (palace in Deva-land). Then Queen Māha-Maya saw the roof of the chamber where she rested lift, and standing on four white lotus flowers, bathed in white radiance, a snow-white elephant descended on the silvery rays of the moon.

¹ Deva-Rajahs—the Guardians of the four quarters of the earth.

² The Anotata-Lake is among the Himālaya Mountains. It is a very holy lake, in which, it is said, only Buddhas, Pratyeka-Buddhas, Arhaṭs and Devas bathe. Its water is perfectly pure. As it is surrounded by five high rocks, the rays of the sun do not reach it, and therefore no animal life is in it. Four times a month the Devas gather clouds, and rains rush down the rocks which form a silvery band round the lake. Steps lead down to this natural bathing-place. On the four corners of the lake are cave-like openings, into three of which the water of the lake flows and from which it disappears into an unknown sea. The fourth stream circles round the lake three times; then it strikes against a rock, jumps up like a spring, and flows down the other side of the rock into the Ganges. That is the reason why the Ganges is called the holy river. It is called there, Ahas-Ganges (Sky-river). This Ahas-Ganges joins the Ganges beyond Benares. Where the Ganges and Jumna join, there used to be the Holy City of Poya-Gaya.—From Sinhalese literature.

This radiant, snow-white elephant walked thrice round the couch of the sleeping Māha-Maya, from left to right. Then, handing her a snow-white lotus flower, he seemed to fill herself, the room, and then the whole world with his radiance, while a far-way voice whispered: "Hear, all ye who have ears to hear. Rise, ye who have fallen, for the Buddha has come to earth to preach to you again." Queen Maya awoke. Such happiness was hers, that she felt the whole world must feel it also.

And how did the Sages and Wise Ones, who were consulted by King Sudhodana about the wonderful dream, interpret it? There was but one explanation. They all exclaimed in ecstasy: "Hail! O Queen of Heaven. Thou shalt become the Mother of the Holy Buddha who ever comes to the earth as a white elephant."

Thus, on the full-moon day of Asalha, the Buddha announced his coming down to earth in the shape of a white elephant. And on the full-moon day of Wesak, ten months later, He was born as Prince Siddhārta.

*(b) The Great Renunciation of the World by the
Bodhisattva, who was then Prince Siddhārta*

This event has already been recorded in the account of the Wesak Poya Day, and so it will not be told again.

*(c) The Lord Buddha's First Sermon after His
Enlightenment*

It is also said that on the full-moon day of Asalha the Lord Buddha preached His first Sermon after His Enlightenment under the Bodhi-Tree at Buddha-Gāya.

The Lord Buddha, after meditating and fasting for forty-nine days, had accepted some milk-rice and honey from two

merchants who saw Him, near the Bodhi-Tree. Their names were Tapussa and Bhallika. He blessed them and spoke words of wisdom to them, and they accepted His teaching and said: "We take Thee and Thy teaching as our Guides." They became His first two Lay-disciples.

Then came doubts to the Lord, whether mankind would be able to understand the difficult Dharma. But after the appearance of a Deva to Him, He resolved to open wide the door to all who had ears to hear His teaching. To whom was He to preach the Dharma first? He turned His steps to the Deer-Park at Isipātanā-Rāma,¹ where His former companions, the five ascetics, were still practising their asceticism. At first they would not listen to the Lord Buddha. They would not even get up from their seats of kusa-grass. But when He stood before them in His holiness, they were so struck with His appearance that they forgot their intention not to greet Him. And when the Lord Buddha saw their willingness to listen, He began to explain to the five ascetics that they could not attain Liberation by starving their bodies, for the mind cannot think when the body is starved and in pain.

He now preached to them His First Sermon, which, as the old books say, the Saints from Heaven, the Devas from their abode, and even the animals from the forest came to hear. All listened with rapt attention, and all understood it in their own languages. The Buddha taught in this First Sermon the "Four Noble Truths,"² and the "Noble Eightfold Path".²

Thus in the Deer Park at Benares, on a full-moon day of Asalha, the Buddha set the "Wheel of the Law" rolling, in which the "spokes are the rules of pure *conduct*; *justice* is the uniformity of their length; *wisdom* is the tyre; *modesty*

¹ Isipātanā—Issi-Iddhi-Pātanā—Descent—This is the place where the Arhats (Itsee) used to descend during their aerial flights. A temple was built on this spot. A ruined dagoba is still to be found here. Rāma—Living-place for Priests.

² See the "Four Noble Truths" and the "Noble Eightfold Path"—*Buddhist Catechism*, by Col. H. S. Olcott, pp. 25 and 26.

and *thoughtfulness* are the hub, in which the immovable axle of *Truth* is fixed”.

(d) *The Bikkhus' Wassapāgama on Wassa Elabima*

Asalha month is the first Wassa month in India (the first rainy month). Even at the present day, on Asalha full-moon day in the Buddhist countries, there is a ceremony celebrated which is called the Wassapāgama or Wassa Elabima ceremony, in connection with the Monks taking residences for the rainy season. I shall tell how it came that the Lord Buddha gave permission to his Bikkhus to take up residences during the rainy months.

The Bikkhus used to wander about teaching in the day time, and they did not have any fixed place where they could rest and sleep at night. They had to find places of retirement under trees, or in caves or valleys, or cemeteries, or in heaps of straw. That was all right in the dry weather, but in the rainy season it was impossible. And the people spoke to the Bikkhus: “How is it that the Monks of the Sākya Muni wander about in all seasons, in the hot and the cold, and also in the rainy weather?” The Bikkhus could only answer that they had no homes. They asked the Lord Buddha about this, when he was residing in the Bamboo Grove at Rājagriha, and the Lord Buddha spoke thus: “There are two days, O Bikkhus, on which you can begin to take residences; an earlier and a later day. The earlier is the day after the full-moon day of Asalha, and the later is one month after the full-moon day of Asalha” (Sāvaṇa—August).

The first person who offered a residence to the Bikkhus, at the time when the Lord Buddha preached, was the treasurer of Rājagriha. He built sixty monastery cells and he dedicated them to the Order of Bikkhus for the present and future. Then other devoted Buddhists followed; and so the Bikkhus had

temporary homes for the rainy seasons. From that time the first Wassapāgama or Wassa-Elabima ceremony was introduced on the full-moon day of Asalha, and the following morning the Bikkhus took residences for the rainy season. It is said that in Laṅkā, on the full-moon day of Asalha month, the Thera Mahinda and his Bikkhus took possession of the sixty-eight rock cells which King Devanampiya-Tissa had built on the Mihintale Mountain, eight miles from Anuradhapura, about 300 B.C., as residences for the Sangha in the rainy seasons. At the present day some of those cells are still to be found; and also Mahinda's resting-place, which is a smooth platform in a natural gate under a huge rock—also at Mihintale. From there, the Thera Mahinda used to preach to the people in the rainy season.

Marie Musæus-Higgins

THE LIFTING OF THE VEIL¹

By ARTHUR BURGESS

ALL the wonder of a thousand years was contained in those few pages of faded writing, pages which clearly showed evidence of blood and tears, which told of the journeying on of the soul, speeding out to the destined end as it freed itself from its sheath of humanity.

The sentences were strangely constructed, probably written with effort, the letter without formal beginning and lacking conclusion, the end possibly coming before the hand could finish its task—truly a document of enthralling interest and sublime wonder. Out of the mystery of that Land of Death it came to me, and is passed on to those whose hearts ache with a great loneliness, who grieve for dear ones gone into the silence. It runs as follows:

. . . and it was when the battle was at the worst, if there can be any worst part in the great game of slaying men, that I caught sight of him who lies by me now. A great six-foot specimen of blonde Teuton, with an expression of intensest hatred on a face distorted with fury and lust of blood. As our men rushed on, yelling like demons from the gates of hell, we sprang upon each other, bayonets fixed, intent to kill or be killed.

¹ *Author's Note:* Whilst the words used in the above are the author's own, the incident described is based on facts known to him.

Then it was suddenly as though we were alone, we two in the noise and strife, and there came over me a great wave of pity; magically, at that moment all loathsome expression left his face, our bayonets were lowered, there was a roar, a stinging, burning sensation—and I felt myself falling, falling, into blissful unconsciousness

How long I remained in this condition I cannot say, but I next remember a feeling of weight, of contact, and perceived a human arm across my breast. Turning slightly, and with difficulty, I saw more clearly, and recognised that the one who was by my side, thrilling me with the feeling of nearness, was he whom the world called my enemy.

Gone was the distortion of hate, the lust for blood; the lips were now curved into a smile of amazing sweetness—tinged with pain. The deep blue eyes of wonderful depth, the mirrors of the soul, looked into mine with a gaze of searching truth, the arm across my breast increased its pressure. I felt myself drawn close, two arms encircled me, and heart slowly throbbing, face to face we lay, members of two great races, wounded unto death.

“Brother mine,” came the low, clear voice, “I touched you not, nor you me; we conquered self, we found the Real; did you not see?”

And like the flash of a picture on a screen there came before me again the vision that I had seen as I slipped into unconsciousness, the glimpse into the past.

I saw two boys, children of the same mother, travelling life's road together, helping each other in its daily struggles. Then came glimpses of the two reaching man's estate, attaining positions of trust and responsibility; and then—misunderstanding, envy, malice, and a great wrong to one committed by the other, and a fearful hatred generated by both. Then I saw those two souls reborn in different countries, the hate of the wronged ones expressed in the

hatred of race, and . . . but need I say more? By my side in loving embrace is my brother, and we have spared each other through a God-sent vision; the kârmic debt has been met and paid, with love for hate!

What more shall I tell? Of the softly spoken words in that desolated spot of dead and dying, in the gathering dusk, of the dull boom of the fitful bombardment after the storm? Of the revelations and questioning, of the vows to be kept through Eternity? Of how he went out on the great Voyage of Discovery with my arms about his shattered body?

I am left . . . and the life-force rapidly leaves me as the warm blood flows free.

There is somebody quite close to me, a great Being of wonderful beauty, and over and around me is an atmosphere of exquisite perfume, perfume of roses . . . Ah! Ecstasy! It is . . .

* * * * *

And so it ended, this strange document that has come into my hands. Who speaks if I tell that my eyes dimmed as I read? Not tears of sadness but of gladness, as I realised how once more Love, which is God, had triumphed, and that the victory had been in the presence of the great Master. Peace to their souls.

Arthur Burgess

CORRESPONDENCE

“WHY NOT RECONSTRUCTION IN THE T.S.?”

THE letter under the above title in the July THEOSOPHIST seems to me to contain some assumptions that are at least open to question. The first is that the value of anything that happens in the T.S. can be correctly gauged by the increase or decrease in its membership. I put this first, because the writer of the letter seems to take for granted from the outset that as long as the proposal he advocates does not prevent people joining or remaining in the Society, it cannot be harmful. To take an extreme case, the S.P.R. Report on Madame Blavatsky resulted in a considerable loss of members at the time; but who can say that it was not in the interests of the Society that it should learn the insufficiency of psychic phenomena as the insignia of authority? To my mind, therefore, the expediency of the proposal may be still open to question, even though it should result in no decrease, but an actual increase of membership.

The second assumption, as it appears to me, is that the proposed reconstruction is necessarily a step forward, simply because it is a change, and because it denotes a more formal acceptance of Theosophical tenets. Those who doubt the desirability of such a change naturally lay themselves open to the charge of conservatism, as making a dogma of precedent; but if the change should prove to be a step backward instead of forward, the *status quo* would still be the more progressive position. For instance, assuming that it is desirable to retain in the First Object the words “without distinction of creed,” is it exactly a step forward to adopt an article of belief as obligatory? To my mind there is all the difference in the world between a conclusion arrived at deliberately and one that is acquiesced in under influence or pressure. If it is true that most Theosophical teachings are accepted by the majority of members, I consider that this acceptance is largely due to the freedom with which members are able to discuss these teachings under a minimum of influence or pressure. Again, such acceptance is not merely a matter of length of study, as D. H. Steward seems to think, but chiefly one of mental and emotional disposition. I agree with him that if people do not join the T.S., it is because they are not interested in its teachings, but I do not agree with him that those who are interested enough to join should be confronted with a demand for a confession of faith—a faith which can seldom at present be based on any experience more reliable

than the wish which in most cases is father to the thought. After all, no opinion, however correct or inspiring, can ever satisfy one who is trying to develop the capacity for first-hand knowledge ; so we find that those who know most are always the most tolerant of all shades of opinion, and encourage an open-minded attitude as indispensable to the gaining of knowledge—was it not said that the sinner is sometimes nearer to the kingdom of heaven than the Pharisee ?

It is said that we already have one article of belief—brotherhood. Personally I have never been asked whether I “believed” in brotherhood, nor have I had the impertinence to ask anyone else that question, however unbrotherly an action may have appeared to me. As far as I have seen, the only sense in which a belief in brotherhood is obligatory, is that in which it is declared to be the first of three specific objects ; but then no one would waste time joining a society unless to some extent in sympathy with its objects, though he might be considerably hampered in his usefulness after joining, by having to conform to a creed. On the other hand I can imagine that an honest seeker after truth could be extremely useful to the Theosophical Society, even though he were not satisfied as to the existence of Adepts ; he would at least help to stem the tendency towards religious sectarianism.

This brings me to the last assumption I have chosen for question, and that is contained in the writer’s statement that everybody nowadays believes in brotherhood. If such a general belief does exist, I must be pardoned for not having come across it ; as for brotherhood without the various distinctions mentioned in our First Object, I have generally found that its advocacy is still regarded as a symptom of lunacy, or, still worse, a lack of patriotism. The consequent and dependent assumptions in the latter part of the letter can be more easily dealt with, being more directly open to question ; but I leave them to some other correspondent who may dare to draw down upon his head the inevitable execrations.

W. D. S. BROWN

BOOK-LORE

The Justification of the Good, An Essay on Moral Philosophy, by Vladimir Solovyof. Translated from the Russian by Nathalie A. Duddington, M. A. (Constable & Co., Ltd., London. Price 15s.)

This excellent translation, from the Russian, places before English readers a classical work of the utmost importance in Russian studies, as it is rightly called by Stephen Graham in his Editor's Note. Vladimir Solovyof ranks among the greatest Russian thinkers, and in his *Justification of the Good* he gives a magnificent exposition of the laws of the higher idealism as understood by him. It is essentially a work for the student of philosophy, though not by any means beyond the comprehension of the average intelligent person who has the patience to read through 475 pages of closely reasoned matter.

Classifying his subject under three main divisions: "The Good in Human Nature," "The Good is from God," and "The Good through Human History," the author takes us through all the stages of evolution, elucidating the moral question in relation to social and national life, to penology, legal justice, economics, war, Church and State—in short, to all the problems of life. The unity and solidarity of all existence may be said to be the key-note of his philosophy, and it is very finely traced in his exposition of the relationship of the individual to the family, the family to the tribe, the tribe to the nation, and the nation to humanity as a whole, the larger unit being ever necessary for the growth and evolution of the smaller—subordinating it, while at the same time giving independence and freedom within certain limits.

Society is the completed or the expanded individual, and the individual is the compressed or concentrated Society.

Subordination to Society uplifts the individual, and independence of the individual lends strength to the social order.

A given narrow social group has a claim upon the individual, for it is only in and through it that he can begin to realise his own inner dignity, but unconditioned surrender to any limited and immovable form of social life, so far from being the duty of the individual, is positively wrong, for it could only be to the detriment of human dignity.

The world-purpose is not to create a solidarity between each and all, for it already exists in the nature of things, but to make each and all aware of this solidarity and spiritually alive to it.

This awareness of our solidarity is brought about through evolution, which the author traces for us in truly Vedāntic terms, though he is unaware of the fact, his religious belief being strongly in favour of Christianity, *i.e.*, “of universal Christianity, free from inner denominations, limitations, in full accord with intellectual enlightenment, social and political progress”.

The parallelism of spirit and matter is well brought out in the following passage :

The psychical and the physical phenomena are qualitatively distinct so far as knowledge is concerned, but experience proves that there is no gulf between the real essence of the spiritual and material nature, that the two are most intimately connected and constantly interact. Since the process whereby the universe attains perfection is the process of manifesting God in Man, it must also be the process of manifesting God in matter.

Matter cannot of itself evolve the higher types, it merely “produces the material conditions or brings about the environment necessary for the manifestation or the revelation of the higher, which does not arise *de novo*, but exists from all eternity”. Evolution is thus an unfolding of what exists from eternity, and “the order of reality is not the same as the order of appearance”. Life shapes form, and a being belonging to a higher kingdom of nature is something more than merely a more perfect organism evolved from the next lower kingdom of nature.

Turning to the primary data of morality, we meet with the original conception that the feeling of *Shame* (in its fundamental sense) is the one fact which distinguishes man from all lower nature. Shame is one of three fundamental data of morality, the other two being *Pity* and *Piety*, and from these three are deduced Conscience and Asceticism (the curbing of the lower nature due to shame), Altruism (the outcome of pity) and Religion. Put differently, Shame expresses man’s relation to that which is below him (his lower nature); Pity, his relation to that which is on a level with him; and Piety, his relation to that which is above him. All virtues are modifications of these three fundamental facts, which exhaust the sphere of man’s possible relation to that which is below him, on a level with him, or above him. “Mastery over the material senses, solidarity with other living beings, and inward voluntary submission to the superhuman principle—these are the eternal and permanent foundations of the moral life of humanity.”

Furthermore we find that virtues have no unconditional moral worth in themselves, but are dependent on circumstances; thus even “truthfulness does not contain its moral quality in itself, but derives it from its conformity to the fundamental forms of morality”. In this

connection the author discusses at some length the old problem, whether it is right to tell a lie in order to deceive the evil-doer for the sake of preventing murder. His conclusion is decidedly in the affirmative. He draws the distinction between falsity and falsehood, the two senses of the word "lie"—the formal and the moral.

An assertion which is formally false, that is, which contradicts the fact to which it refers, is not always a lie in the moral sense. Refusal to put the would-be murderer on the track is *morally binding*, both in relation to the victim whose life it saves, and to the criminal whom it gives time to think and to give up his criminal intention.

The author's view with regard to the problem of evil may be seen from the following passage :

God cannot be said either to affirm evil or to deny it unconditionally. On the one hand, God permits evil inasmuch as a direct denial or annihilation of it would violate human freedom and be a greater evil, for it would render perfect (*i.e.*, free) good impossible; on the other hand, God permits evil inasmuch as it is possible for his Wisdom to extract from evil a greater Good, the greatest possible perfection, and this is the cause of the existence of evil.

The chapter on Penology contains a strong plea for the education and reform of the criminal.

The victim of a crime has a *right* to protection and, as far as possible, to compensation; Society has a *right* to safety; the criminal has a *right* to correction and reformation. Public guardianship over the criminal, entrusted to competent persons with a view to his possible reformation, is the only conception of punishment or positive resistance to crime, compatible with the moral principle.

Legal Justice is defined as

the historically changeable determination of the necessary equilibrium, maintained by compulsion, between two moral interests—that of personal freedom and of the common good. The latter may limit the former, but may not abolish it. Therefore laws which deprive the criminal of freedom for ever, such as capital punishment, lifelong penal servitude or lifelong solitary confinement, cannot be justified from the legal point of view.

In the chapter on the Economic Question the author points out how here again much harm has been done through the divorce from moral principles. Both plutocracy and Socialism come in for severe and well-merited criticism, since they have led to distortion "through raising the economic factor to the supreme and dominant position, relegating all other things to be the means and instruments of material gain".

Personal and hereditary property, division of labour and capital, or inequality of material possessions are not in themselves immoral. Subject to considerations for the common good, the worker has a right of property over what he has earned; *i.e.*, to form capital and inherited property, especially landed property, is a moral bond which extends human solidarity to material nature, thus making a beginning of its spiritualisation.

All struggle leads finally to the attainment of perfection; even war has been the direct means of the external and indirect unification of humanity, and in the author's opinion the last war will be a struggle between Europe and Mongolian Asia. But, he goes on to say,

when the whole of humanity is politically united, whether in the form of a World Empire or world-wide Federation of States, the question still remains, whether such union will put an end to the struggle of Freemasonry with clericalism, or appease

the hostility of Socialism against the propertied classes and of anarchism against all social and political organisation. The struggle between religious beliefs and material interests survives the struggle between States and nations. It will make plain the moral truth that external peace is not necessarily a true good in itself, and that it becomes a good only in connection with an inner regeneration of humanity.

The last chapter has much to say on the moral organisation of humanity, the true union of nations, the relation of Church and State, the function of the high priest, the king and the prophet.

The State recognises the spiritual authority of the universal Church, and the Church leaves to the State full power to bring lawful worldly interests into conformity with the Supreme Will. The Church must have no power of compulsion, and the power of compulsion exercised by the State must have nothing to do with the domain of religion.

With reference to the three fundamental moral data :

The high priest of the Church is the highest expression of piety ; the Christian monarch the highest expression of mercy and truth, the true prophet the highest expression of shame and conscience.

The true prophet is a social worker who is absolutely independent, and neither fears nor submits to anything external, deriving his main force from the faith in the true vision of the future.

Enough has been quoted to show the value and importance of this work. Written years ago, its philosophy has been ahead of the time, many of the principles enunciated coming only now into more general recognition, and having special application at the present time to its struggles, as prophesied by the author to follow on the world-peace. *The Justification of the Good* is a work of the highest merit, and Mrs. Duddington has laid English readers under great obligation by making it accessible to them through her brilliant translation.

A. S.

Talks on Hygiene, by Dr. Jules Grand. Translated from the French by Fred Rothwell. (Theosophical Publishing House, Adyar, Madras, India. Price 6d.)

Theosophists will be glad of this little collection of papers, by the President of the Vegetarian Society in France, in convenient book form. Anyone wishing to put before "the enquirer" the case for vegetarianism without introducing too many Theosophical technicalities, will find *Talks on Hygiene* a very good means of propaganda. It is quite obvious to the Theosophist that Dr. Grand, when he is writing of post-mortem conditions, the relation of man to the other kingdoms of nature, and so forth, is expounding the doctrines taught in the T.S., but he does not obtrude unfamiliar words upon the reader, which might deter him from further attention to the main question—health and the natural methods of preserving it.

A. DE L.

Telergy: The Communion of Souls, by Frank C. Constable, M.A. (Kegan Paul, Trench, Trubner & Co., Ltd., London. Price 3s. 6d.)

This book deals with a subject more or less familiar to almost every Theosophist—Telepathy. But the aim of the author in discussing this question, and his method of dealing with it, are different from the aim and method to which the Theosophical reader is accustomed. The last paragraph in the book reads :

A theory has been propounded with the support of authority that *our human experience of telepathy gives evidential proof that we all exist as souls in full communion one with another.*

Mr. Constable is a member of the S. P. R. and confesses himself one of the many persons who accept, as amounting to proof, the evidence accumulated in favour of telepathy ; and starting from that conviction as a basis, he sets out to establish our existence as souls, transcendent of time and space. The difference between “telepathy” and “telergy” is made clear in the Prefatory Note, and depends on a distinction defined by Sir William Barrett, who says of the latter that it is “not merely an unknown mode of communication from one mind to another, but implies the direct influence of an extraneous spirit”. This special characteristic of telergy becomes important to Mr. Constable’s argument when he explains his theory of the mechanism of thought-transference—a theory which, he considers, covers more cases than does the brain-waves theory. He himself makes use of the wireless telegraphy analogy, as do also the supporters of the brain-waves hypothesis, but he applies it in his own way.

When, then, we have attained sufficient means for wireless telegraphy, what is it we have done ? We have established our despatching and receiving stations, and by *relating energy to the material* we have made it take the form of electricity.

Wireless telegraphy is founded on, is derived from, energy. So, even this remarkable means of communication between men, however distant, requires for explanation, scientifically, the assumption of the existence of “something” at its root which is unconditioned by time and space or, as I submit, which is transcendent of both. It is in support of, not in contradiction to, the theory now propounded. Wireless telegraphy by analogy, though analogy far-fetched, is like to telepathy, which requires telergy—“something” unconditioned by time and space—for explanation. Energy, transcendent of time and space, may be likened to communion, transcendent of time and space, between us all as souls. Electricity, an inhibition of energy, manifest in form, time and space, may be likened to thought, a similar inhibition of imagination.

Mr. Constable illustrates his point by analysing for us various typical cases of telepathy. Incidentally he discusses dreams, and also communication with the disembodied, metempsychosis, and many subjects of interest which naturally arise before the mind in connection with his main theme. The book is said to be chiefly a synopsis of the author’s earlier work, *Personality and Telepathy*. It is not very comfortable reading, as the style is very much that of a summary ;

but its contents are well worth study, and its author, who bases his method largely on Kant and makes use of Kantian phrases, has been careful to avoid, as much as possible, confusion due to vague nomenclature by a careful definition of terms.

A. DE L.

To Those Who Suffer, a Few Points in Theosophical Teachings, by Aimee Blech. Translated from the French by Fred Rothwell. Second Edition. (Theosophical Publishing House, Adyar, Madras, India. Price Re. 1 or 1s. 6d.)

This little book has already won so intimate a place in Theosophical literature, that its second edition scarcely needs any introduction. Some of our later readers, however, may not yet have come across it, and it is well that they should know the place it fills so admirably. As its title suggests, it is a message of comfort to all who are passing through a period of suffering and have looked in vain to orthodox religion for an answer to their demand for an intelligible justification of the existence of suffering in a divinely ordered world. It is written in the first person, as if addressed to a friend, and this artifice is particularly effective in imparting that subtle touch of personal sympathy which is so necessary in approaching people whose sensitiveness has perhaps already been strained almost to breaking-point. The main Theosophical teachings, especially those of karma and the life after death, are presented in simple and convincing form, which "rings true" with sincere idealism. We have not read the original in French, but Mr. Rothwell's translation certainly loses nothing of the force and refinement of expression that one associates with the author's country.

May this second incarnation of Mme. Blech's message bring light and renewed hope to the many who are now more than ever in need of it.

W. D. S. B.